00085864

BOMBAY BRANCH
OF THE
ROYAL ASIATIC SOCIETY.
TOWN HALL, BOMBAY.

Digitized with financial assistance from
Ms.Vaidehi Thakar
on 06 November, 2019

THE

ORKNEYS AND SHETLAND.

Scalloway from the N.E.

From a water-colour drawing by Sir H. Dryden. *Frontispiece.*

THE

ORKNEYS AND SHETLAND;

Their Past and Present State.

By JOHN R. TUDOR,
"Old Wick," *of "The Field."*

85864
al

WITH CHAPTERS ON GEOLOGY
By BENJAMIN N. PEACH, F.R.S.E., F.G.S.,
And JOHN HORNE, F.R.S.E., F.G.S.,
Of the Geological Survey of Scotland.

AND

NOTES ON THE FLORA OF THE ORKNEYS,
By WILLIAM IRVINE FORTESCUE,
The Yr. of Kingcausie and Swanbister.

AND

NOTES ON THE FLORA OF SHETLAND,
By PETER WHITE, L.R.C.S.E.

London:
EDWARD STANFORD, 55, CHARING CROSS, S.W.
Kirkwall: Wm. Peace & Son. Lerwick: C. & A. Sandison.
1883.

LONDON:
CLAY, SONS AND TAYLOR,
BREAD STREET HILL.

PREFACE.

WHILST writing a series of papers, which, during the years 1878, 79, and 80, appeared in the columns of *The Field* under the title of *Rambling and Angling Notes from Shetland*, I was struck by the fact, that there was no book in existence that brought the past and present condition of that northern group before the reader. The works of Drs. Edmonston and Hibbert, admirable as both were at the time they were published, are not only, at the present day, out of date, but also out of print. Such being the case I at first thought of compiling a book on Shetland alone; however, on going more fully into the matter I found that any historical description of Shetland must constantly refer to the Orkneys, and that, in addition, the southern group required writing up to date nearly as much as the northern one. I therefore spent several months in the autumn of 1880 amongst the different islands of the Orcadian group, and embodied the results of my rambles in some papers which, under the title of *Orcadian Jottings*, appeared in the columns of *The Field* in the course of the following year.

Whilst wandering over Shetland I several times fell in with my old friend Mr. Peach, of the Scottish Geological

Survey, and his colleague Mr. Horne, who, for many years, spent their yearly vacations in examining into the much vexed (till settled by them) question as to the glaciation of Shetland, the Orkneys, and the North of Scotland. They kindly promised, if ever I went to press, to aid me by writing the chapters on the geology of these northern isles, a promise which they have most admirably kept, as the reader himself can see.

To Mr. Irvine Fortescue, the Yr. of Kingcausie and Swanbister, and Mr. White, I am indebted for the chapters on the Flora of the Orkneys and Shetland respectively; Dr. Anderson, the Curator of the National Museum of Scotland and editor of the translation of the *Orkneyinga Saga*, was kind enough to read over in MS. the chapters on the Pictish and Norse Periods; and Sir Henry E. L. Dryden, Bart., Honorary Member of the Society of Antiquaries of Scotland, kindly perused the chapter on St. Magnus' Cathedral (Chapter XVIII.), checked the various architectural descriptions throughout the book, and also kindly placed the collection of water-colour drawings and sketches he had made, during the many visits he had paid to the Orkneys and Shetland, at my disposal for reproduction. I have also to thank Mr. James Walls Cursiter, F.S.A.S., Messrs. Christopher and Andrew Sandison, of Lerwick, Mr. Lewis, F. U. Garriock, of Berry, The Rev. George Gibson, M.A., the English Chaplain at Dieppe, and many other gentlemen in Shetland, the Orkneys, and elsewhere for information and assistance kindly rendered or for hospitality shown me when wandering over the islands. To the Society of Antiquaries of Scotland I am indebted for the permission to reproduce such of the woodcuts as have already appeared in the *Proceedings* of the Society; to Herr Cammermeyer,

of Christiania, for permission to copy on a reduced scale the engraving of the Viking Ship from Gokstad; to the proprietors of *The Illustrated London News*, for kindly permitting me to copy *A Westerly Gale in the Orkneys, Roray Head, Hoy*, and to Mr. Samuel Read the artist for putting the finishing touches to the block; to Mr. Thomas S. Peace, of Kirkwall, for the sketch of the Gentlemen's Ha', Westray; and to Mr. J. T. Irvine, F.S.A.S., for the etching of Muness Castle, Unst. I should also state that, in addition to what has already appeared in the columns of *The Field*, a good deal of the subject-matter of Chapter XII. *The Fisherman-Crofter Ashore*, appeared last year in *The Dundee Advertiser*.

Except where, as before mentioned, I am indebted to Messrs. Peach, Horne, Fortescue, and White, for the chapters on the Geology and the Flora, and to Dr. Anderson and Sir Henry Dryden, for looking over and checking portions of the MS., I alone am responsible for any opinions expressed or statements made, and none of the gentlemen who have so kindly aided me must, in any way, be held liable for any of the views I have put forth. That the book in many respects is not what I should have wished it to have been, I am painfully aware, as owing to circumstances out of my own control, the greater portion had to be drafted, so to speak, when out of reach of any reference library, and a considerable portion has, in consequence, practically had to be rewritten as the sheets were passing through the press, and to this cause the reader must kindly attribute any shortcomings, inaccuracies, or discrepancies he may discover.

JOHN R. TUDOR.

LONDON, 1883.

Woollen Hood, 32 inches long, 17 inches broad, and with a fringe of two-ply cord, 35 inches in depth, found in the moss in St. Andrew's Parish, on the Mainland of the Orkneys. *To face Table of Contents.*

CONTENTS.

PAGE

INTRODUCTION . . . . . xxxi—xxxiii

CHAPTER I.

THE PICTISH OR PREHISTORIC PERIOD.

Early Notices of the Groups—Christianity of the Celtic Population—Description of the Bressay and Papil Tombstones—Description of the Brochs—List of Brochs—Age of Brochs—Brochs Celtic not Norse—Picts Houses—Stone Circles—Standing Stones—Burial Mounds. *Pages* 3—16

CHAPTER II.

THE NORSE PERIOD.

Land Tenure of the Norsemen—The Althing—Local or Parochial Things—Sigurd becomes first Jarl—Torf Einar slays Hálfdán Hálegg—Conversion of Sigurd the Stout—Battle of Clontarf—Gray's *Fatal Sisters* . . . . . *Pages* 17—29

CHAPTER III.

THE NORSE PERIOD—THE NORSE JARLS (*continued*).

The Great Jarl Thorfinn—Sir Edmund Head's Verses describing Thorfinn's interview with King Magnus—Paul and Erlend joint Jarls—Deposed by Magnus Barelegs—Battle of the Menai Straits—Hákon and Magnus

become Jarls—Death of Jarl Magnus—Hákon visits the Holy Land—Harald Sléttmali dies from poisoned garment and succeeded in the Jarldom by his brother Paul—Early Life of Kali Kol's son, is created Jarl, and renamed Rögnvald—Futile attempts on the Orkneys. *Pages* 30—40

CHAPTER IV.

THE NORSE PERIOD—THE NORSE JARLS (*continued*).

Swein Asleif's son, slays Swein Brióstreip at Orphir—Jarl Rögnvald lands in Westray—Kidnapping of Jarl Paul—Landing of Harald Maddad's son—Burning of Frákork—Siege of Lambaborg—Rögnvald and Harald visit Norway—Jorsalafaring—Erlend Harald's son becomes Jarl and slain—Rögnvald murdered by Thorbiörn Klerk—Swein slain in Dublin—Mutilation of Bishop Jón—Burning of Bishop Adam—Jón the last of the Norse Jarls . . . . . *Pages* 41—53

CHAPTER V.

THE NORSE PERIOD (*continued*).

The Earldom in the Angus, Stratherne, and St. Clair Lines.

Hákon Hákon's son; Defeat at Largs, and Death in Kirkwall—Maid of Norway—False Maid of Norway—Earldom in the Stratherne Line—Earldom in the St. Clair Line; Slaughter of Malise Sperra—Raids of the Lewismen—Marriage of Margaret, daughter of Christian the First of Denmark, to James the Third . . . . . *Pages* 54—60

CHAPTER VI.

THE ORKNEYS UNDER SCOTTISH AND BRITISH RULE.

The Orkneys under Scottish and British Rule—State on Transfer from Denmark—Earldom annexed to Scottish Crown and Farmed out—Flodden, Battle of—Summerdale, Battle of—James the Fifth in Kirkwall—Reid, Robert Bishop—Lord Robert Stewart obtains Tacks—Bothwell, James Earl of, marries Mary, flies to Norway, and dies there—Lord Robert accused of Oppression, created Earl of Orkney and dies—Earl Patrick's Career—Siege of Kirkwall Castle—Bishop Graham renounces Episcopacy—Montrose's Expedition—Cromwellian Troops in the Islands . . . . . *Pages* 61—76.

CHAPTER VII.

THE ORKNEYS UNDER SCOTTISH AND BRITISH RULE (*continued*).

Ecclesiastical.

Ministers ejected by General Assembly—Bishops Honeyman and Mackenzie—Mode of Worship under Episcopacy—Presbyterianism Established—Survival of Roman Catholic Customs and Beliefs—Mein of Cross and Burness—Sands of Birsay, charged with Sheep-stealing—Blaw of Westray, the Cat-killer—Song from Jacobite Relics—Concordat between Ministers and Justices—Leading Horses through and tethering them in Cathedral—Nisbet of Firth, banished to Plantations for Adultery—Lyell of Lady Parish—Liddell of Orphir—Anti-Patronage Movement—Commencement of the United Presbyterian Church in Islands—Free Church—Bishopric Estates sold.

Pages 77—88

CHAPTER VIII.

THE ORKNEYS UNDER SCOTTISH AND BRITISH RULE (*continued*).

The Old Country Acts.

Islands under Norse Laws till 1611—Country Acts: Stock—Swine—Sheep—Butchers—Publicans—Forestalling—Restrictions on Sale of Produce—Servants—Parochial *posse*—Bailies . . . *Pages* 89—94

CHAPTER IX.

THE ORKNEYS UNDER SCOTTISH AND BRITISH RULE (*continued*).

Agriculture at the commencement of the Century, Superstitions, &c.

Backward state of Agriculture, causes of—Superstitions—Witchcraft Trials; Jonet Dever, Katherine Bigland, Elspeth Reoch, Marabel Couper, Anie Tailzeour, Marion Richart, Katherine Craigie, and Jonet Reid—General Superstitious Beliefs and Customs—Hudson's Bay Company—The Fisheries—Linen Manufacture—Straw Plaiting—Kelp Trade—Agriculture at the Present Day . . . . . *Pages* 95—108

CHAPTER X.

SHETLAND UNDER SCOTTISH AND BRITISH RULE.

Intercourse with Norway up to Late Date—Will of Sir David Synclar—Respite of Edward Sinclare—How Skat and Rents Paid—Weights and Measures—Oppressions of Laurence Bruce—Earl Patrick petitioned against—Trial of the Faws—Houses at Lerwick ordered to be Demolished—Visits of Fleets to Bressay Sound—*The Rise and Fall of "The Great Fishery"*; Early History of, Laws, Regulations, Herring Time-Table, Dutch Jack Ashore, Decline of Great Fishery—Shetland Herring Fishery . . . . . *Pages* 109—128

CHAPTER XI.

SHETLAND UNDER SCOTTISH AND BRITISH RULE (*continued*).

The Ling or Haaf; and Cod, Smack, or Faroe Fishings.

Formerly in the hands of German Merchants—Proprietors compelled to take up—Description of Boats—Norse Words still in Use—Haaf Stations—How Fishing carried on—Method of Curing Fish—Mode of Payment—Opposition to Large Boats—Boats Molested by Whales, &c.—*The Cod, Smack, or Faroe Fishery*—History of—How Conducted—Loss of Smacks—Shetlanders in Merchant Service—Naval Reserve *Pages* 129—145

CHAPTER XII.

SHETLAND UNDER SCOTTISH AND BRITISH RULE (*continued*).

The Fisherman-Crofter Ashore.

Causes retarding Agricultural Improvement—Holdings or Crofts—Old Wooden Plough described—Tillage of Crofts—Shetland Water Mill—Crops Grown—Scatholds—Shetland Cattle—Sheep—Ponies—Swine—Geese—Crofter's Cottage—Mode of Life—Kelp Making—Hosiery—Shetland Tweed or "Claith" . . . . . *Pages* 146—160

CHAPTER XIII.

SHETLAND UNDER SCOTTISH AND BRITISH RULE (*continued*).

General Characteristics of the Shetlanders, Folk lore, &c.

Physical and mental characteristics—Report to Gifford—Morale—Religion—"Convulsion Fits"—Drinking very prevalent in Former Years—Superstitious Beliefs and Customs; concerning Boats, Fishing, the Rescue of Drowning Persons, Aquatic Monsters, Freemasonry, King's Evil, Childbirth, and "Cutting abün da Breath"—Charms; Tooth-ache, Sprains, Burns, Ringworm, and Sparrows—*Hair-eel*—Mice—Pilgrimages—Counting—Small-pox—Funerals—Weddings—Love for *Old Rock*—General Summary of Social State—Suggestions. *Pages* 161—179

CHAPTER XIV.

THE GEOLOGY OF THE ORKNEYS.

BY B. N. PEACH, F.R.S.E., F.G.S., AND JOHN HORNE, F.R.S.E., F.G.S.
Of the Geological Survey of Scotland.

Crystalline Rocks—Lower Old Red Sandstone, Characteristics of—General Arrangement of Strata—Westray—Eday—Sanday—Shapinsay—Rousay—North Coast of Hoy—Mainland—Cava—Fara—Flotta—South Ronaldsay—Burray—Organic Remains—Upper Old Red Sandstone of Hoy—Volcanic Rocks—History of the Old Red Sandstone in the Orkneys—Basalt, Dykes of—Glaciation, Double System of—Shelly Boulder Clay—Moraines—Savil Boulder—Raised Beaches, none in the Orkneys . . . . . *Pages* 180—194

CHAPTER XV.

THE ORKNEYS.

Tipyn o Bob Peth.

General Bird's-eye View of the Islands—Tides—Swelkie, Bore of Papa—Gales—Climate—Representation—Population and Rental—Old Families—Norse Place-names and Patronymics, Dialect, &c.—*Tee* Names—Mammalia—Ornithology . . . . . *Pages* 195—218

CHAPTER XVI.

NOTES ON THE FLORA OF THE ORKNEYS.

BY WILLIAM IRVINE FORTESCUE.

General Description of—List of Rare Plants . . . . *Pages* 219—222

CHAPTER XVII.

THE ORKNEYS—KIRKWALL AND THE EAST MAINLAND.

Routes to the Orkneys—Charters of the Borough—General Description—Church of St. Ola—Scene of the Slaughter of Captain Moodie—Town Hall, How Erected, &c.—Market Cross—Annual Game of Football on New Year's Day . . . . . *Pages* 223—234

CHAPTER XVIII.

THE ORKNEYS—KIRKWALL AND THE EAST MAINLAND (*continued*).

The Cathedral Church dedicated to St. Magnus.

General Description of—Dimensions of Kirkwall and other Cathedrals—Neale's Opinion—Dryden as to Traditionary History—Choir, present condition—East Window—Doorways at West End and South Transept—Masons' Marks—Tombstones, *mort brod*, &c.—Alms' Dishes—Tower—Destruction of Steeple—Bells . . . . . *Pages* 235—243

CHAPTER XIX.

THE ORKNEYS—KIRKWALL AND THE EAST MAINLAND (*continued*).

Historical Incidents connected with the Cathedral Church dedicated to St. Magnus.

Removal of the Relics of the Saint from St. Ola's to Cathedral—Interments of Jarl Rögnvald, Bishop William, and Hákon Hákon's son—Visit of James V. to Kirkwall—Bishop Reid; Founds Cathedral Chapter Death at Dieppe, Monument to—Relics of Saint Magnus—Ministers Feuing away the Teinds, &c.—Death of Earl Robert—Attempted

Demolition of Cathedral by Earl of Caithness—Cathedral Register commences—"Bigging" of Seats—Act against Promiscuous Bathing—Solemn League and Covenant—Tombstones torn up by Lord Morton with Sanction of Session—Bishop William Tulloch's Tomb broken open by Cromwellians—Brawl between Mudie the Yr. of Melsetter and Douglas the Yr. of Spynie—Administration of the Sacrament—The Town-guard—Scene between Baikie and Wilson—Loutit Leases and Ploughs up Portion of the Churchyard—Principal Gordon's Account of State of Cathedral—Meason's Mortification—Shirreff's Account—Reredos, Bishop's Throne, and Earl's Pew—Tombs of William the Old and the Great Bishop Tulloch Robbed—Petrie's Account—Cathedral fitted up again for Presbyterian Worship—William the Old's remains carted away with the rubbish—Suggested Commemorative Inscription . . . . . *Pages* 244—265

CHAPTER XX.

THE ORKNEYS—KIRKWALL AND THE EAST MAINLAND (*continued*).

The Bishop's and the Earl's Palaces.

Bishop's Palace, Description of—Earl's Palace, Description of—Banque to the Earl of Sutherland—Trial of Elspeth Reoch. *Pages* 266—273

CHAPTER XXI.

THE ORKNEYS—KIRKWALL AND THE EAST MAINLAND (*continued*).

Deerness, Holm St. Mary, Shapinsay, Wideford Hill, and Orphir.

Clay Loan, place of Execution—Copinsay and Corn Holm—Church of Deerness—Sandside—Group of Deerness—Brough of Deerness—Shipwreck of the *Crown* and Drowning of Whig Prisoners—*Holm St. Mary*—Village of—Graemeshall—*Shapinsay*—Balfour Castle—Ruined Church Dedicated to St. Catherine—Ruins on Eller Holm—*Wideford Hill*—Heather and Bees—View from Summit—Chambered Mounds on Wideford Hill and at Quanterness—Eirde House at Saveroch—*Orphir*—Lammas-Fair—Corse—Caldale Coins—Broch of Lingrow—Kirbuster Loch—Circular Church . . . . . *Pages* 274—290

CHAPTER XXII.

THE ORKNEYS—STROMNESS AND THE WEST MAINLAND.

Firth Oysters—Damisay—Summerdale, Battle of, Tradition concerning—Stromness—Gow the Pirate—George Stewart of the Bounty—Bessy Millie—*Asterolepis*—Black Craig . . . . . *Pages* 291—298

CHAPTER XXIII.

THE ORKNEYS—STROMNESS AND THE WEST MAINLAND (*continued*).

The Lochs of Stenness and Harray; Maes Howe; The Rings of Stenness and Brogar, and the Weem of Skara Brae.

Loch of Sterness—The Bush—Fishes and Aquatic Plants—Loch of Harray—Lythe Fishing—Maes Howe and Runes—Ring of Stenness, Stone of Odin, and Watchstone—Rings of Brogar and Bûkan, and Tumuli—Remains Celtic not Scandinavian—Customs connected with them in last Century—Destruction of Stone of Odin by Highland Goth—Stones of Via—Weem of Skara Brae—Hole of Row . . *Pages* 299—311

CHAPTER XXIV.

THE ORKNEYS—STROMNESS AND THE WEST MAINLAND (*continued*).

Birsay.

Palace of—Church and Churchyard—Disgraceful state of most Orcadian and Shetlandic Graveyards—Brough of Birsay and the Ruins of the Old Norse Church—Knowe of Saverough—Costa and Birsay Heads—Lochs of Birsay, Hundland, and Swannay . . . *Pages* 312—318

CHAPTER XXV.

THE ORKNEYS—THE SOUTH ISLES.

Hoy and Walls.

Description of—Orcadian Small Boats—The Kaim—Braebrough—Old Man—Wreck of the *Albion*—The Manse—Dwarfie Stone—Ward Hill—Pulpit in Church—Meadow of the Kaim—The Kaim—Brae-

rough—Old Man—Rackwick—Berriedale—"A far better coo and a far bonnier wife"—Longhope—Garth Head—Gloups of Snelsetter—Mummies of Osmondwall—Melsetter—*Lyres*—Berry Head—Hoglins and Helliel Waters—Oysters . . . . . *Pages* 319—332

CHAPTER XXVI.

THE ORKNEYS—THE SOUTH ISLES (*continued*).

Flotta, South Ronaldsay, and Burray.

Crosses—Marriage Customs—Mammie Scott—*South Ronaldsay:* How to get there—Broch of Hoxa—Standing Stone—Tomison's Academy—Stone in Burwick Church—Old Chapels—Rental of Provestrie—Gloup of Halcro—Ferry to Huna—*Burray;* East and West Brochs—Mills and Thirling—Decree against Hand Querns—Finn-men *Pages* 333—342

CHAPTER XXVII.

THE ORKNEYS—THE WESTERN ISLES.

How to reach them—*Gairsay;* Old Mansion House of the Craigies—The Hen—Swine Holm—*Veira;* Cobbe Row's Castle—Church—*Egilsay;* Church of—Scene of Murder of St. Magnus—*Rousay;* General Description of—Goukheads—Camp of Jupiter Fring—Westness—Swendro Church—Church on Eynhallow—Paradise Geo—Sinions of Cutclaws—Kiln of Dusty—Stack of the Lobest—Kilns of Brin Never—Loch of Wasbister—Old Chapels—Urn found at Corquoy *Pages* 343—353

CHAPTER XXVIII.

THE NORTH ISLES.

Stronsay, Sanday, and North Ronaldsay.

Route to—*Stronsay;* Papa Stronsay, Chapels on—Well of Kildinguie—Broch at Lamb Head—Geo of Odin—Vat of Kirbuster—Story about a Trow—*Sanday;* Description of—Runabrake—Brochs—West Brugh—Helzie Geo—Legend about Holy Cross Parish—Purgatory and Hell—Golf—Wrecks—*North Ronaldsay;* Post-boat—Description of the Island—Kelp-making—Old Orkney Sheep—Broch of Burrian—Mounds—Sail Fluke—Seals Skerry—Alexander Smith—New Zealand Flax . . . . . *Pages* 354—366

CHAPTER XXIX.

THE ORKNEYS—THE NORTH ISLES (*continued*).

Eday—Carrick—Earl of Carrick Tried for Sorcery—Torturing Prisoners—Roasting an Abbot—How "the landis of Glenluce wes conqueist"—Peat—Red Head—Calf of Eday—Gow the Pirate—John Fea—Bell at Carrick

Westray—Grave Mounds—Farmer Kugi—Parishes and Endowments—Eirde House—Gloups—Noltland Castle—Gentlemen's Ha'—Noup Head — Lochs of Saintear and Burness — Bloody Tuacks — Highlandman's Hamar—Cross Kirk

Papa Westray—St. Tredwall's Chapel—St. Boniface—Habra Hellyer—*Auks* and *Dundies*—Deers' Antlers—Chambered Mound—Great Auk—"I could na afford to lose baith wife and whales the same day"

Pages 367—383

CHAPTER XXX.

THE GEOLOGY OF SHETLAND.

Rock Formations in Shetland—Distribution of Metamorphic Rocks on the Mainland — Mineralogical Localities in Northmaven — Geological Structure of Unst and Fetlar—Igneous Rocks in the Metamorphic Series—Old Red Sandstone Order of Succession on the East side of the Mainland—Organic Remains—Area of altered Old Red Sandstone West of Weisdale — Representatives in Foula — Contemporaneous Igneous Rocks—Intrusive Igneous Rocks—Double System of Glaciation—Direction of Ice Markings—Boulder Clay—Moraine Deposits—Explanation of the Glacial Phenomena of the Orkneys and Shetland—Rock-basins—Origin of Voes—Peat—Absence of Raised Beaches

Pages 384—408

CHAPTER XXXI.

SHETLAND.

General, Topographical, and Statistical with Notes on Mammals and Birds.

Contrast to the Orkneys—Divisions for Descriptive Purposes—Climate—Population — Commissioners of Supply — Surnames — Mammals — Whales, Division of—Ornithology . . . . . *Pages* 409—421

CHAPTER XXXII.

Notes on the Flora of Shetland by Peter White, L.R.C.S.E. *Pages* 422—428

CHAPTER XXXIII.

SHETLAND—FAIR ISLE.

As to Landing &c.—*Fair* Isle a Mistake—General Description—Stewarts of Brugh—Wreck of *El Gran Grifon*—Melvill's Account—Description of Vessel, Crew, &c.—Contract as to Raising Guns—Chairs and Cup—Parish and Inhabitants—Fair Isle Skiffs—Hosiery—Wreck of the *Duncan*—Malcolm's Head—Wreck of the *Carl Constantine*—Holes of Reeva—View from Ward Hill—Kirn of the Skroo—Sheep Craig—Wreck of the *Lessing*—Roar of Tide at Night—Puffins and Northern Lights . . . . . *Pages* 429—444

CHAPTER XXXIV.

SHETLAND—LERWICK.

Sumburgh Roost—The Bay of Lerwick on a Midsummer's Night—Want of a Pier—Hotels and Lodging-houses—Description of town—Whalers and Dutch Sailors—Fort Charlotte—New Town Hall—Town Arms—Churches—The Knab—Regatta . . . . . *Pages* 445—453

CHAPTER XXXV.

SHETLAND—LERWICK AND ITS NEIGHBOURHOOD.

Bressay and Noss.

Ward Hill of Bressay—Pony Farm—Church at Culbinsbrough—Chapel on Noss—Holm of Noss—Noup of Noss—Kirkabister Ness—Orkneyman's Cave—Giant's Leg . . . . . *Pages* 454—459

CHAPTER XXXVI.

SHETLAND—LERWICK AND ITS NEIGHBOURHOOD (*continued*).

To Scalloway and Back.

Broch of Click-em-in—Village of Sound—Sandy Loch—Mile-posts—Flossy Loch—Scord of Scalloway—Scalloway Castle—Pier of Blackness—Westshore—Standing Stone at Asta—Holm on Tingwall Loch and Althing—Old Tingwall Church—The Rev. John Turnbull—View from Churchyard—Veensgarth—Windy Grind—Stony Hill—Shetland Knitters . . . . . *Pages* 460—470

CHAPTER XXXVII.

SHETLAND, CUNNINGSBURGH, MAISES, AND DUNROSSNESS.

Gulber Wick—Broch of Burland—Loch of Brindister—East Quarff—Place for Sea-trout—Laxdale Burn—Cunningsburgh Church—Ogham and Rune-Inscribed Stones—David Lesley to do Penance—Reputation for Inhospitality—Shetland Jack Shepherd—Primroses and Larks—Mails Voe—Broch of Mousa—Otters and Seals—Driving in Shetland—Channer Wick—Leven Wick—Woman Delivered of Tobacco—Yell Smuggling story—Boddam—Abundance of Kirks—Links of Sumburgh and Quendale—Holm-gang—Garth Ness—Fitful Head—St. Ninian's Isle—Sumburgh Head and Jarlshof—Lochs of Spiggie and Brow—Drumming of the Snipe . . . . . *Pages* 471—488

CHAPTER XXXVIII.

SHETLAND—WALLS AND THE WEST MAINLAND.

Wormidale Hill—Airy House, Huxter—Loch of Strom—Weisdale Voe, Burn, and Hill—Our Lady's Kirk—View from Scord of Weisdale—Reawick—Safesta, Underground Gallery—Giant's Grave—Walls—Accommodation—Vaila—Broch of Culswick—Churchyard—Church—Closing of old path—Walk to Melby—Voes, Lochs, and Trout *Pages* 489—496

CHAPTER XXXIX.

SHETLAND—WALLS AND THE WEST MAINLAND (*continued*).

Papa Stour.

General Appearance of the Island—Clingarie Geo. Caves—Hamna Voe—Francie's Hole—Christie's Hole—Lyra Skerry—Stack of Snolda—Ve Skerries—Horn of Papa—Hole of Bordie—Brei Holm—Frau Stack—Housa Voe—Church—Leprosy—Population—Sword Dance—Story of Edwin M——. . . . . *Pages* 497—508

CHAPTER XL.

SHETLAND—THE WEST MAINLAND.

Foula.

How to get there—Voyage of Mad Woman—Appearance of Island—Inhabitants—Strom Ness—Friar Stacks—Kittiwake Hall—North Banks—Low's Account—The Kaim—Nebbefield—Wester Hævdi—Muckleberg and Uffshins—Wreck of the *Ceres*—The Noup—Rooeskie Cliffs—Hamnafield—Lum of Liorafield—The Sneug—Bonxies or Great Skuas—View from Wester Hævdi—The Pinnacle of the Kaim—Simon's Head—Richardson's Skuas or *Scoutie Allans*—Dye and Tonic—Putting the Stone . . . . . *Pages* 509—524

CHAPTER XLI.

SHETLAND—NESTING, LUNNASTING, AND DELTING; OR, THE EAST MAINLAND.

Sail round to Brae—Loch of Strand and Lax Firth—Loch of Girlsta—Sandwater Inn—The Lang Kaim—Dourye Laxa Burn—Lunna—Voe—Mossbank—"How are Oranges in Delting"—Olna Firth—Brae—Muckle Rooe . . . . . *Pages* 525—529

CHAPTER XLII.

SHETLAND—NORTHMAVEN.

Mavis Grind—Parish described—Isle of Egilsay—Magnusetter Voe and Burn—Vaadle of Sullam—Punds Water—Eela Water—Hillswick—The Drongs—Heads of Grocken—Stenness—Cross Kirk—Calder's Geo—Villians of Ure—Holes of Scraada—Grind of the Navir—Giant's Grave—Hamna Voe and Sea Trout—Rooeness Hill from Asta—Dutchman's Knowe—Ura Firth—Ollaberry—Lochend—Giant's *Maisie*, Garden, and Grave—Rooeness Hill—Banks over Lang Ayre—Birka Water and Rooer Water—North Rooe and Feideland—Uya—Rooer Burn, Rooer Water, Lochs of Huxter and Flugarth, &c.
Pages 530—541

CHAPTER XLIII.

SHETLAND—THE NORTH ISLES.

Whalsay, The Out Skerries, Yell, and Fetlar.

Luggie's Knowe—Unicorn Reef—Catfirth Voe—Frau Stack—Noup of Nesting—Slaughter of "Colvile Persoun of Urquhart"—*Whalsay;* Symbister—Wreck of *Isslaffa*—*The Out Skerries;* Description of Group—"The Skerry Fight"—Wreck of the *Carmelan*—Crops and Fuel—*Yell;* Description of Island—Sea Trout—Church at Papil—Gloup Voe—Yell Yarns—*Fetlar;* Communication with—Lambhoga—Manse and Loch of Tresta—Magnetite—Old Chapels—Funzie to Strandburgh Ness—Wreck of the *Vandela*—View from Vord Hill—Fetlar Ponies—Submarine Earthquake . . . . . *Pages* 542—556

CHAPTER XLIV.

SHETLAND—THE NORTH ISLES (*continued*).

Unst.

Description of—The Edmondston Family—Biot's account of his stay at Buness—Press-gang—Balta Sound and Island—St. Sunnifa's Chapel—Colvidale Chapel—Sandwick—Muness Castle—Characteristics of Noltland, Scalloway, and Muness Castles—Door Knocker from Muness

—Standing Stone and Grave Mounds—Chapel on Uya—Lochs of Belmont and Stoural—Broch of Snaburgh—The Blue Mull—Wick and Farm of Lund—Loch of Watley—Stone Circles on Crucifield—Haraldswick—Cross Kirk, Norwick—Saxe's Kettle—Saxevord—The Reverend John Ingram—Loch Cliff—Herman Ness—Mathewson and the Eagle—Buness Ha and Hols Hellier—The Muckle Flugga Lighthouse—Finis . . . . . *Pages* 557—578

APPENDICES.

APPENDIX A.

The Long-Ships of The Early Viking Period . . . . *Pages* 579—581

APPENDIX B.

Renunciation by George Graham, Bishop of Orkney, of Episcopacy *Pages* 581—582

APPENDIX C.

Declaration of the Ministers of the Presbytery of Orkney *Pages* 583—584

APPENDIX D 1.

"A Letter from a Gentleman in Orkney" . . . . . *Pages* 584—590

APPENDIX D 2.

"Articles of Agreement Betwixt the Honourable Justices of Peace for Orkney and the Presbytery of Kirkwall; mutually with consent gone into" *Pages* 591—593

APPENDIX D 3.

The Supplication of James Flett of Bea . . . . . *Pages* 594—595

APPENDIX E 1.

Agricultural Holdings in Caithness, the Orkneys, and Shetland, from the Official Returns—TABLE 1. Number of Holdings in each Class—TABLE 2. Total Acreage of each Class of Holdings—TABLE 3. Analysis of Tables 1 and 2, showing Average Number of Acres in each Class—TABLE 4. Total Area and Acreage under each kind of Crop, Fallow, and Grass—TABLE 5. Number of Live Stock . . *Pages* 596—598

APPENDIX E 2.

Stock and Egg Exports from Orkney . . . . . *Pages* 599—601

APPENDIX F.

No. 1. Account. Number of Barrels of Herrings caught in the Orkneys and Shetland, and their Classification for Years 1877-1881—No. 2. Account. Showing Number of Smacks and quantity of Cod, Ling, and Hake caught in them or in Open Boats—No. 3. Account. Showing the total quantity of Cod, Ling, and Hake exported from the Orkneys and Shetland—No. 4. Account. Showing number and tonnage of Boats of the First, Second, and Third Classes for Years 1877-81 Registered in the Orkneys and Shetland—No. 5. Account. Showing number of Fishermen and Boys, of Fish-curers, Coopers, and other persons connected with the Fisheries in the Orkneys and Shetland; and the Estimated Value of the Boats, Nets, and Lines for the Years 1877-1881—No. 6. Account. Showing the tonnage of vessels and number of men employed in importing Stave-wood and Hoops or Salt for the Fisheries; carrying Herrings or White Fish Coastwise; and exporting them Abroad from the Orkneys and Shetland for the Years 1877-1881 *Pages* 601—604

APPENDIX G.

Shetland Smack and Haaf Fisheries.

Account showing the average yearly number of Smacks, Open Boats, Sailors, and Fishermen engaged in the Smack and Haaf Fisheries; quantity of Ling, Cod, &c., cured *dry* in Shetland, and its relative proportion to what is cured *dry* over all Scotland (Shetland included); also number of barrels of Herrings cured from 1821-1880, both inclusive *Page* 605

APPENDIX H.

"Account of a Voyage to the Haaf, as given by a Fisherman at Feideland in Northmavine"—From Hibbert's *Shetland Isles* . *Pages* 606—607

APPENDIX I.

"Commission and Instructions to the Society for Regulating of Servants and Reformation of Manners."—From Gifford's *Zetland Islands* *Pages* 607—609

APPENDIX J 1.

Table showing average monthly and yearly temperature and rainfall of the Orkneys and Shetland . . . . . *Page* 610

APPENDIX J 2.

Table showing mean temperature and rainfall at various stations in the United Kingdom, inserted for the purpose of comparison . *Page* 611

APPENDIX K.

Population of the Orkneys and Shetland at each Decennial Census since the commencement of the Nineteenth Century . . . . . *Page* 612

APPENDIX L.

Local *Tie, Tue,* or *Nick*-names . . . . . *Pages* 612—615

APPENDIX M.

Characteristics, Monuments, Proportions, and Dates of the Ruined Churches in the Orkneys and Shetland—From a Paper in *The Orcadian* by Sir Henry E. L. Dryden, Bart., *Hon. Mem. Soc. Antiq. Scot.* *Pages* 616—619

APPENDIX N.

"Of Buryall"—From John Knox's *Book of Common Order*. . *Page* 619

APPENDIX O 1, 2.

Extracts from Pitcairn's *Criminal Trials* . . . . . *Pages* 620—623

APPENDIX P.

Extracts relative to the Rev. Alexander Smith from the *Justices of His Maties Peace Book of Records* . . . . . *Pages* 623—626

APPENDIX Q.

Extracts from the Gow Correspondence contained in Peterkin's *Notes* *Pages* 626—628

APPENDIX R.

Extract from a Paper *On Rune inscribed Norse Relics in Shetland,* read before the Society of Antiquaries of Scotland . . *Pages* 628—629

APPENDIX S.

The Day Dawn and *The Foula Reel* taken from Hibbert's *Shetland Isles* *Pages* 630—632

APPENDIX T.

John Gow *alias* Smith, additional matter concerning . . *Pages* 633—637

APPENDIX U.

Poor Law and Education . . . . . *Pages* 638—642

GLOSSARY of Norse, Orcadian, Shetlandic, and Scottish words and phrases used in the preceding pages; to which are added some notes omitted from their proper places . . . . . *Pages* 643—670

List of Authors and works referred to or consulted . . *Pages* 671—679

Index to Contents . . . . . *Pages* 681—703

Celtic Tombstone, from the Churchyard at Papil, Isle of Burra, Shetland.
To face list of Maps and Illustrations.

LIST OF ILLUSTRATIONS, MAPS, AND PLANS.

ILLUSTRATIONS.

PAGE

1. Scalloway from the N.E. From a water-colour drawing by Sir Henry E. L. Dryden, Bart. . . . . *Frontispiece.*
2. Woollen Hood, 32 inches long, 17 inches broad, and with fringe of two-ply cord, 35 inches in depth, found in the moss in St. Andrew's Parish on the Mainland of the Orkneys *To face Table of Contents*
3. Celtic Tombstone, from the Churchyard at Papil, Isle of Burra, Shetland . . . . . *To face List of Illustrations and Maps.*
4. Celtic Pennannular Brooch. From Viking grave, Westray, similar to those found in the Brochs 3
5. The Bressay Stone, Obverse . . . . . *to face* 5
6. Do. do. Reverse . . . . . ,, 6
7. Long-Handled Comb. From the Broch of Burrian 16
8. The Gokstad Viking Ship 17
9. Sword of Viking Period. Found in Viking grave, Westray . . 29
10. Oval-Bowl Brooch. Found in Viking grave, Westray 30
11. Wooden Lock. From North Ronaldsay 76
12. Scheveningen Bomschuits 128
13. Shetland Sixareen 129
14. One-Stilted Plough. From Cunningsburgh 146
15. Quern and Frame. From North Yell 161
16. Knockin' Stane and Mell. From North Yell 179
17. The Cathedral Church, dedicated to St. Magnus, from the S.E. *to face* 233

PAGE

18. Ruined Church on Egilsay, near the scene of the murder of St. Magnus. From a water-colour drawing by Sir Henry E. L. Dryden, Bart. 265

19. Roray Head and The Old Man of Hoy during a westerly gale *to face* 319

20. Urn of Steatite. From Corquoy, Rousay 353

21. Combs. From the Broch of Burrian, North Ronaldsay 366

22. The Gentlemen's Ha', with the Brough of Birsay in the distance. From a sketch by Mr. Thomas S. Peace 367

23. Spanish Galleon. Taken from the original woodcut on the title-page of a translation of the *Orders set down by the Duke de Medina Sidonia for the discipline of the Armada*, published in London in the year 1588 444

24. The Ward Hill of Bressay, and Lerwick, from the N. of Fort Charlotte. From a water-colour drawing by Sir Henry E. L. Dryden, Bart. 470

25. Stone sinkers from Walls, Shetland 496

26. Foula from Watt's Ness, distant about eighteen miles. From a sketch by Sir Henry E. L. Dryden, Bart. 509

27. The Heads of Grocken, the Quida, the Runk, and the Rippack Stacks, and the Door Holm from Hillswick Ness. From a water-colour drawing by Sir Henry E. L. Dryden, Bart. *to face* 534

28. Ruined Church, dedicated to St. Olaf, at Papil, North Yell. From a water-colour drawing by Sir Henry E. L. Dryden, Bart. 542

29. Muness Castle, Unst. From an etching by Mr. J. T. Irvine . 557

30. Door knocker, Muness Castle 578

MAPS AND PLANS.

		PAGE
1.	Coloured map, part of Caithness, the Orkneys and Shetland, showing elevation of land and depth of sea	*To face the Introduction*
2.	Coloured Geological Map of the Orkneys, showing the primary and secondary glaciations	*to face* 180
3.	Topographical Map of the Orkneys	,, 195
4.	Ground Plan of St. Magnus's Cathedral	,, 236
5.	Ground Plan of the Broch of Lingrow	289
6.	Coloured Geological Map of Shetland, showing the primary and secondary glaciations	*to face* 384
7.	Topographical Map of Shetland	,, 409
8.	Map of Fair Isle	,, 429
9.	Map of Lerwick and neighbourhood	,, 445
10.	Ground Plan and Section of Elevation of the Broch of Mousa	*to face* 478
11.	Map of Papa Stour	,, 497
12.	Map of Foula	,, 511

SHETLAND
UNST
YELL
FETLAR
Scale of Statute Miles
Papa Stour
Foula
Fair I.
N. Ronaldsay
Papa Westray
Westray
Sanday
Eday
Stronsay
Shapinsay
MAINLAND
ORKNEYS
S. Ronaldsay
Old Head
Duncansby Hd
John O'Groats
Sinclair Bay
Wick
OROGRAPHICAL SKETCH
OF
THE ORKNEYS & SHETLAND
Reference

THE

ORKNEYS AND SHETLAND.

INTRODUCTORY.

LYING to the north of the most extreme northern point of the British mainland, exposed to the full force of the Atlantic rollers and the hardly less turbulent surges of the wild North Sea, and surrounded by some of the fiercest tideways in the world, one cannot wonder that, till comparatively recent years, the Orkneys and Shetland should to the average Englishman, or Scotchman too for that matter, have been geographical expressions and nothing more.

At the commencement of the present century the ignorance about them, even of educated people, was something stupendous. Thus in one, of the many editions of Nathan Bailey's dictionaries, published at the modern Athens, in the year 1800, when Jeffrey, Sydney Smith, and others were commencing the education of the Whigs, Shetland was described as consisting "of about forty islands at the north of Scotland, where the sun does not set for two months in summer, and does not rise for two months in winter;" and Shirreff,[1] writing in 1814, stated that the Commissioners of Customs had refused

[1] Shirreff's *Shetland*, p. 102.

a few years previously to pay the bounties on some herring caught during the winter time in Shetland waters, on the ground that no fish could then have been caught there, as the islands were at that period of the year surrounded by ice.

Even as lately as the Crimean War the officials at either the Home or the Foreign Office appear to have been under the impression that the Orcadians were a Gaelic-speaking race.

Most people know better now-a-days: still even educated people are apt to be somewhat confused in their ideas about the two groups, and to have a vague impression:—that the Orkneys and Shetland are one and the same thing;[1] that they consist of some scattered islands not much larger than the Scilly Isles; and that they are inhabited by a semi-civilised race, who live chiefly on sea-fowl and their eggs, and are in urgent need of missionaries to convert them from their semi-heathen practices.

And yet, more interesting islands—rich in the relics of a pre-historic past; with a special history of their own extending over six centuries; possessing a coast-scenery, which for grandeur of form and beauty of colouring cannot be surpassed in the British Isles; and affording in the northern group one of the most interesting fields for study possible to the geologist and mineralogist—would be hard to find. It is this very many-sidedness, if one may be allowed to coin a word, that makes it so hard to do these northern isles equal justice from the many points of view from which they have to be considered.

The brochs, chambered cairns, and other relics of a pre-historic age alone would furnish the materials for a volume in themselves, and the painter of the picturesque could cover reams of paper in expatiating on the weird charms of a northern summer's night; on the exquisite colour effects you sometimes see both on land and sea; on the feelings of awe with which

[1] The following appeared in one of the most important London morning papers of August 16th, 1882:—"KIRKWALL.—An artist from Glasgow was found floating in the sea, dead, off *Kirkwall, Shetland*, on Sunday. It is supposed he fell over the cliff and was drowned."

the cliffs of Hoy, or the still grander coast-line of Foula, impress you; and on the many other attractions the storm-swept Orcades and regions of Ultima Thule present to one who has eyes to see, and knows how to use them.

Again, in any other part of Britain, the history of the district is that of the rest of the kingdom, with a few local details to be worked in. In the case, however, of the Orkneys and Shetland,—owing to their having been for centuries the almost independent dependencies of the Norwegian crown; to their system of land-tenure having been allodial and not feudal in its origin; to the oppressions and exactions of the Stewarts and other donatories, and of the Scottish locusts who followed in their train; and to the fact of the greater bulk of the inhabitants having been, till nearly modern times, alien to their masters, not only in race, but in speech as well—a much more lengthy historical description, than the mere area of the islands would seem to warrant, is needed to bring before the reader what their condition in former times really was, and to enable him to realise the full significance of many of the customs and practices that have survived to the present day.

This historical description naturally divides itself into three periods or eras: the Pictish or Prehistoric; the Norse; and the Scottish and British.

CELTIC PENANNULAR BROOCH.
From Viking grave, Westray, similar to those found in the Brochs.

CHAPTER I.

THE PICTISH OR PREHISTORIC PERIOD.

PROPERLY speaking, according to strict historical canons, the above heading is somewhat in the nature of an Irish bull. So little, however, really trustworthy information have we about both groups, prior to the appearance on the scene of the Norsemen, that Pictish and Prehistoric as far as they are concerned are practically convertible terms.

That Agricola, after the battle of Mons Granpius, A.D. 89, despatched his fleet to coast round the northern portion of Great Britain, and that such fleet discovered and subdued the Orkneys, whence was seen what their crews imagined to be the Thule of still earlier Grecian or Roman explorers, we know on the authority of Tacitus.[1]

[1] Tacitus, *Agricolæ Vita*.

Our next glimpse is in Claudian's poetical description of the exploits of Theodosius in clearing Roman Britain of that day of the Picts, Scots, and Attacotts, and we gather that at that time, A.D. 396, the Saxons,—forerunners of the still sturdier Norse rovers, who were to follow after a lapse of four centuries, —had established themselves, for how long we do not know, amongst the Orkneys.

Probably only temporarily, as Adamnan in his *Life of St. Columba* states,[1] that Cormac, a follower of the saint, had reached the Orkneys, when sailing from Iona "to discover a desert in the ocean;" and adds that, to the intercession of Columba with Brude, King of the Northern Picts, Cormac and his companions probably owed their lives, as a ruler of the Orkneys was at that time, about 565, a hostage in the hands of King Brude. Ædan, King of the Dalriadic Scots, is, according to the annals of Ulster, said to have led an expedition against the Orkneys, in the year 580, and Anderson conjectures, that the islands probably remained under Dalriadic rule till they were laid waste, in the year 682, by Brude, the son of Bile, then King of the Northern Picts.

That Christianity had taken root, either owing to the preaching of Cormac and his companions, or through the instrumentality of later missionaries, amongst the Orkneys, and that from thence it spread to Shetland and was the religion of the inhabitants of both groups till they were conquered, if not exterminated, by the Scandinavian worshippers of Odin and Thor, there can be little doubt.

An Irish monk, Dicuil,[2] who wrote a treatise *De Mensurâ Orbis Terrarum*, about the year 825, states that some thirty years previously, a "certain honest monk had visited some islands in the northern British seas one summer, after sailing a day and a night and another day, in a two-benched boat." The islands referred to were, there is little doubt, Shetland.

[1] Adamnan's *Life of St. Columba*, p. 71.
[2] *Ork. Sag.* Intro. p. xi.

The Bressay Stone, Obverse. *To face page* 5.

The evidence cited might be considered somewhat shadowy, when taken alone, to prove that the Pictish inhabitants of these northern isles were Christians, but it can be supplemented by the names of islands and places in both groups, that show that the *Papa*, as the Norsemen termed the Irish missionaries, whom we know to have visited and established themselves in Iceland prior to the ninth century, must have been widely distributed both in the Orkneys and Shetland. In the latter we have Papil, a place in North Yell; Papa Stour, an island on the west side of the Mainland; another Papa close to Scalloway; and another Papil in the Isle of Burra. In the Orkneys we have Papa Westray (the *Papey Meiri* of the Saga); Papa Stronsay (the *Papey Minni*); Papley (*Papuli*), both on the Mainland; and in South Ronaldsay; and Papdale close to Kirkwall. The island of Damsay (*Damsey* or *Daminsey*) is supposed to mean St. Adamnan's isle; and the Norse name of North Ronaldsay was *Rinansey* or Ringan's isle; Ringan being another name by which St. Ninian was known. There is, by the way, another St. Ninian's Isle in Shetland.

The most important silent witnesses to the early Christianity of these northern isles, however, are the Ogham inscribed stones, that have been found within recent years in both Shetland and the Orkneys.

The Bressay stone, now in the National Museum at Edinburgh, found by the late Dr. Hamilton, the minister of Bressay, in the year 1864, near the old ruined church of Culbinsbrugh, on that island, is "a slab of chlorite slate, three feet nine inches in length, about sixteen inches wide at the top, and tapering to a little less than a foot at the bottom, and about an inch and three-quarters thick."[1] On one side is sculptured in low relief an elaborate interlaced cross; over which are two monstrosities of fish swallowing a human being. In the centre, below the cross, is a man on horseback, between two ecclesiastics holding pastoral staves; below this is a much larger horse without a rider; and below the horse a sow. On the

[1] Anderson's *Scotland in Early Christian Times*, Second Series, p. 208.

other side, at the top, is another interlaced cross, but of a simpler pattern; below which are the figures of two beasts with their jaws extended, apparently trying to swallow each other; and below the beasts, two ecclesiastics with their hands and staves touching. "The inscription is written down both edges of the stone, and is divided into words by colon-like points. The digits are arranged upon a stem-line, which keeps the centre of the width of the edge of the stone." Not only does the inscription resemble a Runic one, but the language is said to be mixed Scandinavian and Celtic. It has been rendered—

"The cross of Naddodd's daughter here
Benres the son of the Druid here."

"Dr. Graves," one of the experts in Ogham characters to whom the inscription was submitted, "points out that the Naddodd, according to the Landnáma-bók, (Book of Settlement), was a famous Viking of the Faroes, who being on a voyage between them and Norway in A.D. 861, was driven out of his course by a storm, and thus discovered Iceland. He had a grandson named Benir, who would thus be the Benres of the monument, the person commemorated in the first part of the inscription being his mother. The name Moccadruidis occurs in Adamnan's *Life of St. Columba* as the patronymic of Eec of Colonsay." Three other Ogham inscribed stones have been found in Shetland, one at Lunnasting, one at Cunningsburgh, and one at St. Ninian's Isle; and one in the Orkneys in the broch of Burrian.

In addition to these Ogham inscribed stones, a tombstone, clearly from the carving of Celtic or Pictish origin, was, in July, 1877,[1] discovered in the graveyard at Papil, in the island of Burra, near Scalloway, in Shetland. The stone, a slab of finely-grained sandstone, measures 6 feet 10 inches in length, and varies in breadth from 1 foot 7 inches at the top to 1 foot 5 inches at the bottom, and in thickness from 1½ inches to 2½ inches. It is only

[1] *Proc. Scot. Ant.* vol. xv. p. 119.

The Bressay Stone, Reverse. *To face page 6.*

carved on one side. At the top is a Maltese cross inclosed within two circular incised lines; below are the figures of four ecclesiastics holding pastoral staves. Under the ecclesiastics is an animal, which Mr. Goudie, who discovered the stone, says has a certain resemblance to a lion. It may be intended for a lion ecclesiastical, but the writer ventures to suggest that it may have been meant for the old British mastiff, a dog for which the islands were celebrated in Roman days. Below the lion or dog, whichever it is, are a couple of nondescripts with the heads and feet of birds, and the rest of their bodies human. Each holds an axe over his shoulder, and their beaks are inserted in what appears to be a human skull.

In the same churchyard at Papil another slab, 5 feet $4\frac{1}{2}$ inches long, by 1 foot $3\frac{1}{2}$ inches at its greatest width, and having a very graceful cross incised on it, was discovered at the same time.

Two square-shaped bells of bronze and iron have been found in the Orkneys, one at Saverough, close to Birsay, and the other in the broch of Burrian; the latter measures $2\frac{1}{4}$ inches in height, 2 inches in breadth, and 1 inch in width, with a loop handle at the top. These bells are supposed to be of Celtic make; but bells of various sizes, fabricated in a somewhat similar form, have been in use in subsequent times, and are even at the present day attached to sheep, mules, and goats.

If the history of the two groups during the Pictish period so far as written records go, is of the most shadowy kind, we have in the Pictish brochs, Pictish houses, &c., unwritten records that enable us to form some sort of notion, vague though it may be, of what the mode of life of the original Celtic inhabitants was like. These unwritten records consist of:—

1st. Pictish brochs.
2nd. Picts' houses.
3rd. Stone circles and standing stones.
4th. Burial mounds.

The Pictish broughs, brochs, towers, castles, or forts (hereafter

called brochs), have probably exercised the minds of antiquarians as much as any architectural remains concerning which and their builders we have so scanty written records.

"The typical form of the broch," says Dr. Anderson,[1] the Curator of the National Museum at Edinburgh, "is that of a hollow circular tower of dry-built masonry, about 60 feet in diameter and about 50 feet high. Its wall, which is 15 feet thick, is carried up solid for about 8 feet, except where two or three oblong chambers, with rudely-vaulted roofs, are constructed in its thickness.

"Above the height of about 8 feet, the wall is carried up with a hollow space of about 3 feet wide between its exterior and interior shell. This hollow space, at about the height of a man, is crossed horizontally by a roof of slabs, the upper surfaces of which form the floor of the space above. This is repeated at about every 5 or 6 feet of its further height. These spaces thus form horizontal galleries, separated from each other vertically by the slabs of their floors and roofs. The galleries run completely round the tower, except that they are crossed by the stair, so that each gallery opens in front of the steps, and its further end is closed by the back of the staircase on the same level.

"The only opening to the outside of the tower is the main entrance, a narrow, tunnel-like passage 15 feet long, 5 to 6 feet in height, and rarely more than 3 feet in width, leading straight through the wall on the ground level, and often flanked on either side by guard chambers opening into it. This gives access to the central area or courtyard of the tower, round the inner circumference of which, in different positions, are placed the entrances to the chambers on the ground-floor, and to the staircase leading to the galleries above. In its external aspect, the tower is a truncated cone of solid masonry, unpierced by any opening save the narrow doorway; while the central court presents the aspect of a circular well 30 feet in diameter bounded by a perpendicular wall 50 feet high, and presenting at

[1] *Proc. Scot. Ant.* vol. xii. p. 314.

intervals on the ground-floor several low and narrow doorways, giving access to the chambers and stair, and above these ranges of small window-like openings rising perpendicularly over each other to admit light and air to the galleries."

It has been supposed by some people, that, not only were these structures roofed over, but that there were also floors. Sir Henry Dryden,—who and Dr. Anderson must be considered the two principal authorities on all questions relating to the brochs,—has, however, shown [1] that, after weighing carefully the *pros* and the *cons* on the subject, they can neither have been roofed nor floored, and has proved that the outward curvature, which is noticeable in the case of Mousa from the centre to the top of the outer of the two walls, and which at one time was supposed to have been part of the original plan, is due to subsidence.

How numerous these structures must have been at one period is shown by the list of them and the map, showing their distribution over the north of Scotland, attached to Anderson's paper in Vol. V. of the *Archæologia Scotica.* From these it will be seen that out of a total of 374 sites known: 75 are in Shetland; 70 in the Orkneys; 79 in Caithness; and 60 in Sutherland.

That the brochs were altered and added to both externally and internally some time after their original construction, is shown in the case of many of them, and notably in those of Lingrow in the Orkneys, and Clickemin in Shetland, and for the purposes of these secondary erections the materials of the original structure were largely utilised.

The following list of certain brochs in the two groups, showing their dimensions, is taken from a paper by the late Mr. George Petrie, of Kirkwall, to whom the antiquary and archæologist are so much indebted for the labour bestowed on the history and antiquities of his native islands, published in Vol. V. of the *Archæologia Scotica.*

[1] *Arch. Scot.* vol. v. p. 201.

DIMENSIONS OF BROCHS IN THE ORKNEYS, FROM MEASUREMENTS TAKEN (EXCEPT THAT OF BURGAR) BY MR. GEORGE PETRIE.

Locality.	Exterior Diameter.	Interior Diameter.	Thickness of Wall.
	Ft. In.	Ft. In.	Ft In.
Burgar, Evie, Mainland	60 0	26 0	17 0
Okstro, Birsay, Mainland	69 0	45 0	12 0
Near Manse of Harray, Mainland ...	57 0	33 0	12 0
Stirlingow, Firth, Mainland	45 0	27 0	9 0
Ingis-how, Firth, Mainland	60 0	33 0	13 6
Birstane, St. Ola, Mainland	60 0	33 0	13 6
Dingis-how, St. Andrew's, Mainland ...	57 0	33 0	12 0
Top of Mound Langskail, St. Andrew's, Mainland	40 0	20 0	10 0
East Broch, Burray	66 6	36 6	15 0
West Broch, Burray	56 0	31 0	12 6
Hoxay, South Ronaldsay	58 0	30 0	14 0
Borrowston, Shapinsay	55 6	31 6	12 0
Lamb Head, Stronsay	69 0	45 0	12 0

DIMENSIONS OF BROCHS IN SHETLAND, FROM MEASUREMENTS BY SIR HENRY DRYDEN, BART., AND MR. J. T. IRVINE.

Locality.	Exterior Diameter.	Interior Diameter.	Thickness of Wall.
	Ft. In.	Ft. In.	Ft. In.
Clickemin, Mainland	66 4	26 0	20 2
Brindister, Mainland	68 0	17 0	12 6
Levenwick, Mainland	54 6	28 6	13 0
Burraland, Mainland	55 0	37 0	9 0
Mousa	49 0	20 0	14 6
Houbie, Fetlar	58 0	33 0	12 6
Snaburgh, Unst	63 6	27 6	18 0
Underhool, Unst	55 9	25 9	15 0
Brough, Unst	50 0	26 0	12 0
Burraness, Yell	57 0	27 0	15 0
Culswick, Mainland	50 8	24 8	13 0

What is the real age of the brochs is a moot point, that cannot, on archæological evidence, ever be satisfactorily settled. Mr. Samuel Laing, M.P.,[1] assigned a very great

[1] *Proc. Scot. Ant.* vol. vii. p. 63.

antiquity to them, and certainly adduced very strong evidence in support of his theory. At Breckness, close to Stromness, were, when Mr. Laing wrote, still standing some fifteen feet of a broch, which, when entire, must, from the curvature of the remaining portion, have had an exterior diameter of sixty-eight feet.

Not only had the other portions of the broch disappeared, but some fifty feet at least of the very rock on which it stood had been destroyed by the erosive action of the sea, and that, too, at a by no means exceptionally exposed part of the coast-line. In the case of the Okstro Broch, near Birsay, a number of cists containing ashes and burnt bones were found deposited on the top of the broch, which shows that at the time of being so deposited the ruins of the broch were probably a grass-covered mound. Now, cremation must have been given up as a heathen practice by the middle of the eleventh century. Dr. Traill,[1] in the same volume of the *Proceedings*, in a paper on the "Dwellings of the Prehistoric Races of Orkney," comes to the conclusion that deer, bones and horns of which are found in great profusion both in the brochs and the Picts' houses, have been extinct in those islands for 2,000 years at least, and we certainly have no mention of them in the *Orkneyinga Saga* as existing on the islands during Norse times, though we read of the jarls hunting hares and otters, and shooting moor-fowl with arrows, and we are told that Jarls Rögnvald and Harald went over every summer to Caithness to hunt the red and the rein-deer.

Anderson considers, that they (the brochs) were erected between the fifth and ninth centuries, whilst Dr. James Fergusson,[2] the well-known writer on Indian architectural remains, is the only person of eminence at the present day, who maintains that they were erected by the Norsemen.

His reasons may be summed up as follows:—

[1] *Proc. Scot. Ant.* vol. vii. p. 426.

[2] Fergusson's *Brochs and the Rude Stone Monuments of the Orkney Islands, &c.*

1st. That the Celts or Picts were not sufficiently civilised to have been able to have built such structures.

2nd. That the area in which they have been found is co-extensive, or nearly so, with the territories occupied by the Norsemen on the mainland and islands of Scotland.

3rd. That they were built as fortified posts, which could be held, when the rest of the able-bodied men were away on raiding expeditions, by very small garrisons, to overawe the aboriginal Celtic population.

4th. That the Norsemen built them of stone, and not, as they did their buildings in Norway, of wood, because the stone was on the spot, and the wood was wanting.

Against these conclusions Anderson [1] points out that :—

(1) No brochs are found in Norway or in any of the Viking colonies, except the north of Scotland, and that they have been found, outside the Norwegian area, in what is known to have been purely Celtic Scotland.

(2) That no edifices of dry-built masonry are known in Norway, either of the Viking period or previously; but that such edifices are characteristic of the Celtic or early Christian period, both in Scotland and Ireland.

(3) That there were no vaulted roofs of dry-built masonry in Norway, but that they were characteristic features of early Celtic structures.

(4) That the implements found in the brochs were Celtic and not Norse in style and type. The tortoise brooch especially, the most characteristic ornamental relic of the Viking period, having only been found in one broch, and in that case the broch had been used as a place of sepulture.

Both Anderson and Fergusson, however, appear to have overlooked one piece of evidence, which, in the writer's opinion, bears strongly against the Norse theory of the erection of the brochs. This is the innumerable cases of arson or fire-raising mentioned in the *Saga*, which clearly show that the buildings burnt cannot have been brochs, and that they must have

[1] *Proc. Scot. Ant.* vol. xii. p. 314.

been constructed, like the Icelandic *Skálas*, in a great measure of timber.

The numerous names of islands, voes, lakes, and places with the prefix of Bur, Burra, and Burga, both in the Orkneys and Shetland, again, point to the fact that the Norsemen on arriving, found these brochs so scattered about, that, being a matter-of-fact race in their nomenclature, both of places and people, they spoke of the islands of the broch, the voes of the broch, &c. That they actually occupied some of them we know from the case of Mousa, in which a certain Bjorn Brynulfson spent his honeymoon, when he fled from Norway, about the year 900, with Thora Roald's daughter.

Mousa was again occupied two and a-half centuries later much in a similar manner by that frisky dowager, Margarét, Countess of Athole, when she fled from the Orkneys with Erlend Ungi, and was besieged therein by her son, Jarl Harald, who objected strongly to his mother's conduct, not merely in the case of Erlend, but of others as well.

That the original inhabitants of these brochs were very far removed from the mere savages, that some people might fancy them to have been, is proved by the implements, &c., which have been found. That they had flocks of domesticated animals is shown by the remains of the Celtic shorthorn (*Bos Longifrons*), sheep, and swine; that they cultivated the ground and grew some sort of cereal produce, by the numerous stone querns or hand-mills; that they manufactured some kind of woollen fabrics, by the stone whorls used in connection with the distaff, and by the long-handled bone combs, with which, Anderson [1] has pointed out, they must have beaten the thread of the weft together on the upright loom. That they understood the manufacture of pottery, and that they used stone lamps, rude imitations of Roman models, we also know. No celts or stone weapons have been found in connection with any of the brochs. Those who wish to know more about them will find in Vols. VII. IX. and XII. of the *Proceedings of the Society*

[1] *Proc. Scot. Ant.* vol. ix. p. 548.

of Antiquaries of Scotland, in Vol. V. of the *Archæologia Scotica*, and in Fergusson's *Brochs and the Rude Stone Monuments of the Orkney Islands, &c.*, all the latest information on the subject.

The second type of dwellings, "Picts' Houses," must be subdivided again into two classes—1. Chambered Mounds or Cairns. 2. Underground Chambers, Eirde-houses, Weems, or *Hypogea*, as Captain Thomas has styled them.

In the chambered mounds of the Orkneys, (there are none so far as the writer is aware in Shetland,) the building generally consists of one large central rectangular apartment, access to which is had by a long narrow passage, which, however, enlarges as it advances. A series of short passages lead from the central apartment into smaller rooms or cells, likewise rectangular. This, at least, is the case in all the Orcadian chambered-mounds, except that of Maes Howe, where, instead of cells or subsidiary apartments, we find cupboards, or press-beds, as the Scotch would term them, constructed in the thickness of the wall. The roofs, both of the central apartment and of the side cells or chambers, are beehive in shape, being formed by stones gradually overlapping till at last a single stone suffices to close the aperture.

The building once erected, the superincumbent earth, which now forms the mound, was piled up against and pretty nearly over it, probably only a small aperture being left for the escape of smoke and for ventilation, and a retaining wall built round the edge of the mound.

Very few implements, weapons, or remains of any sort, have been found in any of the Orcadian chambered-mounds, probably they were all broken into and cleared out, as we know to have been the case with Maes Howe, by the Norsemen. Anderson says,[1] that "breaking a how," partly in the hope of finding treasure, and partly to show that they were not afraid of the evil spirits, who were supposed to hold ward and watch over such places, was a common exploit amongst the Norsemen.

The underground Picts' Houses—Eirde Houses, Weems,

[1] *Ork. Sag.* Intro. p. civ.

or *Hypogea*—consist of one or more irregularly-shaped chambers excavated below the surface, access to which is had by a sloping passage from the surface; the sides of both passages and chambers being, where not cut out of the rock, walled up; and the chambers being roofed in by large slabs resting on pillars in some cases, and in others by flags gradually overlapping till a rude conical roof is formed. The passages are covered, in some cases by flagstones resting on the tops of passage walls, and in others by the flags being placed scalor-wise.

In one excavated by Captain Thomas [1] at Saveroch, near Kirkwall, were found the bones of sheep (of the small native breed), skulls of cattle, head and horns of deer, large bone of a whale, and quantities of shells of periwinkle, oyster, scallop, common whelk, purpura, and limpet, and bone implements.

Anderson is of opinion that the chambered-mounds are earlier than the brochs, but it is difficult to determine whether the underground habitations are of earlier or later date, although the probability is that they are earlier.

Stone Circles.—Of these in the Orkneys, there are only two, the Rings of Brogar and Stenness, both of which will be more fully described further on.

In Shetland we find three stone circles in Unst, and two in Fetlar, but whereas in the Orkneys the stones forming the circles are huge monoliths set on end, in the northern isles the circles are composed of smaller stones laid in concentric rings flat on the ground.

Standing Stones.—These are scattered about in great profusion both in the Orkneys and Shetland, and, whether originally set up by the Picts or not, seemed to have been used as meeting places in Norse times, as we find [2] in a decree of the Lawman of the Orkneys and Shetland made in the month of June, 1514, on a sale to Sir William Sinclair of the heritage

[1] *Archæologia*, vol. xxxiv.

[2] Mackenzie's *Grievances*, Appendix, p. v.

of one Nicoll Fraser, that the said Nicoll Fraser had cited his uncle Alexander Fraser to exercise the right of pre-emption, which the Odal law gave him "divers and sindrie tymis, in courttis and heid-stenis."

Burial Mounds.—These are very numerous both in the Orkneys and Shetland; in the former islands, Captain Thomas estimated, that over two thousand might be numbered, when he wrote. He divided them firstly into two classes, the bowl-shaped barrows, which he considered to be Celtic, and the conoid-shaped, which he believed to be Scandinavian. The bowl-shaped barrows he subdivided into four classes—first, 18 inches high, and 7 or 8 feet in diameter, containing one cist; second, 4 feet high, 12 feet in diameter, and also containing only one cist; third, 6-10 feet high, 25-30 feet in diameter, and containing one cist; fourth, 4 feet high, 20 feet in diameter, and surrounded by a ring of rough stones. It is now considered doubtful whether any chronological classification of barrows or cairns, according to their external form, is possible, and each example must be judged by the evidence of its contained relics.

Both interments in a crouching position,—due either to the corpses not having been streaked, or to the shortness of the cists,—and by cremation, seem to have been practised indifferently.

LONG-HANDLED COMB.
From the Broch of Burrian.

THE GOKSTAD VIKING SHIP.

CHAPTER II.

THE NORSE PERIOD.

One side of the picture:—

"The hardy Norseman's house of yore
Was on the foaming wave;
And there he gathered bright renown,
The bravest of the brave;
Oh! ne'er should we forget our sires,
Wherever we may be;
They bravely won a gallant name,
And ruled the stormy sea."

The other side:—

"A furore Normannorum, libera nos, Domine."
From a Mediæval Litany.

THIS portion of the history of the Orkneys and Shetland must be subdivided into four epochs or eras: The Norse Jarls, A.D. 872—1231; the Earls of the Angus line, 1231—1321; the Earls of the Stratherne line, 1321—1379; and the Earls of the St. Clair line, 1379—1468.

Before entering, however, upon the more historical aspect of this period, it may be as well to endeavour to put before the reader some sort of notion of how society was constituted and governed amongst those Scandinavian people who conquered, if they did not actually exterminate, the original Celtic or Pictish inhabitants of these northern islands.

Society amongst the Norsemen in early years must have been formed on a sort of quasi-patriarchal republican type, of which in the Transvaal at the present day we have the modern analogue.

The source or fountain, from which all honour and rights of property were derived, lying in the land itself, the first occupancy of which was held to confer, as it were, a patent of nobility on all descendants of the first possessor. The tenant for life was the *Oddaller*, or *Udaller*, as in more modern times he has come to be called, a name derived from Odal, *Allodium*, as contradistinguished from *Feodum*, whilst his male descendants were Odal-born, having rights *in futuro* over their father's land or real property of which they were unable to divest themselves. Society was thus divided into two classes, the Odal-born, or Freemen, and the Thralls, Serfs, or Un-free. Originally, no doubt, the latter class consisted of slaves captured in war, but, in later years, it was held to include all persons who had no interest in land, either present or prospective. An Odaller's real estate, on his decease, became equally divisible amongst all his family; the only privilege accorded to seniority being that the eldest son could claim the Head *Buil*, or Chemis place, *i.e.* the chief manor or farm. If disputes arose as to the due division of the property, it was settled by a *Schynd*, or inquest held by the Odallers who constituted the local *Thing* or court of the district.

Not only was an Odaller unable to give or leave any of his family any preferential share, but he was unable to dispose of any of his property, except what lay within cities, unless he could show extreme poverty as the reason for his so doing; and then only after citing his next of kin to exercise their right of

pre-emption, and such next of kin had refused to avail themselves of such right. The purchaser, however, even when all these formalities had been gone through, had by no means acquired an indefeasible title, as the vendor and his descendants could claim to redeem the property, no matter at what lapse of time after the sale; and if the person in whom was vested the right of redemption was unable to do so, the Odal-born nearest in succession, who chose, might exercise the right. The right, too, could be exercised not only as against the original purchaser and his representative, but even against those Odal-born who had already availed themselves of it, but were further in succession from the original vendor than the would-be redeemer for the time being.

Such right also could only be exercised for the sole benefit of the person availing himself of it, and could not be used as a means of transferring the property to any third party; and if the then holder of the land had any doubt of the *bona fides* of the would-be redeemer, he could put him on his oath that the transaction was a genuine one for the sole benefit of himself.

Not only was the right to redemption thus hanging over land for an indefinite period, but the price payable on redemption was limited to the amount given to the first vendors, and all increment or increase in value since the original sale was lost.

A more perfect system of land tenure for retarding the development of a country could hardly have been devised; and, luckily, so far as the Orkneys and Shetland are concerned, it, whether by fair or foul means we need not stop to inquire, has become a thing of the past.

Even the Crown of Norway seems to have been held at times under a sort of quasi-Odal law, and the effects of the system on the Jarldom of Orkney are seen in the constant succession of family murders with which the history of the Norse Jarls of Orkney presents us. The succession to the Jarldom, however, required confirmation by the King of Norway, hence the many visits paid by the Jarls to the mother country.

When society began to emerge from the original patriarchal, republican form, and became gradually merged into a monarchy, *Skat* or land-tax, of which more will be heard further on, was levied on all Odal lands for the maintenance of the Crown and the expenses of government, and this, till Christianity was established and tithes were started, seems to have been the only impost to which land was liable. Skat was paid by the Odallers within Earldom to the Earl, and by him to the King.

The Odallers and Odal-born constituted the *Al-thing*, parliament or general assembly of the people, where originally King, Jarl, and Odaller alike met on a common footing and on a similar level. The Al-thing met regularly at *Jol*, or Yule-tide, answering to our Christmas, at *Vor*, or spring-time, and was occasionally summoned for the transaction of special business at other periods by sending round the Cross, or *Stefn-bod*. In the Orkneys the Al-thing was presided over by the *Lawman*. This officer was originally appointed by the Al-thing itself, but afterwards by the King or Jarl, to keep the Book of the Laws and ratify all decrees by appending the official seal of the islands of which he was keeper.

The *Foud* of Zetland, originally the collector of the Skat and the Mulcts or fines, but afterwards with duties analogous to those of the Lawman of Orkney, to whom, however, he was subordinate, presided over the Al-thing of the northern group, which was held originally, according to tradition, at Balliasta in Unst, and afterwards on what, till quite recent years, was a holm in the Loch of Tingwall, just under the Manse, but which, since the level of the loch has been lowered by drainage, has now become a portion of the shore. Where the Orcadian Al-thing was held seems uncertain. Balfour states it was held at Stenness, and afterwards at St. Magnus Cathedral, on what grounds he does not mention. It is not expressly stated in the *Orkneyinga Saga* where the *Thingstead* was, though it is mentioned as being in the Mainland (*Hrossey*), and three Thing meetings are recorded as having been held at Kirkwall, two by Jarl Rögnvald,

and one by Jarl Erlend, Harald's son; there is also a reference to a *Thingavöll*, which may or may not have been the "Tyngwall in Rendale," mentioned in a Rental of the Lord Sinclair who was slain at Flodden. The Al-thing was not only the supreme legislative assembly where all questions of policy or taxation were settled, but was also the High Court of Justice, having cognisance in both civil and criminal matters and settling all questions of *Manbote*, or blood-money, payable in cases of murder, to the relatives of the murdered man, where they had not availed themselves of the *lex talionis*, which Scandinavian custom recognised as lawful, and, indeed, where no Manbote had been paid, as compulsory.

In addition to the Al-thing each *hérarð* district or parish held a number of *Things* for specific purposes, each of which was designated from the end for which it was summoned: a *Hirdman's Thing* being a wapenschaw or assemblage of warriors; a *Law Thing*, a court of petty sessions and small debts court, presided over by the *Under-foud*, in after times to become the bailie of the parish, which had cognisance of minor, civil, and criminal matters, but had no jurisdiction in cases of murder and *mayhem*, which were reserved to the Al-thing. The reader who is desirous of further information as to the laws, &c., of the old Norsemen will find it in Mackenzie's *Grievances*, in the introduction to the English translation of the *Heimskringla*, in Balfour's *Oppressions*, and, best of all, in Dasent's introduction to, and in the *Saga* itself of *Burnt Njal;* and the lawyer, in the rigid technicalities of the legal proceedings therein shown, will be reminded how similar our own English practice was till quite recent years.

The Norse Jarls.

We are told in the *Sagas*—oral traditions of the Norsemen, afterwards reduced to writing, and thus becoming permanent records, of which Samuel Laing the elder enumerates over forty as being historical—that the Orkneys and Shetland were

occupied towards the latter end of the eighth century by the *Vikings* or Scandinavian buccaneers[1] as head-quarters from which to ravage, not only the adjacent shores of Britain and Ireland, but also the coast of Norway. Here perhaps it may be as well to point out that the word Viking should not be pronounced Ví-king but Vik-ing (Veék-ing), the derivation being from the Icelandic *Vik* (Danish, *Vig*), a bay, *The Wick, par excellence*, being the great bay between Norway and Gotland, of which Christiania is the head.

A.D. 872. About this period the original settlers, if such free-booters, whose home was chiefly "on the foaming wave," can be termed settlers, were largely augmented by the numerous Odallers, whom Harald Harfagri (fair-haired) had dispossessed of their estates in Norway, and who had fled thence to the Orkneys and Shetland, and even to Iceland.

Having established his supremacy in Norway, Harald Harfagri resolved to clear out the piratical hordes, who, from their sea-girt haunts in the Western Haf, kept ravaging the long fiord-indented coast-line of his newly-created kingdom, and for this purpose sailed westward with a strong fleet, accompanied by Rögnvald, son of Eystein Glumra (the loud talking), who had aided him in becoming the sole monarch of the Norwegian soil, and whom for his services he had created Jarl or Earl of Mœri. Rögnvald had six sons, three by his wife Ragnhild, and three by concubines. Of the three legitimate sons Ivar was the eldest; Thórir the Silent, who succeeded his father as Earl of Mœri, the second; and Hrólf the Ganger or Walker, the third, who was great-great-great-grandfather of our own William the Norman, of illustrious if not pious memory. The three illegitimate ones were Hallad, Hrollaug, and Einar, afterwards Torf Einar.

Harald Harfagri swept the seas of the Vikings, and, in consideration of his son Ivan having been slain in one of the many fights that occurred during the purifying process, offered Rögnvald the Jarldom of Orkney and Shetland (*Hjaltland*),

[1] See Appendix A, p. 579, as to the long-ship (*Langskibet*) of Viking times.

waiving all claim for skat or tribute, and solely on the condition of suppressing the Vikings—a tenure, by the way, which seems to have been construed as meaning merely to prevent the ravaging the Norwegian coast-line, as the plundering expeditions in the British seas seem to have gone on during the whole period, during which the Norse Jarls held sway in the Orkneys. Rögnvald declined the proffered honour and preferred to return to Norway. He was allowed, however, to hand over his sovereign's gift to his brother Sigurd, who had been Harald's forecastleman or flag-captain, and who thus became the first of those Norse Jarls who ruled over the Orkneys and Shetland combined, with a few slight breaks, when their sovereigns themselves resumed the reins, for 321 years, and over the Orkneys alone for a further period of thirty-six years, and whose deeds and sayings are chronicled for us in the *Sagas* as those of no other contemporary rulers not Scandinavian are. Sigurd did not enjoy his earldom for long, meeting with his death by an accident that showed the savagery of the times. Having entrapped Melbrigda Tönn, a Scottish Mormaer or noble, so called from a "buck" or projecting tooth, into a conference, and slain him, somewhere to the south of the borders of Sutherland, he fastened the head of his opponent to his saddle-bow, and, in galloping home, the bucktooth scratched his leg, and seems to have set up some sort of blood-poisoning, from which he died. Guttorm, his son, succeeded him, but barely survived his father a year, upon which Hallad was appointed Jarl of Orkney. Hallad, however, was not man enough for the position, and finding the Vikings too many for him, gave up his Jarldom in disgust and returned to Norway. Rögnvald then sent his youngest son, Einar, who, we are told, was a tall man, ugly, and with only one eye, but that a piercer, and who, though the Benjamin of the family in years, was anything but the Benjamin in his father's affections. Einar soon, with the aid of the Shetlanders, suppressed the Vikings, and seems to have ruled fairly and wisely, and having taught the people the

use of peat for fuel, acquired the *sobriquet* of Torf by which he has ever since been known.

Harald Harfagri, amongst other sons, had two named Hálfdán Hálegg (high legs) and Gudröd Liomi (gleam), who grew up turbulent ruffians, amongst other exploits burning Jarl Rögnvald, their father's friend, with sixty of his men at Mœri. Gudröd arranged the matter with his father, King Harald, but Hálfdán fled to the Orkneys, upon which Einar retired temporarily to Scotland, whence, however, he soon returned, when a battle ensued in North Ronaldsay (*Rinansey*) between the rivals, in which Hálfdán was beaten. After the battle Einar is reported to have sung this song :—

> "Why are not the spear-shafts flying
> From the hands of Hrólf and Hrollaug,
> Thickly 'gainst the press of warriors?
> Now, my father! I avenge thee.
> While we here are closed in battle,
> Sits Earl Thorir all the evening,
> Silent o'er his cheerless drink."

How Einar must have "chortled" over the irony of events which left his father's death to be avenged by himself, the Pariah and rejected of the family. The next day Hálfdán was captured, and was slain Norse fashion, by having a blood eagle cut on his back, *i.e.* having his ribs severed from his backbone and his heart and lungs torn out.

For the death of his son Hálfdán Harald Harfagri imposed a fine of sixty marks of gold on the islands, which Einar paid on behalf of the Odallers (*Bœndr*), on having all the Odal lands transferred to him, and from this time the Odallers' rights remained in pledge to the Jarldom till the time of Sigurd the Stout.

Torf Einar is supposed to have died somewhere about A.D. 910, and was succeeded by his sons Arnkell, Erlend, and Thorfinn Hausakliúf (skull-splitter). Arnkell and Erlend fell in battle in England with King Eirík Blódöx (bloody axe) in the year 950, upon which Thorfinn became sole Jarl. Thorfinn

who, says the *Saga*, was a great and warlike chief, was buried at Hoxa, in South Ronaldsay, and left five sons, Hávard Arsœli (blessed with good seasons), Hlödver, Liót, Skúli, and Arnfinn.

Arnfinn had married Ragnhild, the daughter of Eirík Blódöx and his infamous consort Gunnhild, and worthy of the mother who bore her.

Arnfinn she murdered at Murkle, in Caithness; then she married Hávard, and, tiring of him, incited his nephew Einar Klíning (buttered bread) to slay him, which he did at Stenness. Hávard slain, Ragnhild refused to marry Einar Klíning as she had promised, and incited another nephew of Hávard, Einar Hardkiöpt (hard-mouthed) to slay his cousin, and for a similar guerdon. Einar Klíning slain, Einar Hardkiöpt was in his turn slain by his uncle Líot, who, bold man, had himself married Ragnhild with the blood of two of his brothers on her hands. Líot and Skúli now fell out, and the latter was slain in the battle which ensued at Dale, in Caithness. Líot, however, did not long survive his brother, but died from wounds received in a fight with a Scotch chieftain named Magbíod. Hlödver was therefore now sole Jarl, and of the five brothers was the only one who died a natural death.

He was succeeded about 980 by his son Sigurd the Stout, whose mother, Audna, "was a wise woman," and made for him the enchanted raven banner, which brought victory to the side on which it was flown, but death to the bearer.

The event of Sigurd's reign was the conversion of himself and his people to Christianity in the following rough and ready manner:—Olaf Tryggvi's son, then King of Norway, had, in the course of a Viking raid, been converted to Christianity; and, like all "verts," was exceedingly anxious to make every one else follow his example. Having caught Sigurd in the year 995 unexpectedly at *Asmundarvag*, Osmondwall in *Vagaland*, now South Walls, the Christian monarch threatened to slay Hundi, Sigurd's son, before his father's eyes, unless the Jarl and his people embraced the true faith and were baptised.

The argument was convincing, but Christianity can only have been skin deep, if that, amongst these Norse rovers for long afterwards.

To make sure of Sigurd and the tribute which, along with the Christianity, he had exacted, Olaf carried Hundi away with him to Norway, where the latter died. After his son's death, Sigurd gave up paying the tribute, and probably relapsed into his old heathen practices, as in the battle of Clontarf, where the old and the new faiths fought it out for the last time, we find Sigurd on the side of the heathen. Brian Boroime, the Brian Boru of one's school-days, was then King of Munster, a Christian, and apparently respected alike by friend and foe.

Years before he had been divorced from, or parted with, his Queen Kormlada, an *injuria spretæ formæ* she seems never to have forgiven.

Through her instrumentality, and bribed alike by the promise of her hand, Sigurd, and Brodir, a Viking leader, who, having once been in deacon's orders, had relapsed into idolatry, engaged to attack Brian. Of the battle that ensued we have a vivid picture in the *Njal Saga.*[1]

The fight took place on Good Friday, the 23rd of April, 1014, and in it Brian, who had conscientious objections to personally fighting on such a fast-day, took no active part, having a *shield-burg*, or ring of men with their shields locked, thrown round for his defence. Sigurd, who had been performing prodigies of valour, on two of the bearers of the enchanted raven banner being slain, ordered two others to bear it, who both refused, Hrafn the Red telling him, "Bear thy own devil thyself." Sigurd, observing that "'Tis fittest the beggar should bear the bag," took the banner from the staff and wrapped it round him. He was almost immediately afterwards slain, either by a random spear, as the *Saga* states, or by Murcadh, a son of Brian, according to the Irish accounts. Sigurd being slain, a regular stampede ensued

[1] *Burnt Njal Saga*, vol. ii. p. 333.

amongst the Norsemen, in the course of which Hrafn the Red fell into a river, and, in his terror, fancying all the devils from hell were dragging him down, appealed to St. Peter in the following words:—"Thy dog, Apostle Peter, has run twice to Rome, and he would run a third time if thou gavest him leave." Peter no doubt heard the prayer, for Hrafn some time after bore the news of the fight to Flosi, the leader of the Burners, then staying in the southern Hebrides with Jarl Gilli. Thorstein, an Icelander, who stopped in his flight to tie his shoe-strings, on being asked by Kerthialfad why he did not run like the rest, gave the quaint answer, "Because I can't get home to-night, since I am at home out in Iceland." The reply probably tickled the native sense of humour of the Irish chief, as he gave Thorstein quarter. Brodir had, in the early part of the action, been put to flight by Wolf the Quarrelsome, and lay hid in a wood till he saw the greater part of the Irish forces engaged in pursuit, when he rushed forth, broke through the shield-burg, and slew Brian. He was afterwards captured alive, and put to death by Wolf the Quarrelsome, who "cut open his belly, and led him round and round the trunk of a tree, and so wound all his entrails out of him, and he did not die before they were all drawn out."

Portents and omens all through the northern seas announced to the Norsemen that the day had gone against them. Daurrud, a man in Caithness, saw twelve witches weaving the woof of war, of which human entrails were the warp and weft, men's heads the weights, a sword the shuttle, and arrows the reels. After completing their ghastly work, they each tore away a portion and fled, six south, and six north. The weird song of the witches Gray has paraphrased in his *Fatal Sisters*:—

"Now the storm begins to lower
(Haste, the loom of hell prepare),
Iron sleet of arrowy shower
Hurtles in the darken'd air.

" Glitt'ring lances are the loom
Where the dusky warp we strain,
Weaving many a soldier's doom—
Orkney's woe, and Randver's bane.

" See the grisly texture grow !
('Tis of human entrails made),
And the weights that play below,
Each a gasping warrior's head.

" Shafts for shuttles, dipped in gore,
Shoot the trembling cords along.
Sword, that once a monarch bore,
Keep the tissue close and strong !

" Mista black, terrific maid,
Singrida and Hilda, see,
Join the wayward work to aid,
'Tis the woof of victory.

" Ere the ruddy sun be set,
Pikes must shiver, javelins sing,
Blade with clattering buckler meet,
Hauberk crash, and helmet ring.

" (Weave the crimson web of war)
Let us go, and let us fly,
Where our friends the conflict share,
Where they triumph, where they die.

" As the paths of fate we tread,
Wading through th' ensanguined field,
Gondula, and Geira, spread
O'er the youthful king your shield.

" We the reins to slaughter give,
Ours to kill, and ours to spare :
Spite of danger he shall live
(Weave the crimson web of war).

" They whom once the desert-beach
Pent within its black domain,
Soon their ample sway shall stretch
O'er the plenty of the plain.

" Low the dauntless earl is laid,
Gored with many a gaping wound :
Fate demands a nobler head ;
Soon a king shall bite the ground.

" Long his loss shall Erin weep,
Ne'er again his likeness see ;
Long her strains in sorrow steep,
Strains of immortality !

" Horror covers all the heath,
Clouds of carnage blot the sun.
Sisters, weave the web of death !
Sisters, cease ! the work is done !

" Hail the task, and hail the hands !
Songs of joy and triumph sing !
Joy to the victorious bands ;
Triumph to the younger king.

" Mortal, thou that hear'st the tale,
Learn the tenor of our song.
Scotland, through each winding vale
Far and wide the notes prolong.

" Sisters, hence with spurs of speed :
Each her thundering falchion wield ;
Each bestir her sable steed
Hurry, hurry to the field ! "

The original Norse version, under the title of *The Enchantresses*, was still preserved in North Ronaldsay till past the middle of the eighteenth century, and was at times recited by the natives, some of whom, on Gray's Ode being read to them by a minister, reminded him that they had often sung it to him in the Norse.[1]

[1] *Life of Scott*, vol. iii. p. 190.

SWORD, FROM VIKING GRAVE, WESTRAY.

OVAL BOWL BROOCH, FROM VIKING GRAVE, WESTRAY.

CHAPTER III

THE NORSE PERIOD.

The Norse Jarls—(continued).

In addition to Hundi, Sigurd had three other sons by his first wife, Summarlidi, Brúsi, and Einar; and by his second wife, a daughter of Malcolm King of the Scots, a son named Thorfinn, who at the time of his father's death was only five years old.

Of Thorfinn's career—how he was created Earl of Caithness while still a child by Malcolm his grandfather; how, like a young Indian brave, he went on the war path, that is on viking expeditions, before he was fifteen years old; how Einar and Thorfinn from time to time fell out about the division of the jarldom and lands; how Brúsi acted the peacemaker between his brothers; how Thorfinn permitted Thorkel Fóstri, so called from his having acted as Thorfinn's foster-father, to slay Einar at a banquet in his, Thorkel's, house; how Thorfinn twice defeated Karl Hundason, King of Scotland, once in a sea-fight off Deerness, and a second time on

land somewhere in Sutherland; how he raided every summer; how, after living in amity for years with Thorfinn, Rögnvald, Brúsi's son, first tried to burn his uncle alive, and, not succeeding, was in his turn burnt out and then slain by Thorkel; how Thorfinn by his boldness obtained pardon from King Magnus for his nephew's slaughter; how becoming weary of piracy, arson, and bloodshed, he went to Rome, got absolution for his many crimes from the Holy Father, and on his return from foreign parts erected Christ's Kirk at Birsay; and how, having past three[1] score years and ten, Thorfinn died, leaving behind him the reputation of having been both the ablest and most powerful of all the Norse Jarls—fuller details will be found in the *Saga*.

The following spirited verses from the pen of Sir Edmund Head, which appeared in *Fraser's Magazine* for January, 1868, describe Thorfinn's interview with his Suzerain, King Magnus:—

"King Magnus sate at his midday meal,
Where his fleet at anchor rode,
When a stranger cross'd the royal deck
And straight to the table strode.

"He greeted the king; he took the loaf
That lay upon the board;
And broke and ate, as if of right,
Whilst neither spoke a word.

"King Magnus gazed; as he wiped his beard,
'Wilt thou not drink?' he said,
And pass'd the cup: the stranger drank,
And bow'd in thanks his head.

"'Thy name?' 'My name is Thorfinn, sir,'
'Earl Thorfinn, can it be?'
He smiled—'Well, yes; men call me thus
Beyond the western sea.'

[1] If, however, Thorfinn was only five years old in 1014, when his father was slain at Clontarf, he could only have been fifty-five years of age when he died in 1064.

" 'And is it so?' the King replied;
'I had resolved me well
That if we two met—what pass'd when we met
Thou shouldst not live to tell.

" 'Together now we've broken bread,
And thus my hand is stay'd;
But think thou not the score is quit,
Though vengeance be delay'd.'

" It chanced as friends they drank one day—
On the deck a Norseman stood;
'Lord earl,' he said, 'from thee I claim
The price of a brother's blood.

" 'When Kirkwall-street was drench'd in gore,
And the king's men slaughter'd lay,
By thy command that brother died—
Wilt thou his manbote pay?'

" Loud laugh'd the Earl—'What ho! thou fool,
Thou must oft have heard it said,
How Thorfinn scores of men hath slain,
But manbote never paid.'

" 'All this, lord earl, is nought to me;
'Tis nought if our king sits by,
Nor cares to avenge those men of his,
Led out like sheep to die.'

" Then Thorfinn look'd again, and swore,
'By the rood, I know thee well—
Why, I gave thee thy life in Kirkwall town,
When all thy comrades fell.

" 'My chance is hard—I have oft been blamed
Too many that I slew,
And now this evil hath come about
Because I have slain too few.'

" The King's brow flushed with wrath: 'Forsooth,
It seemeth to vex thee sore
That in thwarting my rights and slaying my men
Thou hast not done still more.'

" But now a fair breeze fills each sail,
And pennons are floating free,
As the long war-ships with their dragon heads
Go cleaving the dark blue sea.

"And aye to the west of the Norway fleet
Earl Thorfinn steers his bark;
Men saw her holding her course with them
One night when the sky grew dark:

"But when morning broke that bark was gone
Far, far, o'er the western foam,
Where Orkney breasts the waves, and where
Earl Thorfinn sits in Kirkwall fair,
Sole lord of his island home."

Paul and Erlend, his sons, succeeded Thorfinn about the year 1064, and accompanied Harald Hardradi on that English expedition, when, at Stamford Bridge, the English Harold provided the Norwegian monarch with that seven feet of English soil he had promised him. Luckier than their sovereign, Paul and Erlend returned home in safety, where, until their families grew up, they lived together in amity; Paul ruling on his brother's account as well as his own.

Paul married a granddaughter of King Magnus the Good, by whom he had a son named Hákon, and several daughters, one of whom—Herbiörg—was the mother-in-law of Sigurd of Westness, and Kolbein Hrúga, of whom we shall hear again.

Erlend married Thora, a descendant in the fourth generation of Hall of Side, one of the finest characters in the *Saga of Burnt Njal*, and had by her two sons, Erling and Magnus, and two daughters, one of whom was the mother of Rögnvald Kol's son, the finest character in the whole of the *Orkneyinga Saga.*

When Hákon grew up he wanted to lord it over his cousins, on account of his royal descent on his mother's side. Magnus, as became a future saint, does not seem to have minded it, but Erling objected strongly; and at last, for the sake of peace and quietness, Hákon was packed off on his travels, from which he returned with his kinsman King Magnus Barelegs.

The Norwegian monarch deposed Jarls Paul and Erlend, and substituted in their place his son Sigurd, "a hopeful boy" of some eight winters old. Having sent the deposed

Jarls to Norway, where they died in exile, and appointed guardians to Sigurd, Magnus Barelegs, as a further precautionary measure on his son's behalf, insisted on Hákon, Erling, and Magnus accompanying him on his raiding expedition through the Irish Sea.

In the course of this expedition, during the memorable engagement in the Menai Straits with Hugh the Stout, Earl of Chester, and Hugh the Bold, Earl of Salop, Magnus, Erlend's son, refused to fight, on the ground that he had no quarrel with their opponents; but instead of going below, when ordered to do so, remained on deck chanting psalms.

His conduct naturally irritated King Magnus, who, like many nineteenth-century people, probably looked upon conscientious scruples as humbug, and made things so unpleasant for the future saint, that at last he deserted, and after spending some time with a Welsh Bishop, and in England, eventually made his way to the Scottish Court, where he remained as long as Magnus Barelegs was alive.

On hearing of the death of Jarls Paul and Erlend, King Magnus married Kol to Gunnhild, Erlend's daughter, as a compensation for the loss of his father Kali, who had died in the Hebrides from wounds received in the fight in the Menai Straits.

Erling was slain either at the Menai Straits, or else in the battle in Ulster (1103) where Magnus Barelegs perished.

On his father's death, Sigurd left the Orkneys and became joint King of Norway with his brothers Eystein and Olaf, who, a winter or so after their father's death, created Hákon Jarl of Orkney.

Some years after Hákon had been created Jarl, Magnus, his cousin, was also created Jarl by King Eystein.

Magnus, we are told in the *Saga*, was a most excellent man. "He was of large stature, a man of noble presence and intellectual countenance. He was of blameless life, victorious in battle, wise, eloquent, strong-minded, liberal and magnanimous, sagacious in counsel, and more beloved than any other man.

To wise men and good he was gentle and affable in his conversation; but severe and unsparing with robbers and vikings. Many of those who had plundered the landowners and the inhabitants of the land he caused to be put to death. He also seized murderers and thieves, and punished rich and poor impartially for robberies and thefts and all crimes. He was just in his judgments, and had more respect to divine justice than difference in the estates of men. He gave large presents to chiefs and rich men, yet the greatest share of his liberality was given to the poor. In all things he strictly obeyed the Divine commands; and he chastened his body in many things which in his glorious life were known to God, but hidden from men."

The *Saga* then goes on to narrate how he married "a maiden of a most excellent family in Scotland," and lived with her after the fashion of Edward the Confessor of pious memory.

The cousins seem to have got along together very well for some years, and we are told how they slew their third cousin, Dúfníal, and also a famous Viking named Thorbiörn, in West Burra Fiord (*Borgarfiörd*) in Shetland, where the remains of a broch are to be seen to the present day, which may have been used as the pirate's stronghold.

Hákon after a time got jealous of his cousin's popularity, and at last their dissensions grew to such a pitch, that, mustering their forces, they were about to engage in conflict at the Thingstead, when, mutual friends intervening, a peace was patched up between them for a time.

Hákon, however, had made up his mind that the joint rulership should no longer exist, so arranged for a meeting with his cousin shortly after Easter on the little island of Egilsey.

It was stipulated that each of them should bring only two ships and an equal body of men to the conference.

Magnus, who kept to the stipulations, arrived first at the place of meeting, his boat, which he steered himself, having been pooped by a heavy sea in comparatively smooth water, an

incident which he construed as a warning that his end was close at hand.

Hákon, on the other hand, embarked a large force on board eight war-ships, and, on these vessels approaching Egilsey, Magnus in the first place retired to the church, where, after refusing the offer of his own men to stand by him to the last, he first heard mass, and then retreated to a hiding-place on another part of the island.

From this hiding-place, however, he emerged on Hákon's landing, and suggested three alternative courses to his cousin, in order, we are told, to save him from the guilt of bloodshed and perjury.

1st. To permit him, Magnus, to go to Rome or Jerusalem on his undertaking never to return.

2nd. To send him to Scotland, there to be detained in custody.

3rd. To throw him into a dungeon, blind or maim him, as Hákon thought best.

The last was the proposal Hákon would have accepted, but his followers, who seem to have grown tired of the joint rulership, insisted that one of them should die, whereupon, after Ofeig, Hákon's banner-bearer, had refused to act as executioner, Lífolf his cook was compelled to undertake the office.

Jarl Magnus, according to the Romish Calendar, was slain on the 16th of April 1110; but, according to Anderson, on the 16th of April 1115. After his death his remains were permitted by Hákon to be interred in that Christ Kirk at Birsay which their grandfather, the great Jarl Thorfinn, had erected.

Christ Kirk soon became a place of pilgrimage for people from all parts of the Orkneys and Shetland, and wonderful cures were said to have been effected there. Bishop William, the first Norse Bishop of the Orkneys, if not the very first Bishop, who seems to have been an eminently cautious politic prelate, refused for a long time to believe in the miracles said to have been worked, but at last even he seems to have been convinced somehow or another, and to have

permitted the remains to be transferred to Kirkwall, where they were probably deposited in the original church of St. Ola till the Cathedral was ready to receive them. Jarl Magnus was canonised in 1135, and at the Reformation, according to Baring-Gould, his relics were carried away to Aix-la-Chapelle and the Church of St. Vitus at Prague.[1]

Having, after the slaughter of his cousin, made his footing good throughout the Orkneys, Hákon, like his grandfather, went to Rome, and thence, probably as a penance imposed by the Holy Father, to the Holy Land, where he bathed in the river Jordan and brought away relics from Jerusalem, all which no doubt made him feel that he had fully atoned for the death of Magnus.

On his return "he became so popular that the Orkney men desired no other ruler than Hákon and his issue."

During Hákon's rule there lived at Dale (*Dal*) in Caithness a certain nobleman named Maddan, who had two daughters, Helga and Frákork. By the former, to whom, however, he was not married, Hákon had a son named Harald Sléttmáli (smooth-talker), and two daughters, of whom one, Margarét, married Maddad, Earl of Athole.

Hákon had also another son, named Paul, but by whom is not recorded.

On Hákon's death his sons succeeded him, but there seems to have been no love lost between them from the first.

Paul, who, by the way, was known as Umalgi (speechless), is described as a taciturn man, modest, generous, but not warlike, and was always attended by Thorkel Fóstri, his foster-father.

For some reason or another Thorkel was obnoxious to Harald, who at last, in conjunction with a certain Sigurd Slembir, who had come over with Harald's aunt, Frákork, slew him.

For this murder Paul insisted on a manbote being paid to him, and on Sigurd Slembir and others being banished from

[1] See page 252.

the islands.[1] One of the conditions of the reconciliation thus hatched up was, that the brothers should always spend Christmas and the chief Church festivals together.

Accordingly Paul was expected to spend one Christmas-tide with Harald at Orphir (*Orfjara*), and the latter, we are told, had made great preparations for his brother's entertainment.

Helga and Frákork were then staying with Harald and had been busy making a highly embroidered shirt, which Harald, after taking a nap, laid hold of, and, being told that it was meant for his brother Paul, complained that they never made him such fine garments, and, in spite of their protestations, put it on. Shivering set in as soon as the garment touched his skin, and shortly after taking to his bed Harald died, and was succeeded, with the consent of the Bœndr, in the whole of his possessions by his brother.

Paul, we are told, "considered that the splendid underclothing which Earl Harald had put on had been intended for him, and therefore he did not like the sisters to stay in the Orkneys."

Now Kali son of Kol and Gunnhild comes on the stage, the hero of the *Orkneyinga Saga*, whose life and doings occupy more than half of the whole *Saga*.

He is described as having been of middle size, well proportioned, with light auburn hair, affable, popular, and highly accomplished, a great dandy, and, as a young man, thinking a great deal of himself. In some verses, for the making of which he was celebrated, he thus described himself:—

"At the game-board I am skilful;
Knowing in no less than nine arts;
Runic lore I well remember;
Books I like; with tools I'm handy;
Expert am I on the snow-shoes,
With the bow, and pull an oar well;
And, besides, I am an adept
At the harp and making verses."

[1] Sigurd Slembir's whole career seems to have been an extraordinary one, even in those days of adventure. See *Heimskringla*, vol. iii. pp. 225 *et seq.*

Altogether, a good all-round character, and, as far as one can judge, a far more lovable personage than his sainted uncle, whose goodness, like that of Aristides, must have been somewhat overpowering to most people.

In the description of Kali's earlier life we have a graphic account of a blood-feud between Jón Pétrsson and Kali, which had arisen out of the slaughter of Hávard, a companion of Kali, by one of Jón's followers. Jón, who also was a dandy, and Kali had been boon companions, and the quarrel which led to the first manslaughter took place in a drunken row, which arose one night after Kali and Jón had retired, between their followers. The matter was eventually settled by King Sigurd, whose award was, that Jón should marry Ingirid, Kali's sister, that the killed on each side should be set off against each other, and that each party should be bound to assist the other both at home and abroad. King Sigurd, at the same time, created Kali Earl or Jarl, and re-named him Rögnvald, after Brúsi's son, because his mother, Gunnhild, considered Rögnvald had been the most accomplished of all the Orkney Jarls, and thought that the change of name would bring luck to her son. At the same time he granted him half of the Orkneys to hold conjointly with Jarl Paul. Sigurd died shortly after making the award, but, owing to the contest between his son Magnus and Harald Gillichrist, an illegitimate son of Magnus Barelegs, it was four years before Kali, now Rögnvald, was able to attempt to make good his claims on the Orkneys. He, or rather his father Kol on his behalf, made overtures to Jarl Paul, and, negotiations failing, entered into an arrangement with Frákork and her son, Olvir Rosta, that they should make an attack on Jarl Paul from the south, whilst Rögnvald invaded the Orkneys from the north, and that in case of success Frákork and her son should be entitled to half of the island.

Both schemes failed; Paul first of all defeated Olvir Rosta off Tankerness, and then, having captured five of his vessels, proceeded at once to Shetland, where he caught Rögnvald napping, and, seizing his ships, declined Rögnvald's proposal

that they should have it out on shore. Rögnvald and his followers, therefore, were compelled to find their way back to Norway, with their combs cut, in merchant vessels; and Paul, as a precautionary measure, established a beacon on Fair Isle (*Fridarey*), which should be lighted on the approach of a hostile force from Shetland (*Hjaltland*), and other beacons on North Ronaldsay (*Rinansey*) and others of the Orkneys.

CHAPTER IV.

THE NORSE PERIOD.

The Norse Jarls — (continued).

SWEIN, *the* Viking, and, after Rögnvald Kol's son and the great Jarl Thorfinn, the most prominent figure in the whole *Saga*, now appears on the scene.

His father Olaf was a man of mark and means, being greatly esteemed by Jarl Paul and owning Gairsay (*Gareksey*), Stroma (*Straumsey*), and an estate at Duncansbay (*Dungalsbœ*) in Caithness. He had invited a number of friends to spend Christmas with him in Caithness, when he was burnt in his house three days before that festival by Olvir Rosta. Swein, from being at the time sea-fishing, and his mother Asleif and his brother, Gunni, from being away visiting friends, escaped the fate which no doubt Olvir Rosta intended for them as well.

Jarl Paul had also invited his friends to come and spend the Yule-tide with him at Orphir, and amongst them Valthióf, another son of Olaf, who resided on Stroma. Swein, henceforth known as Asleif's son, on learning his father's fate, at once proceeded to Orphir to inform Jarl Paul, and was asked to stay with him.

Here we get a vivid picture of the curious mixture of devotion, drinking, and bloodshed, the life of these Orcadian

Norsemen must at this period have been. Close to Jarl Paul's drinking or banqueting hall was, we are told, a magnificent church, probably erected by Jarl Hákon on his return from the Holy Land, of which church a small portion is still standing close to the present parish church.

After attending evensong the banquet took place, at which Swein Asleif's son was placed on one side of the Jarl, and Swein Brióstreip, Paul's forecastleman, who had greatly distinguished himself in the fight with Olvir Rosta off Tankerness, sat on the other.

Whilst the tables were being removed, or, as we should have said a few years back, the cloth was being taken off, the loss of Valthióf, Swein Asleif's son's brother (who had been drowned when on his way to Orphir on Christmas-eve somewhere in the West Firth, probably in the Swelkie, a dangerous *röst* between Stroma and Cantick Head), was announced to Paul, who, however, ordered that no one should inform his brother of it till after the festival, as he had quite trouble enough to think about already. At midnight, after high mass, they all sat down to another meal, at which Swein Brióstreip quarrelled with his namesake for not drinking fair. After drinking for a while they all adjourned for nones service, and, on return from church, the heavy drinking out of horns set in, and Swein Brióstreip, evidently altogether a bad lot, being quarrelsome over his drink, was overheard to say, "Swein will be the death of Swein, and Swein shall be the death of Swein." This was repeated to the other Swein, who resolved to take the initiative, and, the drinking going on all day, slew Swein Brióstreip about evensong, as he was walking out of the house.

Swein Asleif's son, who hereafter will be referred to simply as Swein, fled to his kinsman, Bishop William, at Egilsey, who thanked him for the slaughter of Swein Brióstreip, who, being given to consulting the stars and using other magical rites, was probably, as Anderson suggests, in bad odour with the cloth. By the Bishop Swein was smuggled off to Tiree

in the Hebrides, and for this murder was outlawed by Jarl Paul.

Rögnvald the meanwhile had been making preparations for another attempt on the Orkneys, and, by the advice of Kol his father, vowed, if successful, to erect "a stone minster at Kirkwall" (*Kirkiuvág*), and dedicate it to his uncle Jarl Magnus the Holy.

The great thing to be done was to make the descent on the Orkneys before Paul had time to collect his forces, and the system of beacon signals, which had been established, had for this purpose to be neutralised. Uni, therefore, who "was a wise man," and had been one of the actors in Pétrsson feud, was consulted, but refused at first to state what course he should advise.

Kol, however, collecting a fleet of small boats together in Shetland, made a feint in Sumburgh Roost, stopping the way of his boats, which were under sail, with the oars. His ruse succeeded, and all the beacons were lighted and Paul collected his forces to resist the supposed threatened attack.

Uni now went to Fair Isle in the guise of a Norwegian, who had been robbed by Rögnvald's men, and, after gaining the confidence of the inhabitants, rendered the beacon useless by pouring water on it, and thus enabled Rögnvald to land unexpectedly at Pierowall in Westray. Thanks to Bishop William's intervention, it was at length decided that Jarl Rögnvald should reside on the Mainland (*Hróssey*), and Jarl Paul at Rousay (*Hrólfsey*).

Swein in the meantime had been burning Thorkel Flettir, to whom Jarl Paul had assigned Stroma during his (Swein's) banishment, in his house at Stroma, and then proceeded to offer his services to Jarl Rögnvald, which were accepted. After leaving Tiree, where he had spent the winter, Swein had stopped some time with Maddad, Earl of Athole, who had married Margarét, Hákon's daughter, and afterwards proceeded to Thurso (*Thórsey*), where he stayed with Earl Ottar, Frákork's brother, to whom he promised to aid Erlend, Harald

Sléttmali's son, whenever he wished to claim his patrimony in the Orkneys. Probably the burning of Thorkel Flettir and the visit to Earl Rögnvald occurred about this time, as the two statements read somewhat at variance with each other in the *Saga*.

Swein now resolved to carry out a plot, the idea of which he had probably conceived when staying with Earl Maddad. Crossing the Pentland Firth in a barge manned by thirty men, he coasted along the west side of the Mainland till he came to Rousay, where Jarl Paul was then stopping with Sigurd of Westness.

Paul was with some men hunting otters in a stone heap on the south side of the island, when Swein's barge came in sight, and after a smart fight, in which Paul's party lost nineteen men, Paul was seized, borne on board Swein's vessel and conveyed straight to Earl Maddad. Here Paul disappears from view. Whether he was blinded by Swein at the instigation of his sister Margarét and was subsequently put to death, also through her instrumentality, is not known for certain; anyhow he never returned to the Orkneys. The glimpses we get of Jarl Paul show us a man far beyond his contemporaries in uprightness, and one who preferred straight courses to crooked ways.

Sigurd of Westness, too, is another of the few truly upright men whom we meet with in the *Saga*, and, till Paul's fate was finally known, he refused to swear fealty to Jarl Rögnvald.

Swein appeared suddenly at a Thing meeting held at Kirkwall, and through the intercession of Bishop William was received into the favour of Rögnvald, and became "his man."

Rögnvald, being now (*circa* 1137 or 38) established firmly in the Orkneys, proceeded to carry out his vow by commencing the erection of St. Magnus Cathedral, the superintendence of the work of which Kol his father was intrusted with, if he was not the actual architect. In order to raise money, Rögnvald passed a law by which all Odal property should be considered as inherited by the Jarls, but that the heirs should be able to

redeem their estates. This not being palatable to the Bœndr, Rögnvald proposed to them that they should purchase up at once any future claims on their estates, and by this means he obtained ample funds for his building. Some two years after Rögnvald had been in possession of the islands, Bishop Jón arrived from Athole to negotiate an arrangement about the claims of Harald Maddad's son, through his mother Margarét, and it was settled that he should be entitled to half the Orkneys, but that Jarl Rögnvald was to have supreme rule, even when Harald grew up.

Harald, who at this time must have been about five or six years old, was brought to the islands by Thorbiörn Klerk, a grandson of Frákork, who had married Ingiríd, a sister of Swein Asleif's son, and, we are told, the brothers-in-law were warm friends. This friendship, however, did not prevent Swein taking vengeance on Olvir Rosta and his fiend of a mother for the burning of his father Olaf at Duncansby. Olvir Rosta escaped, but Swein had the satisfaction of burning his mother Frákork alive in her own house, somewhere in the Strath of Helmsdale. According to the mythological[1] history of the Lewis, Olvir Rosta appears to have escaped to that western island of the Hebrides and become the ancestor of the Macaulays, and therefore of the present Chief Secretary for Ireland, and his cousin the Under-Secretary, who, by the way, is a Shetlander by birth, being a son of the late minister of Bressay, Dr. Hamilton. Having cleared off this score, Swein sailed for the Irish Sea, and remained there raiding and burning, as was his wont, for some time. Thorbiörn Klerk, during Swein's absence in the south-west, had been avenging his grandmother's death by slaying some of his (Swein's) followers, who had assisted at her cremation, which caused a coolness between the brothers-in-law for a time; but, on Jarl Rögnvald intervening, they became again, as they were before, almost inseparable. Having made up their little differences, they proceeded to the Hebrides, to take vengeance for some treachery done to Swein

[1] *Proc. Scot. Ant.* vol. xiv. p. 318.

by a kindred spirit to themselves, named Hölbodi, formerly a friend of Swein.

Hölbodi they did not catch, but they obtained great booty, about the division of which they quarrelled, as Swein wanted a larger share as leader. Though the thieves fell out, it does not appear that honest men got their own again—perhaps there were no honest men knocking about there—judging from the samples of humanity the *Saga* shows us, they must have been uncommonly scarce. By way of showing his spite to Swein, Thorbiörn divorced himself from Ingirid, and sent her back to him in Caithness.

Whilst Swein had been in the Hebrides he had left a friend named Margad to look after his affairs in Caithness, who, on Swein's return, murdered a man named Hróald at Wick (*Vik*), after which he took refuge with Swein at Lambaborg, which Anderson identifies with a castle called Bucholly near Freswick, and from here they ravaged the surrounding country, till besieged by Jarl Rögnvald.

On being summoned to deliver up Margad, Swein refused, although he declared he would willingly be on good terms with the Jarl. When nearly starved out, Swein had himself and Margad lowered down into the sea from the top of the cliff on which the castle stood, and made his escape to Morayshire, where they found an Orkney vessel, in which they plundered the monastery on the Isle of May. From May Swein went to David, King of Scotland, at Edinburgh, to whom he made a clean breast of everything, including his last little episode of sacrilege, and requested David's good offices with Jarl Rögnvald. There must have been something very taking about Swein after all, unmitigated ruffian as he appears to modern eyes, as David, instead of hanging him straightway as most monarchs would have done, made good all their losses to the men whom Swein had robbed, and got him reconciled to Jarl Rögnvald.

In the year 1150 Jarls Rögnvald and Harald, the latter being then, the *Saga* says, nineteen years of age, went over to Norway

on the invitation of King Ingi, one of the two joint monarchs of Norway at that date, sons of Harald Gillichrist, who had been one of the earliest friends of Rögnvald. Whilst staying with King Ingi, a certain Eindridi Ungi, who had that year returned from Constantinople, having, as Anderson conjectures, been probably one of the Varangian bodyguard of the Greek emperor, suggested to Rögnvald that to give himself special renown he should make a pilgrimage to Jerusalem. After spending two winters in making preparations and inducing Bishop William to accompany him, Rögnvald sailed for the Holy Land, leaving Harald in supreme command during his absence.

Of the details of that pilgrimage—made, not in ordinary palmer fashion with staff in hand and sandal on foot, but with sword girt on thigh and helm on head—how they arrived at the court of Ermingerd, and Rögnvald, as was his wont, went making verses; how they captured the castle in Gallicia, which Bishop William would not permit them to assault during Yuletide, and Rögnvald made more rhymes; how they captured the Drómund, or Saracen privateer, when the Jarl made still more verses; how they visited Jerusalem, bathed in Jordan, where yet again the rhyming faculty came out strong; how they went to Constantinople, where they found Eindridi Ungi, who had deserted them at Gibraltar; how Jarl Rögnvald, Bishop William, and others rode from Apulia in Italy to Denmark, and thence made their way home, *viâ* Norway, full details are given in the *Saga*. The story of Rögnvald's Jorsala-faring is *the* cameo of the whole *Saga*, and gives a curious picture of the mixture of piety and plundering which animated the best of the Norsemen of that day.

Whilst Rögnvald was travelling in foreign parts, stirring events were taking place in the dominions he had left under the rule of Harald. The very summer, 1152, he sailed, King Eystein came westward with a large army, and, surprising Harald at Thurso, compelled him to become "his man," a compact which was confirmed by the usual oaths intended to be kept by each side as long as was convenient and no longer.

From thence King Eystein proceeded southwards, plundering both in Scotland and England, "considering," so far as his English raid was concerned, "that he was taking revenge for King Harald Sigurd's son," who had been slain at Stamford Bridge eighty-six years previously.

Maddad, Earl of Athole, was now dead, and his widow, Margarét, was living in Orkney with Gunni, brother of Swein Asleif's son, by whom she had several children. The *Saga* describes her as "a handsome woman, but a virago."

Erlend, the son of Harald Slétmali, had been living, since his grandmother and great-aunt had been banished from the Orkneys by his uncle Jarl Paul, at first with his aunt Frákork and afterwards with her brother Earl Ottar, at Thurso. He is described as "a very promising man, and accomplished in most things, liberal in money, gentle, open to advice, and greatly loved by his men."

Having been created Earl of Caithness by Malcolm, King of Scots, Erlend, after negotiations with Jarl Harald, which seem, however, to have come to nothing, finally took possession of all the islands, with the assent of the Bœndr,[1] which Swein seems to have obtained for him on the understanding that Jarl Rögnvald, on his return, should be allowed to claim a half.

Erlend, having settled himself in the Orkneys, another Erlend, and distinguished from him as Erlend Ungi or Erlend the Younger, appears to have proceeded to court Margarét, Harald's mother, or she to entrap him, which is quite as likely. Harald, however, objected to the alliance, so the somewhat ancient Delilah fled with her new lover to Mousa, a small island on the south-east side of the Mainland of Shetland, to which place they were followed by Harald, who besieged them in the broch, which is still standing, and after a time permitted the marriage to be solemnised.

Circa 1155. Jarl Rögnvald had now returned from his pilgrimage *viâ* Norway to the Orkneys, when he and Erlend

[1] Plural of *Bóndi*, "dweller" or "resident," and used in place of Odallers or Freeholders.

came to terms and made an alliance against Earl Harald, which was, as usual, confirmed with oaths.

However, the Rögnvald-Erlend alliance was not of long standing, as, on Harald turning up at Thurso, he and Rögnvald did some more swearing, and proceeded to attack Erlend. After divers skirmishes and alarms, as they say in the old plays, Rögnvald and Harald eventually surprised Erlend about five nights before Christmas, and slew him on the island of Damsay. Erlend, having been keeping up the season, was so drunk, that, we are told, he had to be lifted into the boat when his followers tried to escape.

Swein was now nominally reconciled to Jarls Rögnvald and Harald, for the former, pirate and marauder as Swein was, he seems to have had a sincere regard, but with Harald he was, for some years, constantly at feud, and in place of there being only two Jarls, there were practically three, the third Swein apparently considering himself at liberty to rob and slay anywhere. Every summer, we are told, Rögnvald and Harald were in the habit of crossing over to Caithness "to hunt the red-deer or the reindeer," a passage which, taken in conjunction with the fact of horns of reindeer having been found in the brochs of the north of Scotland, shows that reindeer still existed in that district at this period.

During one of these hunting excursions Jarl Rögnvald was slain at Calder in Caithness by Thorbiörn Klerk, the worthy grandson of the fiend Frákork. And so died in 1158 Jarl Rögnvald, the brightest, and, take him all round, the best of those Norse Jarls whose reign over the Orkneys was now drawing to a close; though why he should have been canonised in 1198, unless it was for building St. Magnus, is somewhat of an enigma.

Harald was inclined to let Thorbiörn Klerk off, both on the ground of his having acted as his tutor and foster-father, and also on the score of relationship, but Magnus Gunni's son (not Gunni Swein's brother), the noblest of Harald's followers, told him that if he did so, he (Harald) would be charged with having

plotted Rögnvald's death. As Harald still hung back, Magnus proceeded to burn the miscreant out of some buildings in which he had taken refuge, and on his attempting to escape slew him and all his followers. The murder took place somewhere about the Loch of Calder, and, after Thorbiörn had been duly accounted for, Magnus took the corpse of the murdered Jarl to Forss and thence to Thurso. From Thurso the remains of Rhyming Rögnvald were transported in state to Kirkwall, where, as was fitting, they were interred in that Cathedral which he had erected, and which to this day forms his sole monument in the Orkneys or Shetland, as, strange to say, not a single church appears to have been dedicated to his memory.

Swein, after Rögnvald's death, kept on his old courses, spending the winter, late summer, and early autumn on his property at Gairsay, where he had erected the largest drinking hall in the islands and kept some eighty kindred spirits, who, when non-resident, accompanied him on his freebooting forays. Swein's "little game" was thus described by Eirík the Icelander:—

> "Half-a-dozen homesteads burning,
> Half-a-dozen households plundered:
> This was Swein's work of a morning—
> This his vengeance; coals he lent them."

Jarl Harald warned him that the pitcher would go once too often to the well, but Swein would have one more autumn expedition, after which he intended no doubt to live cleanly and "make his soul," as the Irish say. However, this autumn's foray was destined to prove the truth of Harald's prediction, and Swein was slain in the streets of Dublin, saying with his last breath—

"Know all men, whether I die to-day or not, that I am the holy Earl Rögnvald's henchman, and my confidence is where he is with God." Like that of Rob Roy, Swein's epitaph should be "ower bad for blessing, ower good for banning."

Rögnvald's daughter and only child Ingigerd had married

one Eirík Slagbrellir, and had three sons and three daughters. Harald Ungi, the eldest of the sons, when he grew up was granted half the islands by Magnus Erling's son, then King of Norway, and half of the earldom of Caithness by William the Lion, King of Scotland.

Jarl Harald the Elder, as might have been expected, refused to recognise his namesake's claims, and the two Jarls at length met in battle somewhere near Thurso, in Caithness, where the younger Harald fell.

Innumerable miracles, according to the *Saga*, testified to the sanctity of the ground on which the combat took place, and a church was afterwards erected on the spot where he fell. Miracle-working seems to have been hereditary in this family.

To avenge the younger Harald's death and the occupation of Caithness by the elder one without his leave or license, William the Lion ordered Rögnvald, the King of the Hebrides, to seize and occupy Caithness, which he did for some time, and, on his departure, left three stewards or *sýslumenn* to manage the affairs of the district, one of whom was murdered by a follower of Harald.

Bishop Jón, who was then Bishop of Caithness, had refused to allow the collection in his diocese of the Peter's pence, which Jarl Harald had granted to the Holy See; so when, on Harald's landing in Caithness, the bishop attempted to act the peace-maker between the Jarl and the Caithnessmen, his intervention only made Harald more furious, who stormed the borg in which the bishop had taken refuge, and, having slain most of the garrison, caused the bishop to be blinded and his tongue cut out. Jón, however, on praying to St. Tredwell, the occulist among saints, recovered both his sight and speech. For this outrage Harald was compelled by King William—who is said to have previously blinded and otherwise horribly mutilated Harald's son, Thorfinn—to pay a fine amounting to 2,000 marks of silver.

Whilst thus involved with his Scottish Suzerain, Harald had also been mixed up in the conspiracy of the Eyjarskeggjar

against his other lord paramount, Sverrir, King of Norway, and for his complicity in this rebellion was in 1195 deprived of the lordship of Shetland, which remained severed from the Jarldom of Orkney till it was granted to Henry St. Clair in 1379 by King Hákon Magnus' son.

Harald died, according to Anderson, in the year 1206, and was succeeded by his sons Jón and David.

Harald, says the *Saga*, was one of the three greatest of the Orcadian Jarls, the other two being Sigurd the first Jarl, and the great Jarl Thorfinn. In conjuction with Jarl Rögnvald he had ruled for twenty years, and, after Rögnvald's murder, for forty-eight years longer he ruled alone.

David, his son, died in the year 1214, and after his death his brother Jón became Jarl of all the Orkneys. As was the case with his father Harald, Jón found himself in trouble with his Scottish and Norwegian Suzerains.

Bishop Jón, who had survived his mutilation eleven years, was succeeded in the see of Caithness by Adam, Abbot of Melrose, who oppressed his flock in the most unblushing manner, till, goaded to madness by his exactions, they burnt him to death in his own kitchen at Halkirk (*Há Kirkia*), up the valley of the Thurso. This tragedy is thus quaintly described[1] by Wyntoun:—

"Thre hundyre men in company
Gaddyrt on hym suddanly,
Tuk hym owt quhare that he lay
Of his chawmyre befor day,
Modyr naked hys body bare;
Thai band hym, dang hym, and woundyt sair,
Into the nycht or day couth dawe.
The monk thai slwe thare, hys falawe,
And the child that in his chawmyr lay,
Thare thai slwe hym before day.
Hymself bwndyn and wowndyt syne
Thai pwt hym in hys awyn kychyne,
In thair felny and thare ire
Thare thai brynt him in a fyre."

[1] *Ork. Sag.* Introduction, p. xliv

For the bishop's murder Alexander II. of Scotland exacted a fearful retribution, causing the feet and hands to be hewn from eighty men who had been present at the tragedy.

Jarl Jón, who had refused to intervene between the bishop and his flock, was heavily fined by Alexander, for his apathy, if it were nothing worse. No sooner was this matter settled than he was suspected by his Norwegian sovereign of complicity in the rebellious designs of Jarl Skule, and to clear himself was compelled to go to Bergen, where, on his return to the Orkneys, he left his only son Harald as a hostage for his future good behaviour, who was drowned at sea in 1226, probably, as Anderson suggests, on his voyage home. King Hákon appears to have appointed one Hanef Ungi as his resident or commissioner in the Orkneys, to see that Jón for the future kept clear of all treasonable proceedings.

With Hanef, Snaekoll Gunni's son, a grandson of Jarl Rögnvald, and one Aulver Illteit, Jón quarrelled in 1231, and was slain by them in the cellar of the inn in which he was staying at Thurso. His murderers fled to Kolbein Hrúga's Castle, in Veira or Wyre, the grass-grown remains of which are known to the present day as Cobbe Row's Castle, where they were besieged by Jón's partisans, till both sides agreed to refer the matter to King Hákon, who executed Aulver Illteit and others and imprisoned Hanef and Snaekoll. The greater number of the leading men in the Orkneys went over to Norway for this trial, and were all lost at sea on their voyage home.

With Jón's death the line of the Norse Jarls, and the principle of Odal Right, so far as the Jarldom of the Orkneys was concerned, came to an end together, as in none of the succeeding lines do we find any instance of the Jarldom being held by more than one person at a time.

CHAPTER V.

THE NORSE PERIOD—(*continued*).

The Earldom in the Angus line, 1231—1321.

WITH the Norse Jarls the romantic and, as some people would say, the heroic era of Orcadian history came to an end, and the glimpses we afterwards get of the islands are few and far between, till they passed under the sway of the Scottish Crown more than two centuries later on. Of Shetland, even under the Norse Jarls, we have very few notices, and for the last two centuries of Norwegian rule we have fewer still. The materials for the better elucidation of the history of both groups, and especially of the northern one, which from 1195 to 1379 was, with the Färoes, directly administered by the Norwegian monarchs, are probably lying in the archives at Bergen.

On the death of Jón, Magnus, a son of Gilbride Earl of Angus, and whose mother was either sister or daughter of the last of the Norse Jarls, was created Earl of Caithness by Alexander II. of Scotland, who, however, granted what is now known as Sutherland, and which hitherto had formed part of the Earldom of Caithness, to William Freskyn.

Magnus, who seems to have been either created or allowed to assume the title of Earl of Orkney by the King of Norway, is, according to the Icelandic Annals, said to have died in

1239, and was succeeded by one Gilbride, but whether his father, his brother, or his son, does not appear. Gilbride, who died in 1256, was succeeded by his son Magnus, who accompanied King Hákon, in 1263, on that ill-starred expedition when the Norsemen went out to shear and came back shorn, and the Viking expeditions on British soil and in British seas were for ever put an end to by the bloody defeat at Largs.

Sick, sad, and weary, Hákon, with what remnants of his fleet the Scots and the elements had spared to him, returned to the Orkneys, where, having laid up his long ships in Midland Harbour (now Smoogra Bay) and Scapa Bay, he rode into Kirkwall, and taking to his bed in the bishop's palace, departed on the 15th of December, 1263, to join his Viking ancestors in the halls of Valhalla. After temporary interment in St. Magnus Cathedral, the remains of the Norwegian monarch were conveyed in the March following on board his own war-ship to Bergen.

Hákon was succeeded by his son Magnus the Seventh, who, learning wisdom from the result of his father's fatal expedition, by a treaty [1] entered into at Perth, in the year 1266, between himself and Alexander the Third of Scotland, yielded up to the Scottish crown the Isle of Man, and all other islands in the western and southern portion of the great "haff," together with all right of patronage to the See of Man free from all jurisdiction of the Metropolitan of Nidaros in Norway, "exceptis insulis Orcadie et Yhetlandie quas idem rex Norwagie cum dominiis homagiis et redditibus serviciis et omnibus juribus et pertinenciis suis infra easdem contiguis dominio suo specialiter reseruauit," in consideration of an annual payment of "centum marcas bonorum et legalium sterlingorum secundum modum et usum curie Romane ac regnorum Francie Anglée et Scocie" in the Church of St. Magnus in Orkney, into the hands of the Bishop of Orkney, or of the representative, specially deputed for that purpose, of the King of Norway; and if neither bishop nor special agent, then into the hands of the

[1] Peterkin's *Rentals*, Appendix, p. 2.

canons of that church. Magnus, Earl of Orkney, died somewhere about 1273, and was succeeded by his son of the same name, who, dying without issue, was succeeded by his brother John in 1284.

Here we come to an episode in Norwegian history, which, like the Perkin Warbeck incident in England and that of the lost Dauphin in France, showed the power and extent of popular credulity. Eirík the Priest Hater, who succeeded Magnus the Fourth as King of Norway, married, in the year 1281, Margaret, daughter of Alexander the Third of Scotland. Of this marriage the only issue was Margaret, "the Maid of Norway," who, through her mother being heiress to the Scotch crown, was betrothed to Edward of England, son of the greatest of the Plantagenets.

"The Maid" was, in the year 1290, despatched to Scotland, but died at sea either in the month of September or October. It was for a long while believed that she had been buried in St. Magnus Cathedral, but it has been proved[1] in recent years that the body was not even temporarily interred there, but was carried straight back to Bergen, where Eirík had the coffin opened, to satisfy himself as to the identity of the corpse before it was deposited in the choir of Christ Church, where likewise the remains of Hákon the Unfortunate had been laid. Eirík the Priest Hater, died about the year 1299, and was succeeded by his brother Hákon the Seventh, shortly after whose succession a woman appeared in Bergen and announced that she was the Maid of Norway, and that she had been "sold" by her attendant, one Ingibiorg Erlingsdatter. The whole story was improbable, and in 1301 she paid the penalty for her imposture by being burnt at Nordness.

The populace, however, looked upon her as a martyr, and the pilgrimages to the place of her execution had to be put down with the strong hand.

John Earl of Orkney died somewhere about 1310, and was succeeded by his son Magnus, who was one of the

[1] *Proc. Scot. Ant.* vol. x. p. 418.

ninety-nine Scottish nobles who in the year 1320 signed the letter to the Pope asserting the independence of the Scottish Crown. Magnus, including the Saint, the fifth of that name who had been Earls of Orkney, is supposed to have died in 1321, and with him the Angus line of the Earls of Orkney came to an end.

The Earldom in the Stratherne line, 1321—1379.

A good deal of obscurity has for a long while lain over this period of Orcadian history, from the fact, in a great measure, of no less than four Earls of Stratherne having successively borne the name of Malise. From some "Notes[1] on the Earldom of Caithness," read by Dr. Skene, the well-known historian, at a meeting of the Society of Scottish Antiquaries in 1878, we find that, in all probability, Malise, fourth Earl of Stratherne, was created Earl of Orkney in right of his mother, though how *she* was connected with the previous Earls of Orkney of the Angus line does not appear. Earl Malise, who appears to have been twice married, had several daughters, one of whom, Agneta, left a son named Erngils Suneson, who, in 1353, Earl Malise having died, it is believed, about 1350, was created Earl of Orkney. Erngils, however, did not long enjoy the Earldom, as all his rights thereto and in connection therewith were sequestered by King Magnus in 1357, after which the Earldom seems to have remained in abeyance till the St. Clairs first come on the scene.

The Earldom in the St. Clair line, 1379—1468.

In the year 1379 Henry St. Clair of Roslin and a certain Malise Sperra, both apparently through their mothers, daughters of Earl Malise, laid claim to the Earldom of Orkney, in which contest Henry St. Clair was successful, and was invested not only with the Earldom of Orkney, but also

[1] *Proc. Scot. Ant.* vol. xii. p. 471-76.

the Lordship of Shetland, which had been severed from the Earldom in the time of Harald Maddad's son. The first act of the newly created Earl was, in defiance of the prohibition against building places of strength in the islands which King Hákon had imposed on him, to erect the castle of Kirkwall, the last relics of which were only swept away a few years since. About this time (1382) William, the fourth Bishop of Orkney of that name, was either slain or burnt by his flock. Malise Sperra seems to have endeavoured to establish himself in Shetland, and in a quarrel which arose between the cousins at a Thing meeting in the year 1389, was slain; when the standing stone of grey granite close to the roadside between the Lochs of Tingwall and Asta was probably erected to mark the spot where he fell. Earl Henry is supposed to have died about 1400, and was succeeded by his son Henry, who was sent in charge of James the First, the Poet King of Scotland, on that unfortunate voyage to France for James's education, when they were captured on the 13th November, 1405, off Flamborough Head. On the death of Henry, the second Earl of that name, in 1418, his son William seems to have been a minor, and the islands were first administered by the Bishop, Thomas Tulloch, then by David Menzies of Weem, and again by the Bishop, till in 1434 Earl William was formally invested.

Menzies was the forerunner of those greedy gripping Scotch donatories, who looked upon the islands as a milch cow, to be squeezed for their own special benefit, and a long string of charges was brought by the natives whom he had oppressed before King Eirík. A copy of these charges will be found by the curious in Balfour's *Oppressions*. The connection of the later Earls with Scotland led to a great influx of Scotchmen into the Isles, and the dislike, almost amounting to hatred at times, of the "ferry louping" strangers, was probably first engendered about this period. That the Orcadians were being Scotticised before the transfer of the islands in 1468 is shown by a deed [1] of gift in English or Scotch, made on the 6th day

[1] *Orkney, Deeds relating to*, p. iii.

of June, in the year 1433, by one "Duncan off Law," of a house in Kirkwall to one "Donalde Clerke," as a marriage portion with Jonet Law, sister of the donor. We have seen how Swein and his like used to ravage the Western Isles, and the sins of the fathers were now being visited on the children, and, in the years 1460 and 1461, complaints were made to King Christian I. of the raids during the summer season of John of Ross Lord of the Isles, and his bands of Islemen, Irish, and Scots from the woods, who wasted the lands, plundered the farms, destroyed habitations, and put the inhabitants to the sword without regard to age or sex. Traditions about these raids still survive in Westray in the Orkneys, and in Dunrossness on the Mainland of Shetland, and in Foula; and in the last-named island[1] the Lewismen, as these raiders were always termed by the natives, are said to have cut and burnt down the trees to prevent their being used as a place of refuge for the inhabitants.

The annual tribute of a hundred marks, payable in respect of the Hebrides, and known as the "Annual of Norway," had now been unpaid for many years, and the arrears, with the fines for non-punctual payment, amounted to a large sum, and after fruitless negotiations between Christian the First, King of Denmark, Sweden, and Norway, and James the Second of Scotland, for the settlement of the matter, it was agreed to refer the questions in dispute to Charles the Seventh of France, who recommended the marriage of Margaret, Christian's daughter, to the son and heir of James. The death of the last-named monarch at the siege of Roxburgh for a time put an end to the negotiations, and it was not until the 8th of September, 1468, that the contract[2] of marriage between Margaret and James the Third was signed. By this contract, in return for the dowry settled by the Scottish monarch, Christian relinquished all claims, both past and prospective, in respect of the Annual of Norway, pledged the Orkneys for the sum of

[1] Low's *Tour*, p. 103.

[2] Peterkin's *Rentals*, Appendix, pp. 7-14.

50,000 florins of the Rhine, and agreed to pay a further sum of 10,000 florins before the departure of Margaret to Scotland.

Before that event took place Christian, however, powerful monarch as he was, could only find 2,000 out of the stipulated 10,000 florins, and for the balance of 8,000 pledged Shetland on similar terms to those on which the Orkneys had already been mortgaged. That the transaction was originally, what it was said to be, merely a temporary pledging, is shown by all the attendant circumstances, and even as late as 1668 the right of redemption was said by the Plenipotentiaries assembled at Breda not only not to have been barred by prescription, but to be imprescribable.

A few years back one would have said that the idea of Britain handing over or back the Orkneys and Shetland, to whichever of the three Scandinavian powers the right of redemption may now belong, was the dream of an idiot, but in these days of the awakening of the national conscience it is hard to tell what may happen. Whether the most ardent of the Philo-Scandinavians amongst the Orcadians and Shetlanders would care to sever their connection with the British Crown and become the inhabitants of far-off dependencies of some second-rate European power, is, however, somewhat doubtful.

CHAPTER VI.

THE ORKNEYS UNDER SCOTTISH AND BRITISH RULE.

"Six centuries of Odal sub-division had minutely intermingled the lands, rights, and privileges of every Townland. At each succession the Odalsjord was shared among the Odal-born, male and female—the Jarl claimed for himself or for the crown all lands forfeited and unredeemed, and seized as *ultimus hæres* every inheritance lapsed or unclaimed—the Bishop asserted the Church's right to the gifts of the pious, a share of the forfeits of the guilty, the teinds of all, and the *corban* perpetuity of every indulgence once permitted to a Churchman—and Scottish settlers claimed Odal lands and Odal rights by descent, affinity, or purchase. Thus the Odalsjords and their vague and customary pertinents were mixed in alternate patches, ridges, or furrows, not only with other Odals, but with the claims of Jarl, Bishop, or settler, as undefined, but more arbitrarily expansive. Even before the Odallers' final change of masters, two centuries of such foreign and native influence had prepared the way for such a revolution, by modifying his privileges, altering his customs, and effacing much even of his own memory of their origin and traditions. But his spirit was still unbroken, he was still a Thingman, his order was still that of the Gofugar and Gædingar of the Sagas, the *proceres communitatis*, whose wealth and influence pointed them out as marks of the oppressor. Their Odal lands,

pertinents, and immunities, were still the field whence lawless power could reap a golden harvest, and more than a century of Scottish oppression was still required to level the Peasant Noble of Orkney with the Tacksman or Husbandman of the Earldom or Bishopric."[1] Such is the graphic picture Balfour gives of the state of the Orkneys when they passed from under the Danebrog to beneath the folds of the white cross standard of Scotland.

How matters would have worked out had the islands been left to shape their own destinies by the ordinary course of natural laws may be doubtful, but that sooner or later a social cataclysm of some sort must have upset the existing state of society is evident. James III., however, was clearly determined from the first, that he would not have another vassal, who at any moment might become a source of danger to his kingdom; and as William, Earl of Orkney, who had been created Earl of Caithness by James II. in 1455, was anxious to have the right of succession to that title taken from his eldest son William, by his first marriage with Lady Margaret Douglas daughter of Archibald fourth Earl of Douglas, and re-granted to his son William by his second marriage with Marjory daughter of Alexander Sutherland of Dunbeath, he readily yielded up all his rights in and to the earldom of Orkney in exchange for a grant of the lands and castle of Ravenscraig in Fifeshire, a pension of fifty marks, and an alteration of the right to the succession of the Caithness earldom in accordance with his wish. His eldest and disinherited son William, succeeded to the castle and lands of Ravenscraig, and in 1489 *his* son Henry was created,[2] as being "chieff of yat blude," Baron Sinclair, the thirteenth holder of which title is now the representative, through Catherine daughter of John, seventh baron, of "the lordly line of high St. Clair."

As soon as the exchange was effected the earldom of Orkney and lordship of Shetland were, by an Act passed on the

[1] Balfour's *Oppressions*, p. xxxiv.

[2] Douglas's *Peerage*, vol. ii. p. 468.

20th February, 1471, annexed to the Scottish Crown "nocht to be given away in time to cum to na persain or persaines excep alenarily to ane of ye kings sonis of lauchful bed."

This, however, was not enough, and as, in those days, people had not yet come to question the power of the Holy See to grant countries, together with the human chattels thereto belonging, to any one who went the right way to obtain the sanction of the successor of St. Peter, Innocent VIII. was asked to hall-mark the whole transaction with his blessing. The earldom and lordship were then farmed to William, sixth Bishop of Orkney of that name, who had been one of the commissioners for arranging the marriage with Margaret of Denmark, and on his translation to the see of Moray in 1477, Andrew, his successor in the diocese of Orkney for six years longer, was enabled to squeeze the unfortunate people subject to his tender mercies. Both of these episcopal publicans seem to have been under some misapprehension as to what was property belonging to the earldom, of which they were only tacksmen, and what were properly bishopric estates, with the natural result, that, on Bishop Andrew's tack terminating in 1485, whilst the Crown property had largely decreased the estates of the bishopric had as largely increased. The earldom was now farmed out to Henry Sinclair, not as yet Baron Sinclair, probably as some recompense for his grandfather's unnatural conduct towards his father; and under his rule, although he corrected some of the wrongs of the right reverend publicans who had preceded him, the Scotticising the institutions of both the Orkneys and Shetland, according to Balfour, went on unchecked. Lord Sinclair fell on the 9th of September, 1513, at that fatal field of Flodden where the chivalry of Scotland went down, like swathes of grass before the mowers, under the pikes of the sturdy yeomanry of "the north countree," sacrificed by the pig-headed, Stewart-like obstinacy of their monarch. At Flodden, the announcement in Edinburgh of the terrible issue of which fight, Aytoun, a former sheriff-depute of Orkney and Zetland, has so

ringingly described in his *Lays of the Scottish Cavaliers*, some five hundred Caithness Sinclairs under William second Earl of Caithness, who had been previously under attainder, perished as well as Henry, first Lord Sinclair. Calder mentions a tradition that, an evening or two before the battle, James IV. saw a fine body of men clad in green, marching in to join his forces, and on being told that they were the men of Caithness under their earl, "The king mused a little and then said, 'Well, if that be William Sinclair I will pardon him.' There being no parchment in the camp James ordered the deed of removal of forfeiture to be extended on a drum-head. When the document had received the royal signature it was cut out and handed to the Earl, who forthwith despatched one of his men with it to Caithness, shortly enjoining him to deliver it into the hands of his lady, so that in the event of his falling in battle the family might be secured in their titles and lands. The bearer of it was the only one of the Caithness corps that ever returned—the rest having been all killed in the engagement. The Earl, on his way south, had crossed the Ord of Caithness on a Monday, and for a long time after, no Sinclair would cross it on that day of the week, or wear anything approaching the colour of green."[1] Margaret, widow of Lord Sinclair, on his death succeeded to such rights as he had held in the Earldom, and by successive grants held them till James V. resumed possession in 1540. The Orcadians, however, seem to have objected to being ruled by a distaff, and in the year 1515 the Odallers elected Sir James Sinclair, a cadet of the family with the baton sinister, as their leader. After a time they refused to pay any scat or rents to Lady Sinclair; and in 1526 compelled her son William Lord Sinclair to surrender the castle of Kirkwall, and to fly into Caithness; whence he returned in the following year with his cousin John Earl of Caithness and a large force at his back, only to be signally defeated at Summerdale or Bigswell, on the north side of the Ward Hill of Orphir, by the Orcadians under

[1] Calder's *History of Caithness*, p. 93.

the leadership of Sir James, when the Earl of Caithness and most of his men were slaughtered. Balfour says Sir James captured Lord Sinclair, beheaded Nicol Hall the Lawman, and seized the islands, and that the fight took place in 1529. John Bellenden, generally known as Jo Ben, who wrote in 1529, gives 1527 as the year in which the fight took place, and adds, "Cathenenses omnes obversi fuerunt et interfecti, adeo ut ne quidam unus superfuit." The accounts of the whole contror versy between Sir James and his legitimate kith and kin are very conflicting, as the invasion or attempt to put down rebellion, whichever it may be termed, appears to have been duly authorised by James V., who nevertheless pardoned Sir James, and granted him, under false representations, the islands of Sanday and Eday, though Sinclair of Strome and others who had taken part in the battle were not respited till 1539. James V. had now, 1540, resolved to see for himself the state of the different islands subject to his crown, and in the course of his voyage round to the Western Isles called in at Kirkwall, where he was entertained in what was then the episcopal palace, a house or houses till within a few years ago standing on the west side of Victoria Street, by Bishop Maxwell. According to Principal Gordon,[1] of the Scots' College at Paris, who visited the Orkneys in 1780, the bed in which James slept was still preserved till the middle of that century. "It was of wainscot gilded over; but some Gothic gentleman thought proper to convert it into a gate to an inclosure. This I had from a friend who saw the bed in its first and last state." James having put the bishop to rights in a few particulars in which, like an Orcadian prelate, he had gone astray, and finding the earldom too good a thing to be allowed any longer to remain for any lengthy period out of the royal hands, in spite of her protests, revoked all tacks and leases to Lady Sinclair. The earldom with its rights was then leased to that "minion" of James, Oliver Sinclair, whose gross ignorance of military matters or gross treachery led to the shameful defeat of

[1] *Arch. Scot.* vol. i. p. 261.

Solway Moss, when 300 English horsemen, under Dacre and Musgrave, routed 10,000 Scottish troops and captured over 1,000 prisoners, a defeat which, with the defection of that turbulant nobility so often the bane of Scottish monarchs, broke the heart of the King of the Commons. Sinclair was, however, not permitted to enjoy his tack without litigation, as Marie of Guise, the Queen Dowager, laid claim to the earldom and its rights as part of her dower. Whether Sinclair ever got anything out of his lease, or whether the rents and revenues of the earldom were collected on behalf of the Queen Dowager to the date of her death in 1560 by Bonot the Frenchman and the Earl of Huntly, whom at different times she appears to have appointed governors of the islands, seems doubtful. According to Balfour,[1] respites and pardons for murder were for nearly twenty years the sole records of the islands.

Robert Reid, Prior of Beauly, who had in 1540 succeeded Maxwell as Bishop of Orkney, was probably the most enlightened and one of the ablest of all the prelates who held that see whether before or after the Reformation. He not only rebuilt the parish church of St. Ola, now degraded into a dwelling-house; restored the old Bishop's palace, in which King Hákon had breathed his last, and added to it a square and a circular tower, of which the latter is still standing; lengthened the nave of the cathedral; reorganised the chapter; but also founded the grammar-school. To his wise forethought also Scotland is indebted for the University of Edinburgh, he having by his will bequeathed the sum of 8,000 marks for the purpose of endowing three schools, one for grammar, another for poetry and oratory, and a third for civil and common law. As one of the commissioners appointed by the Scottish Estates, Reid attended in 1558 the marriage of Mary to Francis the Dauphin of France, was wrecked at Boulogne in going, and died at Dieppe on his way home, poisoned, with his brother commissioners, the Earls of Rothes

[1] Balfour's *Oppressions*, p. xlv.

and of Cassillis and Lord Fleming, Chancellor of Scotland, it was believed, through Guisean treachery. The bodies of all four were embalmed and interred in the chapel dedicated to Saint Andrew in the church of Saint James, Dieppe, where in 1872 Abbé Cochet, Inspector of National Monuments for Seine Inferieure, put up a mural tablet to the Bishop's memory.

Adam Bothwell, the first Protestant Bishop of Orkney, was a prelate of a different stamp, and one of his first acts on being inducted into his see was, in 1560, to feu the Castle of Noltland in Westray with the lands thereto belonging to his brother-in-law Sir Gilbert Balfour, who a few years afterwards obtained from the Prebendary of St. Catherine a feu of other church-lands in Westray, Sanday, and Stronsay.

James V., who, though a wise, able, and politic monarch, was anything but a saint where the other sex was concerned, had, by Eupheme daughter of the first Baron Elphinstone, a son, who was to prove the Malleus Orcadensium, such as none of the preceding donatories had been. They had scourged them with whips, he was to scourge them with scorpions. By his first charter,[1] dated the 19th December, 1564, Lord Robert Stewart, as he was then styled, was granted not only all the Crown rights and possessions in the Orkneys and Shetland, but also the estates of all the Odallers in those islands, as well as being created Sheriff of both groups. This charter, however, though not expressly revoked, was not for a time acted on, as Gilbert Balfour, now master of the Queen's Household, was about the same period appointed Governor and Sheriff of both the Orkneys and Shetland; and Lord Robert, as a sop to Cerberus for the nice, meaty Orcadian bone, which was about apparently to be taken still further from his reach, was created Abbot of Holyrood on the 16th of April, 1567. His sister Mary was now about to commit the irrevocable mistake which, in spite of all her charms and beauty (and what almost will not men pardon in a beautiful woman) did more than anything else to blast her reputation

[1] Peterkin's *Notes*, Appendix, p. 8.

both at the time and in the pages of history—her infatuated marriage with James, Earl of Bothwell, whom, probably because of his descent through his mother, Agnes Sinclair, from the illustrious, if unfortunate, St. Clairs of the Isles, she created Duke of Orkney.

His brief honeymoon over, and the gods of war having pronounced against him at Carberry, Bothwell fled northwards only to be repulsed from Kirkwall by Gilbert Balfour. Continuing his flight to Shetland, he for a time "lived upon the enemy," and by his levying forced supplies of cattle from the inhabitants, created a precedent for the ox and sheep money of the Stewarts, an exaction continued by succeeding donatories, and existing at the present day as a legal burden under some other name. Kirkaldy of Grange, to whom Mary had yielded at Carberry, and Adam Bothwell, now anxious to sever with the axe the knot matrimonial which he himself had tied so short a time previously, were like bloodhounds hunting the accursed plotter of the Kirk of Field tragedy; and driving him from his last shelter on Scottish ground, compelled him to take flight again to Norway, where he was seized as a pirate and imprisoned in the Castle of Malmöe, in which he died[1] in the year 1576.

After Mary's escape from Lochleven, defeat at Langside, and fatal flight into England, Gilbert Balfour, who seems to have adhered loyally to his ill-starred mistress through good report and evil, was compelled to take refuge in Sweden, where he eventually died in the service of King Eric XIV. Balfour fallen, Lord Robert, who had on the 30th of September, 1568,[2] exchanged the temporalities of the Abbey of Holyrood for those of the Bishopric of Orkney with Adam Bothwell, who left his diocese to the pastoral care of a deputy shepherd one Mr. James Annand,[3] now saw his opening, and, again sheriff of

[1] Petit's *Mary Stuart*, p. 297. [2] Balfour's *Oppressions*, p. xlvii.

[3] In 1569 the exchange with Lord Robert was charged against Adam Bothwell at the General Assembly as being simoniacal, and it was stated that, in consequence of his neglect of his diocese, "not only ignorance is

both groups, was enabled to develop his natural talent for "gripping" to the full.

His enormities and exactions are set out under nearly forty heads, in "The Complaints of the Inhabitants of Orkney and Zetland in the Year 1575," given at length in Balfour's *Oppressions of Orkney and Zetland;* and a Turkish Pasha of either ancient or modern days, or a Spanish Viceroy in the early days of the Hispano-American conquests, would have found it hard to have given points to this Very Reverend robber in high place. He not only deforced the king's officers, imprisoned his lieges, executed and banished them without trial; made, as the purser did in the sailor's story, dead men chew tobacco, otherwise convicted men, who had shuffled off this mortal coil, of any offences that came first to mind, for the purpose of procuring escheats; lived upon the natives by compelling them to entertain him on his progress through the islands; played booty with pirates; granted licenses for "men to fight singular combats;" tampered with the system of weights and measures—but in this item succeeding donatories were to improve vastly; stopped the ferries to the mainland, and had all ships searched lest complaints should by any chance convince those in power that he was stretching his exactions a little too far, even in those days of high prerogative; but, cruellest blow of all, twisted the old system of Things and the Odal laws to suit his own purpose.

Visions of obtaining for himself the semi-regal position

increased, but also most abundantly all vice and horrible crimes are there committed, as the number of six hundreth persons, convict of incest, adultery, and fornication in Zetland beareth witness." Probably, however, Bothwell's greatest crime was styling "himself with Roman titles, as Reverend Father in God, which pertaineth to no minister of Christ Jesus, nor is given them in Scriptures." In his defence the Bishop admitted "That it is true, that in the 58 year of God, before the reformation of religione, he was according to the order then observed, provided to the Bishopric of Orkney." This shows the see was filled up immediately on Robert Reid's death, an historical fact not generally known. See *Acts of General Assemblies*, 1560—1618, vol. i. p. 162.

enjoyed by the old Norse Jarls appear also to have floated before his eyes, and in 1572[1] we find him intriguing for this end with the King of Denmark, who seems to have lent a not unwilling ear to his proposals.

Not merely content with "stressing the Odallers," and such small game, Lord Robert must also interfere with Balfour of Westray, and other feuers of those church-lands which Adam Bothwell and the smaller clerical fry were granting broadcast over the islands. Gripping the lands of, and oppressing the Odallers, were, however, one thing; but when Lord Robert laid his covetous grasp on these larger properties it was a case of a hawk picking out hawks' een and not to be borne, and proceedings were taken against him before the Lords of Council, which for a time deprived him of his pashalik.

However, owing to the civil tumults of the time, these proceedings seem to have lapsed, and in 1581, James VI., who, pedant and prig as he was, was better fitted to be bailie of a third-rate Scotch borough than monarch, as he was to become, of England, Scotland, and Ireland, confirmed the charter granted by Mary in 1564, in favour of "dicte nostre matris dilecto fratri Roberto Stewart, consanguineo nostro, &c.," created his bastard uncle Earl of Orkney, and added all those rights of Justiciary, Admiralty, &c., which Lord Robert had formerly been charged with usurping. In 1585, the original excambion or exchange with Adam Bothwell, was confirmed, only however to be in 1587 revoked, together with all other grants to "dicte nostre matris dilecto fratri," by his fickle-minded, toady-haunted nephew, who annexed the bishopric to the crown and farmed out the earldom to his Chancellor and Justice-Clerk, who were commissioned to inquire into "the oppressions of Lord Robert Stewart lait Erle of Orkney."

Two years later, nevertheless, found the Earl with a new charter, which, on his death in 1591, was ratified by Act of Parliament to his son and worthy successor, Patrick.

Earl Robert by his marriage with Lady Janet Kennedy,

[1] Balfour's *Oppressions*, p. 3.

daughter of Gilbert third Earl of Cassillis, had Henry, who died in his father's lifetime, Patrick his successor, John, who was created Lord Kinclaven and Earl of Carrick, and several daughters. In addition to his legitimate offspring he had at least four illegitimate children, the Hon. Sir James Stewart of Tullos, the Hon. Sir Robert Stewart, George Stewart, and Edward Stewart of Brugh, South Ronaldsay. Of the illegitimate sons, the first two were legitimated by Queen Mary by special charter; and from Edward Stewart were descended the Stewarts of Brugh, a family which only became extinct in the direct male line a few years back.[1]

Earl Patrick had hardly succeeded to the inheritance obtained by fraud, treachery, and crime of every description bequeathed by his father, before he in his turn was petitioned against by the Odallers of Orkney and Shetland.

Nothing, however, seems to have come of this petition, and Earl Patrick for seventeen years longer was permitted to "stress the Odallers." The same system of forced labour, which his father had recourse to for the erection of his palace at Birsay, he made use of to build the still more magnificent palace on the southern side of the cathedral, now known as the Earl's Palace.

Adam Bothwell went to his account in the year 1593, but for thirteen years before his death had ceased even to be titular Bishop of Orkney, the General Assembly having abolished the episcopal order in 1580, and the see of Orkney remained vacant till 1606, when James Law was appointed to the diocese, whom, although he had, in 1607, entered into an arrangement with Earl Patrick as to the temporalities of the bishopric, we find in the following year writing to James on behalf of the oppressed Orcadians and Shetlanders, "not in humble ambition, nor in covered covetousness, intending by the correction of that Nobleman (*i.e.* Earl Patrick) to seek the erection of my base estate and poor fortune, but once to acquit myself of that duty, which, as I think, God, my

[1] See Douglas's *Peerage*, and *Notes and Queries*, vol. iii. p. 51.

conscience, my calling, your Majesty's favours, &c., toward me, and the fidelity of my bounden service does require at my hands."[1] The bishop, however, when Earl Patrick was out of his way, was, according to Balfour, as grasping as any of his predecessors. Owing to the bishop's interference Earl Patrick was summoned to Edinburgh in 1609, and remained in durance vile there and at Dumbarton till his execution in 1615. In 1614, Robert Stewart, his natural son, accompanied by one Patrick Halcro, seized the castle of Kirkwall and the steeple of the cathedral, alleging that the bishop, to whom he had yielded them in 1612, up to which time he seems to have held them for his father, had not complied with the terms then entered into.

The Caithness family never seem to have forgotten or forgiven the bloody defeat of Summerdale, and George, then Earl of Caithness, had in 1608 seized some servants of Earl Patrick, who were compelled by stress of weather to land on his property, first made them drunk, then shaved one side of their heads and beards, and finally compelled them to put to sea though the tempest was still raging. He now for his own ends offered to put down this Orcadian insurrection at his own charges, a great consideration to the bawbee-loving Solomon, who could be mean enough where Baby Charles, Steenie, and his like were not concerned.

Driven out of the steeple, Robert Stewart with his followers took refuge in the castle, which he was compelled to yield up through the treachery of Halcro. The castle surrendered, the Earl of Caithness was only prevented by the exertions of the bishop from utterly wrecking the cathedral. For this rebellion Robert Stewart was executed in Edinburgh on the 1st of January 1615; on the 6th of February in the same year Earl Patrick his father met with a similar fate; and in order to prevent its being again seized by any rebel James had the Castle of Kirkwall dismantled.

In 1612 the old farce had been once more played, the

[1] Peterkin's *Notes*, Appendix, p 52.

lands and earldom being again annexed to the Crown, "to remain perpetually and inseparably therewith in all times coming"; and in 1614, by a charter dated the 4th of October, James granted to the bishop and his successors "the whole lands in the parishes of Holm, Orphir, Stromness, Sandwick, Shappinshaw, Walls, and Hoy, and also certain lands in the parish of St. Olla therein enumerated, all situate in Orkney," in exchange for the bishopric estates situate in Zetland and other parts of the Orkneys; and by the same charter the bishop was empowered to appoint sheriffs and bailies, who were to have the sole jurisdiction over the bishopric estates, which were freed from the jurisdiction of the earldom officials, and all rights of patronage within the bishopric estates were vested in the bishop. From this date the state of almost chaos, under which the property of the earldom and bishopric had lain so mixed and jumbled up together, that questions of jurisdiction had been constantly arising, was once and for all swept away. Law was in 1615 translated to the see of Glasgow, and was succeeded in the diocese of Orkney by George Graham, who himself had been translated from Dunblane. Graham held the see till 1638, when, the General Assembly of the Kirk at Glasgow having excommunicated all bishops and such like useless creatures, he, in order to prevent confiscation of his goods and gear, cried *peccavi*.[1]

Principal Baillie,[2] in his account of that grand *bishop-baiting*, which many worthy Scotchmen consider about the greatest episode in the national history, thus sums up Graham's delinquencies: "On Tuesday was our eighteenth session. Orkney's process came first before us. He was a curler on the ice on the Sabbath day; a setter of tacks to his sons and goodsons, to the prejudice of the Church; he oversaw adultery, slighted charming, neglected preaching and doing any good there; held portions of ministers' stipends for building his cathedral; yet for his mislike of their late novations, and letter

[1] See Appendix B, p. 581.

[2] Baillie's *Letters and Journals*, vol. i. p. 137.

of submission to the synod, he was only deposed, and ordained under the pain of excommunication, to give tokens of repentance against such a day. Murray (*i.e.* the Bishop of Moray) *had all the ordinary faults of a bishop*, &c." ! ! ! !

Graham's overseeing adultery probably meant that he was not always on the look-out for nasty cases; his slighting charming, that he did not want, like the majority of the enlightened ministers of the day, to be always burning some poor half-crazed wretch, all for the honour and glory of God; and as to his nepotism, Presbyterian ministers were as bad in the *gripping* line when they got the chance. As Lord Neaves would have said, "They a' did it."

The earldom in the meanwhile had been from time to time leased out till it was mortgaged by Charles I. to William Douglas, seventh Earl of Morton, to secure (according to Peterkin) a fictitious debt of 30,000*l.* sterling. The Earl of Morton, however, died in October 1648, and was succeeded by his son Robert, whose sister, Lady Agnes Douglas, had married the fourth Earl of Kinnoul, and at the time of her father's death her son George, fifth Earl, was living in exile with the Marquis of Montrose in Holland. After[1] the execution of Charles on the 30th of January, 1649, had revolted the feelings of a large portion of the nation, Kinnoul was in the September of the same year despatched by Montrose to the Orkneys, to make preparations for the ill-starred expedition of the following spring. Landing with a force consisting of some 80 officers and 100 Danish and other foreign troops, Kinnoul, in consequence of the real or affected reluctance of his uncle Robert, eighth Earl of Morton, to take part in the movement, was compelled to seize the palace of Birsay. Hardly had he done so when his uncle died, and within a few days afterwards Kinnoul himself went the way of all flesh.

Whilst his father was bestirring himself in the Orkneys, his son, afterwards sixth Earl of Kinnoul, was raising troops in Sweden, and early in the year 1650 set sail from Gottenburgh

[1] Napier's *Life of Montrose*, vol. ii. pp. 723-747.

with "thirteen frigates frought" and "two vessels for convoy." Of this flotilla only two vessels reached the Orkneys, the rest having been crushed in the ice, and of the twelve hundred troops embarked only two hundred landed at Kirkwall. Shortly after Kinnoul's arrival Montrose himself came over from Holland, and at once determined to invade Scotland with a force that consisted of less than four hundred trained foreign mercenaries and some two thousand raw Orcadian recruits. How *all was lost* at Corbiesdale (fitting name for a scene of bloody slaughter) near the pass of Invercarron is a matter of history.

The foreign troops seem to have been the only ones that showed the slightest resistance, the Orcadians throwing down their arms and calling for quarter. Some 200 were slain on the spot, and 1,200 taken prisoners. Of those who escaped from the field the greater part were slain or taken prisoners by the Earl of Sutherland's followers. The Earl of Kinnoul perished in the hills from fatigue and hunger, and Montrose's fate, after being handed over by McLeod of Assynt to the tender mercies of his implacable enemy Argyle, is too well known to need further notice in these pages. The Orcadian gentry,[1] who seem to have been Royalists almost to a man, suffered heavily at Corbiesdale, hardly a gentleman's house in the islands "but lost aither a sone or a brother."

During the Protectorate Cromwell's troops were quartered in the islands, and erected the fort long known as the Mount, traces of which are still to be seen near the present battery of the volunteers at Kirkwall; and, though according to Orcadian accounts they seem to have been guilty of several acts of vandalism, congenial no doubt to the spirit of Praise-God-Barebones and his like, they also taught the inhabitants improved methods of agriculture, the use of the spinning wheel, and the making of locks and keys, and generally seem to have exercised a civilising influence. After Montrose's ill-starred expedition the Orkneys no longer figure in any way

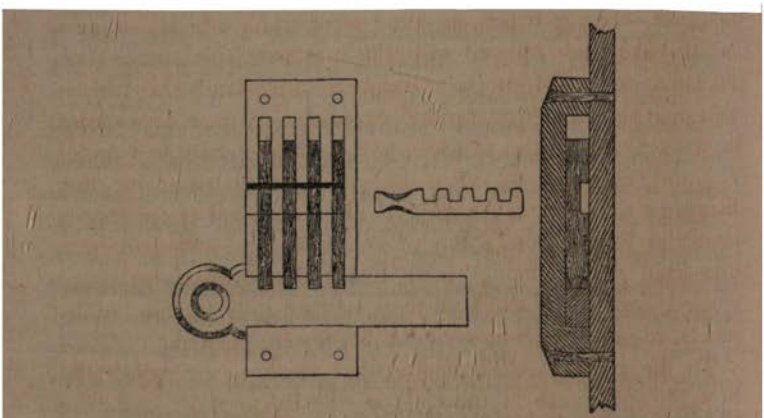
[1] Peterkin's *Notes*, Appendix, p. 106.

prominently on the pages of history so far as the outward world is concerned, and the interest attaching to them is of a local and personal character.

Shortly after the restoration of Charles II. a fresh mortgage of the earldom estates and rights was granted to Viscount Grandison on behalf of the Morton family, which, however, as well as the original grant of Charles I., was in the year 1669 declared null and void by a decree of the Supreme Court, when the earldom was again farmed out, till in 1707 the then Earl of Morton obtained a new grant, which in 1742 was confirmed by an Act of Parliament.

In 1766 the earldom estates and rights were sold to the ancestor of the present owner—the Earl of Zetland.

Of the disputes and litigation which, owing to the exactions of the various donatories, ensued from time to time down to comparatively recent years, these pages are not the place to speak, neither would the reader care to wade through further details of a legalised or quasi-legalised grip-grip-gripping, with which the history of the Orkneys and Shetland are so full.



WOODEN LOCK, FROM NORTH RONALDSAY.

CHAPTER VII.

THE ORKNEYS UNDER SCOTTISH AND BRITISH RULE—(*continued*).

Ecclesiastical.

On the retirement of Bishop Graham from his episcopal duties to save his property from confiscation, Robert Baron, Professor of Divinity in the Marischal College, Aberdeen, was appointed to the vacant see, but does not appear to have been consecrated, and till after the Restoration black prelacy was unknown in the Orkneys. Most of the parish ministers, however,—bishop haters, as some seem to have been,—appear not to have been imbued with the anti-monarchical ideas then prevalent, as on Montrose's landing in the islands they almost to a man signed a declaration[1] expressive of their abhorrence of the regicide of the previous year and of loyalty to Charles II., and for so doing were one and all deprived of their livings by the General Assembly. On the revival of episcopacy after the Restoration, some of the ministers, who had been presented to the livings from which the loyalists had been ejected, conformed and kept their manses and stipends, whilst others, more conscientious or stubborn, were ejected.

To the vacant see Thomas Sysderf, the only survivor of the Scottish episcopate at the time of the Restoration, and who had formerly held the see of Galloway, was appointed, but died

[1] See Appendix C, p. 583.

almost immediately after his consecration. To Sysderf, after a lapse of two years, succeeded in 1664 Andrew Honeyman, who had previously been one of the parish ministers of St. Andrew's. Honeyman held the diocese for some twelve years, and eventually died from the effects of a poisoned bullet intended for Archbishop Sharp by some conscientious true-blue covenanter, to whom slaying a bishop was no murder. According to Wallace,[1] quoting from Buchanan, there was kept at Scapa "a large cup, and when any new Bishop landed there, they filled it with strong Ale and offer'd it to him to drink, and if he happened to drink it of cheerfully, they promised to themselves a Noble Bishop, and many good years in his time." He that would drive fat oxen should himself be fat, and he that would rule over Orcadians in matters spiritual, should tope like his flock. Murdoch Mackenzie, who on Honeyman's death in 1776 had been translated from the see of Moray, had in youth borne arms under the Lion of the North, the great Gustavus Adolphus, and, according to tradition, won the hearts of the Orcadians, by not only draining the before-mentioned cup at a draught, but even, like Oliver, "asking for more."[2] Mackenzie, who held the see for ten years, and is said at his death in 1688 to have been nearly 100 years[3] of age, was practically the last Bishop of Orkney, as, though Andrew Bruce, who had previously been Bishop of Dunkeld, was appointed, he does not seem to have ever entered upon his new diocese, William III. having

[1] Wallace's *Orkney*, p. 63.

[2] A wooden bowl, formerly silver rimmed, and measuring 7 inches in breadth and 5½ inches in depth inside, is now in the possession of Mr. Robert Hodson, a descendant of Bishop Mackenzie, which may or may not have been the "cup" in question, which Scott in the *Pirate* terms "the mickle bicker of Scarpa." In form it is a huge *rummer*, and the wood it is composed of is a very dark walnut. At the bottom of the cup is a circular silver plate, about the size of a crown piece, around which is inscribed *Murdoch Bishop of Orkney*, and in the centre are the letters *T. R.* As it will hold about two quarts, if the Bishop *swigged* it off at a draught, it was a Gargantuan feat that even Friar Tuck would have found it hard to beat.

[3] Thomas Brown's *Note Book*.

disestablished the bishops because they would not, like the bulk of the episcopal bench south of the Tweed, conform to the new order of things.

Bishop Mackenzie was, according to Brown, "interred in St. Magnus Kirk in Kirkwall, within the comone court place of the samyne, commonly called the counsell house, qre no person hath been interred hitherto." The "counsell house" was the south transept chapel.

By the way, in these days of compulsory retirement, when a captain in the army is no longer fit "food for powder" if over forty years of age, fancy translating a bishop from one see to another at ninety years of age.

Here it may be as well to point out that the Scottish Church used John Knox's book of Common Order up to the time of the Commonwealth, when the hatred of Cromwell's saints to a liturgical service made itself felt amongst the Scottish Presbyterians by the abolition of all set forms of prayer, and, even after the restoration of episcopacy, the only difference between the Episcopalians and the indulged Presbyterians, seems to have been that the former used Our Lord's Prayer, and occasionally the Creed, whilst the latter relied entirely on the *extempore* outpourings of their minister, and to show that they were above all superstitious nonsense about God's House, wore their hats or bonnets during the sermon.[1]

The sacrament was administered to the recipients, as at the present day, sitting round a table, and the congregation never thought of kneeling.

On the whole, therefore, the Church of Scotland under Episcopal rule, except that they had bishops, appears to have differed little, if at all, from the same church under a republican form of Church-government. The Kirk Session, the elders, the cutty stool, and the stone or stool of repentance, seem to have exercised as much influence and been as much in use when bishops were to the fore as when they were absent.

"It is a far cry to Loch Awe," says the Highland proverb, and

[1] *St. Giles's Lectures*, p. 228.

at the end of the seventeenth century it seems to have been equally far to the Orkneys, as, although Episcopacy was abolished and the Presbyterian form of Church-government established in Scotland in 1690, it was not till the 28th of June, 1697,[1] that the new order of things was officially recognised in Kirkwall. Some few of the ministers conformed, probably on similar grounds with the Rev. Alexander Mair, minister of the second charge, Kirkwall, 1694–1698, Hoy and Graemsay, 1698–1712, who, on being asked[2] how he came to go over to Presbyterianism, replied, "What will not a man do for his Bannock?" More than half, however, were either deprived or voluntarily resigned, and were succeeded by zealots of the true-blue order. Episcopacy, nevertheless, died hard in the Orkneys; many, if not most, of the lairds adhered to the non-juring church, and episcopalian services appear to have been held in Kirkwall till past the middle of the eighteenth century, and, according to Patrick Neill,[3] worship was conducted by non-juring clergymen in a chapel belonging to the Feas in Sanday down to about the same period. Amongst the common people, indeed, many customs and observances from Roman Catholic times survived even down to the commencement of the nineteenth century, as the following extracts from Barry[4] will show: "To many of the old places of worship, therefore, especially such as have been dedicated to particular favourite saints, they still pay much veneration, visiting them frequently, when they are serious, melancholy, or in a devout mood, repeating within their ruinous walls prayers, paternosters, and forms of words of which they have little knowledge. When they consider themselves in any imminent danger, they invoke the aid of these saints, and vow to perform services, or present oblations to them, on condition that they interpose successfully in their behalf; and they are generally very punctual in performing these vows." . . . "The festivals in the Romish Kalendar are

[1] Peterkin's *Notes*, Appendix, p. 68.
[2] Lyon's *Answer*.
[3] Neill's *Tour*, p. 37.
[4] Barry's *Orkney*, pp. 347-348.

observed with the most studious care, not indeed as times of religious worship, but as days exempted from labour, and devoted to feasting and conviviality. On some of these days they must be allowed to be entirely idle; on others they will engage a little in some kinds of work. One while they must go a-fishing, another they must carefully abstain from that sort of employment; now they must eat fish, now flesh, now eggs milk and so on, as the particular day or season directs." . . "Where the incumbent was Episcopal," says Dr. Story,[1] "it is to be feared charges of negligence, or immorality, or heterodoxy were only too readily framed and sustained." Perhaps Richard Mein, minister of the parish of Cross and Burness, 1683–1703, was a victim to something of the kind, as he is said[2] to have been "accused of neglect of ministerial duty, not visiting families, of being often abroad, light in his conversation, and particularly at a feast in Stoave, in company with others, of having entered into a play, and his part was to stand upon a seat above the rest, with his eyes, mouth, and nose blacked and to cry 'Cape and gloure,' with his hands held up, 'who would have or kiss me now?'" Some of the ministers brought in to supply the places of those deposed seem, to say the least, to have been curious characters. One, the Rev. James Sands, minister of Birsay and Harray, was charged with sheep-stealing, and though, by direction of the Lord Advocate of the time, the matter was allowed to drop, it is by no means certain the reverend gentleman was guiltless of the charges brought against him.[3]

Another, William Blaw, minister of Westray, is said to have been[4] the hero who killed the Sabbath-breaking cat, immortalised in the song[5]

> "There was a Cameronian cat
> Was hunting for a prey,
> And in the house she catch'd a mouse
> Upon the Sabbath day.

[1] *St. Giles's Lectures*, p. 243.
[2] *Fasti*, vol. v. p. 410.
[3] See Appendix, D 1, p. 584.
[4] *Fasti*, vol. v. p. 419.
[5] Hogg's *Jacobite Relics*, vol. i. p. 37.

"The Whig, being offended,
At such an act prophane,
Laid by his book, the cat he took,
And bound her in a chain.

"'Thou damn'd, thou cursed creature,
This deed so dark with thee,
Think'st thou to bring to hell below,
My holy wife and me?

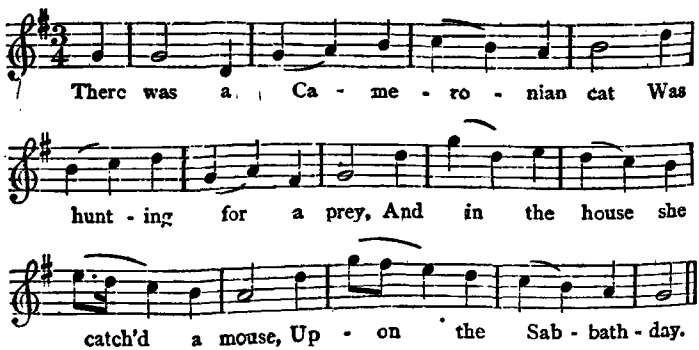
"'Assure thyself, that for the deed
Thou blood for blood shall pay
For killing of the Lord's own mouse
Upon the Sabbath-day.'

"The presbyter laid by the book,
And earnestly he pray'd,
That the great sin the cat had done
Might not on him be laid.

"And straight to execution
Poor baudrons she was drawn,
And high hang'd was upon a tree
Mass John he sang a psalm.

"And when the work was ended,
They thought the cat near dead;
She gave a paw, and then a mew,
And stretched out her head.

"'Thy name,' said he, 'shall certainly
A beacon still remain,
A terror unto evil ones,
For evermore, Amen.'"



Was cat-killing, for mousing on a Sabbath, common amongst the "Puritane-ones" of the period, as Richard Braithwait or Brathwait, who lived 1588–1673, makes Faustus, in *Barnabee Harrington's Travels to the North*, say:

> "In my progresse travelling Northward,
> Taking my farewell o' th' Southward,
> To *Banbery* came I, O prophane one!
> Where I saw a Puritane-one,
> Hanging of his Cat on Monday,
> For killing of a Mouse on Sonday."

That the new ministers should not have got on well with the Jacobite lairds, that they should have been puffed up with spiritual and pharisaical pride, and behaved bumptiously all round, is perhaps not to be wondered at; but that a Concordat, such as that contained in the Articles of Agreement given at length in Appendix D 2, should have been entered into between the magistrates and the presbytery speaks volumes as to what an out-of-the-world place the Orkneys must have been at that time. All the ministers, who signed the agreement, were new presbyterian brooms appointed after 1698. The Mr. Lyon referred to was a non-juring clergyman, who conducted episcopalian worship in Kirkwall from 1708—1710, when he left the kingdom for a time, being threatened with a prosecution for baptising children contrary to a statute of Charles II., originally directed against the covenanters. After a short stay abroad Lyon returned to Kirkwall, which he finally left in 1718. Sheep-stealing Sands wrote a pamphlet denying the necessity of the episcopal order in church government, to which Lyon replied at length, reprinting his opponent's letter along with his own reply. In the preface Lyon mentioned that the Rev. Andrew Ker, minister of the second charge at Kirkwall, had been processed for conversing with him (Lyon), and that process failing, was proceeded against for scandalous carriage, when he was refused permission to clear himself by oath, a course which had been allowed to Sands when charged with a similar offence. He

also mentioned that Sands had, when officiating in St. Magnus Cathedral, led his horse through the building into the churchyard to pasture, and that another minister had actually tethered his horse to one of the pillars during the sermon, and added, "In our Saviour's Days God's House was made a *Den of Thieves*, and now these people make it a stable for their Horses."

All through the century the Orcadian clergy seem to have had more than their fair quota of queer characters among them. In a curious and rare pamphlet, printed in 1760, entitled *A Familiar Epistle from His Excellency the Lord Lieutenant of Orkney, to his Mightiness the Prolocutor of the Athelnstonford Congregation in East Lothian*, the author quotes the saying of an Orkney fisherman, "that he had read in the Bible that the devils had entered into the swine, and now they had come out of the swine and gone into the Ministers." In another pamphlet[1] the amount of smuggling done in the islands is said to have been enormous, and the clergy, both in the Orkneys and Shetland, down to the end of the century, are said to have winked at their churches being used as depôts in which to place the smuggled goods.[2] William Nisbet, Minister of Firth and Stenness, was in May, 1766,[3] tried before the Lords of the Circuit Court at Inverness, and found guilty of having committed adultery with a certain Mrs. Agnew, and was sentenced to two months' imprisonment, to be fed during such imprisonment on bread-and-water, and then to be sent to the plantations and banished for life. He is said to have been deposed by the Presbytery of Inverness on his own confession on the 8th of July following, when the rest of the sentence was carried into effect. After two months of bread-and-water it is highly probable the prisoner would have confessed to murder, rape, arson, or any other crime if they had charged him with it. Why did they send him to the plantations? Was it on a somewhat similar train of reasoning, which made a late Archbishop of Canterbury petition for the

[1] Hepburn's *Letter on Causes of Poverty.*

[2] Hall's *Travels*, vol. ii. p. 517

[3] *Fasti*, vol. v. p. 397.

commutation of sentence of death into transportation for life in the case of a schoolmistress, who had been found guilty of parricide, on the ground "that she would make such an excellent Scripture reader for the colonies"?[1]

Lyell, a friend of Nisbet and minister of the Lady parish, Sanday, 1747-1766, was libelled on over a dozen charges of scandalous carriage, and seems to have been a regular clerical Don Juan; and the memorial of the Rev. George Trail who prosecuted, and the libel, form a large thick quarto much sought after by book-hunters.

Francis Liddell, minister of Orphir from 1776 to 1807, when he was deposed, was probably the Orphir clergyman referred to by Scott,[2] who, on being charged with drunkenness, replied "Reverend Moderator, I *do* drink as other gentlemen do." His memorial, also a literary curiosity at the present day, gives a curious picture of the times. Liddell being desirous to marry his housekeeper, applied first to one and then to the other of the parish ministers of Kirkwall to perform the ceremony, which they both refused, according to his version, in the hope that they might find he had been guilty of the greatest crime in clerical eyes. Having protested against the conduct of his clerical brethren before a notary, Liddell was married by the said notary to the object of his affections. Irregular marriages seem to have had a fascination for some people till comparatively recent years, as it is not so very long since a minister of one of the numerous bodies, that now provide for the wants of the people, was deposed for marrying his housekeeper privately, the happy pair having signed a mutual agreement to that effect in writing. If the ranks of the Orcadian clergy in the eighteenth century produced such characters as Lyell and Nisbet, they also included George Low, minister of Birsay and Harray from 1774—1795. Low was the most distinguished in the long series of clergy and resident gentry in the Orkneys and Shetland, who have done so much

[1] See *Saturday Review*, September 13th, 1862, and April 1st, 1882.

[2] *Scott's Life*, p. 195.

for the archæology, history, fauna, and flora of the islands in which their lot had been cast, and a conspicuous example of which, to whom the science of meteorology is so much indebted, is living to the present day in the Rev. Charles Clouston, minister of Sandwick. Poor Low, who did as good work as Gilbert White of Selborne, in a much more ungenial climate, furnished the storehouse from which so many writers have since drawn materials relating to Orcadian and Shetland history. Barry, for instance, is believed to have taken his flora and embodied it without the slightest acknowledgment in his work on Orkney.

The Anti-Patronage movement was felt in the Orkneys about the middle of the century, and on the settlement of George Tyrie[1] in Sandwick and Stromness in 1747, women ill-treated those who attended divine service, and raised scandalous stories against Tyrie himself, not a difficult matter one could fancy at that day. Two years previously, on John Reid[2] attempting to obtain possession of the church at Orphir, he was prevented by his parishioners, who closed the church and raised such a disturbance, that at last troops had to be brought over from Caithness, by whom one woman was killed and several persons wounded.

The first body of Presbyterian dissenters from the Established Church in Orkney hived off in 1795 and applied to the General Associate Synod, who represented the seceders who had left the Church and "lifted their testimony" on the Patronage question in 1733, and who now form the United Presbyterians, the largest and most powerful body in the Orkneys, where their sway is nearly as powerful as that of the Free Church in the Highlands.

Barry says the original secession was caused by the incorporated trades of Kirkwall, which had waxed fat under the golden influences of three contested elections during one Parliament, falling out with the kirk session about the poors' funds, and,

[1] *Fasti*, vol. v. p. 403. [2] *Ibidem*, p. 400.

on being worsted in the courts of law, leaving the kirk in a huff and starting a new church of their own.[1]

Messrs. Haldane,[2] Aikman, and Rate, however, have another story to tell. According to them, a native of Kirkwall, when residing at Newcastle, *sat under* a Mr. Graham, an Antiburgher minister. On his return home he started a prayer-meeting, the members of which applied to the Antiburgher Synod for a minister to preach to them. According to Haldane's account the clergy as a body do not seem to have suffered from excess of zeal. That Haldane and his friends were actuated by no hostile spirit to the Church as established is shown by the high eulogium they passed on the Rev. Gavin Hamilton, the minister of Hoy; and there can be little doubt that, as in the case of the Church of England in Wales, had the clergy in the Orkneys and Shetland bestirred themselves more during the last century about the spiritual wants of their flocks, dissent would not have had near such a thriving time of it as has actually been the case.

At the Disruption in 1843 another swarm left the Old Kirk, and, at the present time, those nice in their theological tastes will have no difficulty in satisfying them in the Orkneys, to which Cormac, St. Columba's follower, is supposed to have brought the Gospel tidings thirteen hundred years ago.

The bishopric estates on the abolition of Episcopacy became vested in the Crown, and were farmed out from time to time to various lessees at the rent of £200 sterling, till on the 27th of July, 1775, they were let "during pleasure" to Sir Thomas Dundas, afterwards Lord Dundas, at the yearly rent of £50 sterling. Under this lease the bishopric estates were long enjoyed by the Dundas family, till they were resumed by the Crown in 1825. Since that date, the greater portion, if not all, of the property has been sold by the Woods and

[1] Barry's *Orkney*, p. 341.

[2] *Tour through The Northern Counties of Scotland*, p. 52.

Forests, and only a few feu duties now remain in the hands of the Crown out of the large revenues and estates formerly held by the Bishops of Orkney. That the money realised by the sale of the bishopric estates should have been expended in providing parks for the Londoners is one of the special Orcadian grievances.

CHAPTER VIII.

THE ORKNEYS UNDER SCOTTISH AND BRITISH RULE—(*continued*).

The Old Country Acts.

WHEN, in 1468, the Orkneys and Shetland became subject to the Scottish Crown, there seems to have been an implied, if not an explicit, understanding that their inhabitants should remain subject to the same Scandinavian system of legal procedure that they had hitherto been under, and that they should, as the Isle of Man, itself a former Scandinavian settlement, and the Channel Islands do to the present day, have the power of legislating for themselves from time to time. That this must have been the case is shown by the fact, that when, in 1503, an Act of the Scottish Parliament was passed by which all foreign laws or systems of legal procedure in any way antagonistic to the common law of Scotland were abolished, the Orkneys and Shetland were expressly excepted from its provisions; and when, in December, 1567, it was mooted in the Scottish Parliament "quhider Orkney and Zetland sal be subject to the commone law of this realme, or gif thai sal bruike thair awne lawis?" it was decided "that thai aught to be subject to thair awne lawis."

The use made by Earls Robert and Patrick of the local courts and legal procedure for their own ends, however, led to an Act of "the Lordis of Secret Council," dated the 22nd

of March, 1611, the validity or non-validity of which it is not necessary to go into, whereby all foreign laws theretofore in use in the Orkneys and Shetland were discharged, and all magistrates in those islands were directed to use "the proper laws of this kingdom."

In spite, however, of this Act, both groups seem to have had a modified sort of "Home Rule" accorded to them, under which Country Acts,[1] as they were termed, were from time to time passed, which have only been allowed to fall into disuse in quite modern times. From these Country Acts we are enabled to get some sort of idea of what the mode of life of the Orcadians and Shetlanders, at any rate during the seventeenth and a greater portion of the eighteenth century, was like. Only those Acts relating to the Orkneys will now be touched upon, and the points, in which the Shetland Acts differed from those of the southern group will be shown further on. Thanks to the system of Odal tenure, by which the subdivision of lands was perpetually going on; to its inevitable *sequitur* runrig cultivation under which there might be half-a-dozen different owners or tenants interested in one field of oats; and to the system of commonties, as they were termed in the Orkneys, scatholds in Shetland, that is hill-pastures held in common property, alike in the soil itself and the stock carried by it, was so mixed up, that a very paternal system of government was required to prevent the smaller owners and tenants following the example so freely set them by those in high places of "gripping" anything they could lay their hands on. In fact, there was a special Act directed against *gripping* either land or gear passed on the 6th of November, 1632. Owing to the stock of all kinds and of many owners feeding in common, walls and gates became matters of vital importance in order to protect the cultivated land from the incursions of horses, cattle, sheep, and swine; and consequently all dykes or walls had to be built up to a certain height and kept in repair annually; all grinds or gates had to be carefully shut by

[1] *Acts and Statutes of the Lawting.*

any one passing through them; and, in order to preserve public rights of way, no grinds once opened could be built up again.

Swine, to prevent their rooting up the land under cultivation, had to be turned outside the dykes by the 15th of March, sheep had to be herded till the 1st of April, horses and cattle till the 1st of May, after which dates they appear to have been, like the swine, turned on to the hill land. Any one found riding another man's horse was liable to a fine proportionate to the distance at which he was caught from the owner's residence, and any one guilty of cutting the tail of a horse belonging to another man could be fined £10, Scots.

Sheep, as might naturally be expected, were the subject of many regulations. Every owner had his own sheep-mark, which was registered with the bailie of the parish, and no one could use the King's mark. As is the case at the present day with the native sheep in Shetland, with which breed they were identical, all sheep in Orkney were *rooed* or plucked, not shorn, and no "rooing" was permitted before the date fixed by the bailie of each parish, for fear any one might mistake his neighbour's fleeces for his own, nor could any rooing take place on Sunday. Wool, too, being an article easily stolen and almost impossible, when stolen, to be identified, all *wobsteris*, or weavers, had to prove to the satisfaction of the bailie from whence they obtained their raw material, and to hand in half-yearly inventories of all cloth made by them; and special Acts were directed against all "tiggers," or hawkers, of wool. Sheep-dogs could only be kept by such sheep-owners as were specially licensed by and registered with the bailie; and any one guilty of keeping "running-dogs that run from house to house slaying their neighbour's sheep" were liable to special penalties.

No one was allowed to go through his neighbour's *ologange* or "commonty" with a sheep-dog unless accompanied by two credible witnesses, and any one doing so after nightfall, and not possessing the best of characters, could be treated as a thief.

As eagles were numerous, any one slaying an "earn" could claim 8*d.* from each "reik" in the parish, except in the case of cottars who owned no sheep; and the head of each eagle so slain the bailie had to present at the next court; and for harrying an earn's nest the destroyer was entitled to 20*s.*

Bent grass could not be cut, nor rushes pulled before Lammas. No one was allowed to let land of a certain value to any persons, unless they were "able with own goods and gear to labour them." Fleshers or butchers were not allowed to dispose of any meat until they had proved to the satisfaction of the bailie from whom they had purchased the beasts, and that such beasts were the property of the sellers. Publicans were compelled to sell wine at the same price for which it was sold in Edinburgh, and a regular tariff was fixed at which ale of varying strengths could be sold. Forestalling and regrating, as was the case both in England and Scotland for long enough, were specially guarded against, and fishermen and fishmongers were subject to special regulations to prevent their forming what is known at Billingsgate as a "fish ring." The price of shoes, whether of adults or children, was specially fixed; and for working "ilk hyd In the auneris house" 20*s.* with their entertainment, was all that was allowed to "cordinaris" or cobblers; and, lest shoe-leather should become scarce, no tanned leather could be exported before it had been offered to the bailie of the parish or the shoemakers of Kirkwall; and, for fear of the long winter nights having to be spent in darkness, no tallow could be exported, till the bailie had had the refusal of it.

The donatories and farmers for the time being of the earldom or bishopric estates, of course through their chamberlains, took care that their rights should not in any way be endangered by any absurd nonsense about people choosing their own time for selling the produce of their lands, so no one was allowed to sell "any bestial, butter, nor oyle before St. Andrew's Day yearly; nor any victual, bear, malt, or meall till the first of

Lammas yearly," except at Kirkwall Market or upon leave specially given.

As to servants, if not actually *adscripti glebæ*, they were very few degrees removed from it. The bailie had to fix the number of servants in each household, whose wages were to be paid, not according to the value of the services rendered, but according to the station in life of the person served. All clandestine buying[1] or selling with another person's servants was held to be tainted with theft, and no servant could be hired unless it could be proved that he had been discharged from his last place or had given his employer forty days' notice before term.

Absconding servants were "to be joggit at the kirk-door upon Sunday from aucht houris in the morning quhill twelff houris at noon;" and, for fear of a scarcity of labour in consequence of "the repaire of English ships to the countrie, who fie, hyre, and conduce young men and servants to leave their parents and masters, and follow them to the fishing to Iceland, the Lewis, and other parts thereabout to the great prejudice of the labouring of the ground, &c.," no young man nor servant was allowed to hire himself to any such strangers, "without ane testimoniall from the minister, bailie, or two or three of the elders of ilk isle or paroch," and, this not being enough, the Lords of Secret Council were petitioned to forbid all masters of vessels engaging any Orcadian young men or servants.

Owing to the islands being liable to attacks by "the Claneane quha ar turnit piratis and suspect to cum into this countrie to burn, slay, and spoil the sam," and other rovers of a like kind, the bailies had to see that the beacons on each ward hill were ready for lighting; that proper watchmen were in attendance on them; that every "bound" or farmer was supplied with arms according to his station, and was in readiness to muster at the assembling place of the bailerie; and that all boat-owners kept their boats in a serviceable and weather-tight condition to convey the parochial *posse* to Kirkwall on

[1] Kaffirs at the Diamond Fields, at the present day.

the beacon on the Wideford Hill being fired, when all other beacons had to be lighted.

In addition to his duties as the parochial representative of the majesty of the law, each bailie was expected to act as aide-de-camp to the minister in seeing to the carrying out all Acts made by the Kirk Sessions "for the maintenance of God's worship, keeping of the Sabbath, suppressing all idolatry, especially of walks and pilgrimages and all other vices, and punishing the refractive and disobedient to their discipline;" and in order to compel people to be godly, special directions were given for passing the "corss" or cross from house to house "for admonishing the people either to conveen to church, for preaching or prayers, or for his Majesty's service, and such other necessary causes as shall be thought expedient by the Minister, sheriffs, institutioners, or their baillies."[1] The bailies again were aided in their many duties by rancellors,[2] who seem to have been a cross between parish constables and officials of a Calvinistic Holy Office.

[1] What a clerical ring there was about the whole thing. His Majesty's service plays second fiddle to the preaching, and the minister takes precedence of the sheriff. No wonder Elspeth Reoch's *farie man* thought the country *Priestgone*. See *post*, p. 99.

[2] *Rann-sókn*. A legal term in Iceland, applied to searching a house for stolen things. To search, *rann-saka*, hence, probably, our English, to ransack.

CHAPTER IX.

THE ORKNEYS UNDER SCOTTISH AND BRITISH RULE—(*continued*).

Agriculture at the Commencement of the Century, Superstitions, &c.

EVEN as late as the commencement of the present century very little improvement seems to have been made in agricultural matters. Barry described the greater portion of the islands as being cultivated in a much similar manner to what the crofter holdings are in Shetland at the present day. The farms, however, were larger than are the crofts in Shetland, running from ten to forty acres of arable land, which was considered a sufficient quantity to be worked by one of the old Orcadian wooden ploughs—one of the most primitive implements possible, and identical with the rude wooden scratching machine formerly in use in Shetland described further on. Some of these primitive implements are said to be still in use about Rackwick in Hoy. Only the coast-line was under cultivation, and all the interior was commonty, on which, as a rule, owing to stinting being unknown, more stock was kept than the land would carry. Though lime and marl were abundant in many places they were never used as manure, for which seaweed was the only substance utilised, and which, according to Mackaile, affected the malt so much that all strangers drinking ale made from it were "troubled with a little diarrhœa wherein there is no hazard."

Carts were almost unknown; swine ran riot all over the arable lands, in some parts to such an extent, that oats would be sown without the soil receiving any further breaking-up or cultivation than what it had got from the rutting and rooting of the unclean animals. Both commonties and infield pastures were disfigured and injured by the turf being stripped in the most reckless manner, and by the utter want of method with which the peat-cutting was conducted. Many, if not most of the farms, were let on *Steelbow*, that is, the tenants on entry were supplied with a certain number of cattle and horses, and quantity of seed bere and oats, which on removal they had to replace. Most of the rents were paid in kind, and in many instances arbitrary services were exacted as well. Owing to the want of regular markets at Kirkwall and Stromness, the farmers had difficulty in disposing of their produce, and the inhabitants of these towns were charged[1] with forming "rings" to keep down the price of all farm produce, and with only dealing with the farmers when the latter were far gone in drink, and incapable of properly transacting business. Under all the circumstances one can hardly wonder at a very low tone of morality being prevalent. Barry[2] describes the agricultural population as "in a high degree indolent; wedded to old customs, averse to any improvement, dark, artful, interested; respectful to their superiors, as much from fear as from love and suspicion; sometimes endeavouring to undermine and slander one another."

The belief in witchcraft was all but universal amongst the common people, even down to the end of the last century, and charms for killing sparrows that destroyed the early corn, expelling rats and mice from houses, for success in brewing and churning, procuring good luck, curing diseases of cattle, stock, and human beings, &c., were in constant use. What some of these beliefs were like, and how the charms were worked, can be gathered from the finding of the jury in the trial for witchcraft of Jonet Drever and Katherine Bigland in the year 1615;

[1] Barry's *Orkney*, p. 340. [2] *Ibidem*, p. 343.

in the indictment against Aganes Elspeth Reoch for a like offence in the following year, contained in the Acts and Statutes of the *Lawting;* and also in the trials for witchcraft, sorcery, and superstition in Orkney, given in full in the first volume of the *Abbotsford Club Miscellanies.* Jonet Drever was found guilty on her own confession "of the fostering of ane bairne in the hill of Westray to the fary folk callit of hir our guid nichbouris,"[1] and of having had conversation with the fairy twenty-six years previously.

Katherine Bigland "for laying ane duyning and quotidean seiknes upon William Bigland in Swartmiln hir master," and thereof for a time curing him by bringing into his house what appeared to be water, "and wesching of the said William his back therwith, And laying him doun, saying he wald gitt guid rest and lying doun betuix him and the dor, having refuissed to ly in any uther place. And the said William haveing walknit with fear and crying and feilling a thing lyke a ruche scheip abone him. In saying to him be not affrayit, for it is the evill spreit that trublit yow that is going away. And in taking of the said William upon the morne at nicht efter sun setting under the bankis and wesching of him with salt wattir at that tyme. And fyve or six vthir nichtis therefter quhill he receavit healthe be hir unlaufull and divelische airt of witchcraft." In transferring the sickness from Bigland, the master, to Robert Brown his servant, "quha continewit therin almost mad tuo dayis quhill schoe cam and graippit his pulses and brow and straikit his hair backwards and saying he wald be weill. And casting of the same seiknes immediatlie upon the said William Bigland." Jonet Drever got off with scourging and banishment, but Katherine Bigland was sentenced to be hanged, and her body afterwards burnt.

Elspeth Reoch, who was described as "dochter to umquhill Donald Reoch sumtyme pyper to the Earle of Cathnes," was charged on her own confession, that when twelve years of age she had wandered to her aunt's house at Lochaber, and that

[1] See Gregor's *Folk Lore,* pp. 65 and 59.

whilst waiting one day at the loch side to be ferried across, "thair cam tua men to her ane cled in blak and the uther with ane grein tartane plaid about him And that the man with the plaid said to her she wes ane prettie and he wald lerne her to ken and sie ony thing she wald desyre The uther man said she wald nocht keep counsell and foirbaid him He ansuerit he wald warrand hir And she being desyrous to knaw said how could she ken that And he said Tak ane eg and rost it And tak the sweit of it thre Sondayis And with onwashin handis wash her eyes quhairby she sould sie and knaw ony thing she desyrit. . . . And thairefter within tua yeir . . . the blak man cam to her that first came to hir at Lochquhaber And callit him selff ane faire man quha wes sumtyme her kinsman callit Johne Stewart quha wes slane be McKy at the doun going of the soone And therfor nather deid nor leiving bot wald ever go betuix the heaven and the earth quha delt with you tua nychtis and wald never let her sleip persuading hir to let him ly with hir wald give yow a guidly fe And to be dum for haveing teacheit hir to sie and ken ony thing she desyrit He said that gif she spak gentlemen wald trouble hir and gar hir give reassounes for hir doings Quhairupoun she mycht be challengeit and hurt And upon the thrid nycht that he com to hir she being asleip and laid his hand upon her breist and walknit her and theirefter semeit to ly with her and upon the morrow she haid na power of hir toung nor could nocht speik quhairthrow hir brother dang her with ane branks quhill she bled becaus she wald nocht speik and pat ane bow string about hir head to gar her speik And thairefter tuik her three severall tymes Sondayis to the kirk and prayit for hir Fra the quhilk tyme she still continewit dumb going about and deceaveing the people Synding telling foir shawing thame quhat they had done and quhat they sould do And that be secund sicht grantit to hir in maner foirsaid She saw Robert Stewart sone naturall to umquhill Patrik sumtyme earl of Orkney with Patrik Traill to quhom she was with bairne and certane utheris with towis

about thair craigis in Edmond Callendaris hous at ther efternoones drink befoir the Earl of Caithnes cuming to the cuntrey And that be the plucking of the herb callit Merefow quhilk causis the nose bleid He had taucht hir to tell quhatsoever sould be speirit at hir Be sitting on hir rycht knie and pulling and pilling it betuix hir mid finger and thumb And saying of *In nomine patris filli et spiritus sancti* be vertue quherof she haweit ane bairne to Magnus Sinclair in Sorne at the desyre of his wyf At quhilk tyme on yule day she confest the devell quhilk she callis the farie man lay with hir At quhilk tyme he bade hir leave Orkney and go home to her awin contrey becaus this countrey was Priestgone quhilk he exponit that ther was our mony Ministeris in it. And gif she taryit she wald be hurt And forder for airt part useing hanting and conversing with the Devell at diverse and sindrie tymes and at severall partis &c., &c." Elspeth was of course found guilty, and sentenced to be strangled at the stake, after which her body was to be burnt.

Of the women whose trials are given at length in the Abbotsford volume, Marabel Couper [1] was charged *inter alia* with bewitching the querns or hand-mills so that either they could not be worked, or else only ground dirt; also with bewitching a man's cattle so that—

"nixt zeir the said Dauid and Margaret had thrie kyne, quhairof the ane diet in callowing, and the calff tane out of hir wombe; the nixt callowit ane calff, and never gave milk; and the thrid thir four zeiris past never tuik bull."

Anie Tailzeour with stopping the ploughs as well as a mill,[2] and with taking away the profit of kyne for twenty days, and then removing the spell by the following means:—

"Ye ansuerit, it was to tak thrie hairis of the kowis taill, thrie of hir memberis, and thrie of hir papis, and gang thryse woderwardis [3] about the kow, and straik her in the left syd, and

[1] *Witchcraft Trials*, p. 137.

[2] *Ibidem*, p. 143; see also Gregor's *Folk Lore*, p. 183.

[3] "Withershins." As it was supposed that witches always acted in

cast the hair in the kirne, and say thryse 'Cum butter, cum,' and sua thei sould haue the haill proffeit of that flock, quhair that kow was."

Marion Richart[1] was charged with washing a cat's feet in bait water, and then throwing the water into the sea as the fisherman started for luck; also with washing a cat's head and feet, and then throwing the water on the fisherman, "his sea caschie[2] and into his bait coube."[3] To restore the profit to the churn her instructions were as follows:—

"Goe thy way to the sea, and tell nyne boares of the sea cum in, that is to say, nyne waues of the sea and let the hindmost of the nyne go back againe; and the nixt thairefter, tak thrie looffullis[4] off the water and put within thy stoupe, and quhen thow come home, put it within thy kirne, and thow wilt get thy profeit agane." The skipper of a boat, who, on his road to the beach, had refused alms[5] to Marion Richart, suddenly went mad when at sea, and tried to leap overboard, and, on his son's preventing him, he too went mad, till another man made a dog, which was in the boat, bleed on his shoulders, whereupon all on board were saved, though the dog went mad and all the dogs on shore "gaue yow abundantly." Catherine Miller[6] advised the owner of a sick horse to take three sorts of sillneris[7] in a sieve, and sift them over the animal's back.

Katherine Craigie[8] on being consulted about a man's illness said it was caused by a hill-spirit, a kirk-spirit, or a water-spirit, and that to effect a cure, three stones were to be put in the fire and kept there till sunset, when they were to be placed

contrariety to the laws of nature, we hear of their going thrice *withershins* round a thing to render it subject to their power. "Superstitions of Teviotdale," *Edinburgh Magazine*, June, 1820, p. 533.

[1] *Witchcraft Trials*, p. 160.

[2] Fish basket.

[3] Smaller basket, used to keep bait in.

[4] Handfuls. Lufe, luiff, luiffe, loof, the palm of the hand. Jamieson, vol. ii.

[5] See *post*, p. 172.

[6] *Witchcraft Trials*, p. 154.

[7] Mr. Cursiter suggests that "sillneris" is a misprint for "silveris."

[8] *Witchcraft Trials*, p. 165.

under a door and kept there till just before sunrise, at which time they were to be thrown into a vessel of water, when one of them would be heard to "chirne and churle." Jonet Reid[1] "to keip the profeit of cornis" recommended that some "quhyt moss or fogge" should be put "in bear stak." Robert Sinclair's case, on which he consulted Jonet, is especially amusing, being "trublit in his sleip with apparitiounes of his '6 first wyiff, which wexit and disquietit him verie much, he was advysit be zow to goe to his first wyifis grave, and to chairge hir to ly still and truble him no moir."

A child who had the "hart cake" was thus treated by Jonet.[2] She laid a pair of tongs across a pot of water, then "ane codd[3] above the tonges," put the child on the codd, and then took "ane seif and set (it) on the childis head, and set ane cogge full of water in the seive, and then laid ane woll scheir[4] on the coggis mouth, and ze took lead and put it in ane iroun lamp, and meltit it, and powrit it throw the boul[5] of the scheir into the water thrie severall tymes, devining throw the lead whither the child wold recover or not; and quhen ze haid done all, ze gaue the child ane drink of the said water, and said he wold be weill (but as zit the child is not)." *À propos* of "cods" there is a good modern story of an Orcadian lad, being ill on board a Grimsby smack, and asking for a *cod*, whereupon, thinking he was a bit off his head, to quiet him, they brought a dried cod, on which he still further bothered them by saying what he wanted was not a fish cod but a feather cod. No one could praise a child or any article of value for fear of harm befalling the child or article so praised, a crime known as "forespeaking"; and persons "forespoken" could only be cured by being washed in some water, the recipe of which was kept as a great secret by the women who prepared it.[6] The evil eye and the evil tongue were also

[1] *Witchcraft Trials*, p. 182. [2] See Gregor's *Folk Lore*, p. 43.
[3] Pillow. *Cod*, Scotch; *Kodde*, Islandic, Suio Gothic, *Kodde*, Jamieson.
[4] Shearing scissors. [5] The loop handle.
[6] See Gregor's *Folk Lore*, pp. 7, 8, 35, and 43.

85864

dreaded, and their effects obviated by some occult rites. How diseases were transferred from one person to another we learn from the extract from the Session Register given by Low. After the patient had been washed the water used was thrown down at a gateway, after which the disease, whatever it was, attacked the first person who passed through the gateway. When cattle were struck by the fairies with elf-shot an old woman was sent for to find the hole by which the elf arrow had entered, and to cure the animal by washing the injured part.[1] In the *First Statistical Account* of South Ronaldsay it is stated that a minister who was proceeding to baptise a female child before a male one, was told that if he did so the lassie, when she grew up, would be afflicted with a strong beard whilst the boy would have none.[2] It was considered lucky to be married with a growing moon, and by some people with a flowing tide, and Thursday and *Friday* were considered lucky days for the ceremony. If a horse or cow was lost some woman was blamed for it, and cut "above the breath" till blood came, though whether the maiming was inflicted as a punishment on the evil doer, or as a means of recovering the lost animal, does not seem clear. Probably, owing to the numerous remains of brochs and underground chambers that are found so plentifully through the islands, the Picts or "Pechts" were in some way supposed to have been an uncanny race. Stevenson,[3] the celebrated lighthouse engineer, on landing one time at North Ronaldsay, was compelled to rout out of bed a small mannikin of a missionary, whom, because he was so "peerie," the "Selkies" suspected of being a Pecht. Probably most of the old beliefs and superstitions have in a measure died out, but there is always a transition period about such things, when people, though inwardly believing in them, are yet ashamed to let it be known that they do so. It is not so very many years since a boy suffering from epilepsy was treated for it in a strange quasi-homœopathic manner not ten miles from Kirkwall. A skull was exhumed from

[1] See Gregor's *Folk Lore*, p. 184. [2] See *ibidem*, p. 13.
[3] *Scott's Life*, vol. iii. p. 195.

a neighbouring graveyard, and a portion of it having been ground to powder was mixed with water and given to the patient.[1] According to the *First Statistical Account* capital crime was rare, but petty theft was of frequent occurrence, though convictions could be rarely obtained "because there is a very general belief that whoever is concerned in bringing the guilty to punishment will never thrive." With all their failings and drawbacks the Orcadians seem to have been, even at the commencement of the century, a thrifty, saving race, as Shirreff[2] was told by Captain Sutherland of Burray, that there was more gold amongst the small tenants, than could be found any where else in Britain amongst men of the same position in life.

Hudson's Bay Company.

About the year 1741 the Hudson's Bay Company began to hire their boatmen, artificers, &c., in the Orkneys, and at the time of the *First Statistical Account* from sixty to one hundred men embarked yearly at Stromness for service in those vast regions, the monopoly of the trade with which was granted by Charles II. to Prince Rupert and others. For long enough the Orkneys supplied all the rank and file to the great fur-collecting Company, but at the present day few, if any, Orcadians find their way out to Fort York.

Amongst many Orcadians, who have risen to eminence in the service of the Company may be mentioned Dr. Rae, whose reputation as an Arctic explorer is world-wide.

The Fisheries.

Before the present century the fisheries, whether with nets for herrings, or hand or with long line for ling and cod, were almost completely neglected as regular industries.

A few fish were occasionally caught by the farmers for their

[1] See Mitchell's *The Past in the Present*, p. 155.

[2] Shirreff's *Orkney*, p. 43.

own consumption, but nothing further was attempted till the bounty system came into force.

Splendid boatmen as the Orcadians, from force of circumstances, are compelled to be, owing to the islands being situated in some of the fiercest tideways in British seas, they are not, like the Shetlanders, fishermen by birth. The difference between the inhabitants of the two groups was very happily put to the writer by the son of one, to whose painstaking research the student of Orcadian history is probably more indebted, than to any one else.

"The Shetlander," he said, "is a fisherman who has a farm; the Orcadian a farmer who has a boat."

Both cod and herring fisheries were started in the year 1815, and for many years a very large number of boats prosecuted the herring fishery from Stronsay, till the increasing demand for labourers, arising from the improvement in agriculture, combined with a few bad seasons' fishing, and other causes, reduced the number fishing from that quarter considerably. Latterly the number of boats have been gradually falling off year by year. The principal stations are in Water Sound, Holm Sound, and in the island of Stronsay. A considerable cod and ling fishery, however, is still carried on by open boats from the North Isles, and a fair number of smacks prosecute the fishing in the Färoe and Iceland waters for Orcadian curers. In the cod and ling fishery, in fact, the Orkneys rank next after Shetland, so far as the smack fishery is concerned, and in the returns for the fishery, as prosecuted by open boats, third on the list, Stornoway being second to Shetland. The returns given in Appendix F (pp. 601, 2, 3, 4) for the last five years will show the relative position of the two groups as fishing centres.

Large quantities of lobsters have yearly, since before the commencement of the century, been exported from the Orkneys, though of late, owing to non-observance of close time and to taking undersized fish, the quantity taken is every year becoming less; and unless some steps are taken to prevent *the*

sale of berried fish, will sooner or later become as scarce as the oysters now are for which the Orkneys were once so celebrated.

Linen Manufacture.

For some fifty years or so a good deal of linen yarn and of linen itself was made in the islands, the manufacture having been introduced by Andrew Ross chamberlain to the Earl of Morton and tacksman of the Bishopric estates, in 1747. A good deal of flax was also at one time grown, and many of the tenants were compelled to grow it, and even to manufacture linen.

Straw Plaiting.

To the manufacture of linen and yarn succeeded in 1805 straw plaiting, and at one time from 6,000 to 7,000 females are said to have been engaged in it. It, however, like the linen manufacture, was killed by foreign competition, and by the reduction of the duty on foreign straw-plait.

The Kelp Trade.

The manufacture of kelp from the seaweeds which grow on the shores of the islands, or are driven ashore in the spring from the deeper water, was introduced,[1] in the year 1722, by James Fea of Whitehall in the island of Stronsay, and for a long time was the special Orcadian industry, to which everything else had to give place. Like all new ideas submitted to a race so intensely suspicious and ultra-conservative as the Orcadians of that day must have been, it was some time before they could be got to recognise what a mine of wealth lay close to their doors.

Barry, in the *First Statistical Account* of Kirkwall, describes the opposition in the following terms: "Averse to have any kind of labour but what they had been accustomed to see and

[1] Neill's *Tour*, p. 28.

hear of, they represented how hurtful that new business was likely to be, for they could have no doubt of its driving the fish from the coast, and ruining the fishing; they were certain it would destroy both the corn and the grass, and they were very much afraid that it might even prevent their women from having any children." The last fear was especially needless, as a more prolific, or, as Wallace[1] ungallantly phrased it, *broody*, race than the Orcadians could hardly have been found. One provost of Kirkwall is said to have had thirty-six children by only two wives, and one Marjorie Bimbister[2] was, in the year 1683, brought to bed of a male child in the sixty-third year of her age, as was vouched for by James Graham, minister of Evie and Rendall, and three other credible persons. To return to the kelp trade, between the years 1740 and 1760 the price was about 45*s.* a ton, and about £2,000 yearly brought into the islands; 1760—70, £4 4*s.* a ton, and £6,000 yearly; 1770—80, £5 a ton, and £10,000 yearly; 1780—91, nearly £6 a ton, and £17,000. During the long French war the price rose as high as £20 a ton, and even as late as 1826, 3,500 tons, the largest quantity produced in one year, were made in the islands, and sold at £7 a ton. The abolition of the duty on barilla, which is largely used in the manufacture of glass, for a time almost annihilated the industry, though of late years it has been springing up again, and some 1,500 tons are said to be made yearly amongst the North Isles. The temporary destruction of the kelp trade, in reality, was a blessing in disguise, as it compelled the proprietors to turn their attention to the land, the proper cultivation of which had been so long neglected

Agriculture at the Present Day.

It was not, however, till 1840 that any very general efforts were made at improvement. At that date "runrig" was universal amongst the bulk of the farms, few, if any

[1] Wallace's *Orkney*, p. 64. [2] *Ibidem*, p. 64.

of the commonties were divided, the sheep, except in a few places amongst the North Isles, were simply of the native breed, and rotation of crops was almost unknown. In the last forty years enormous strides have been made, to which steam communication with the south and the passing of "The Orkney Road Acts" in 1857 have largely contributed. Up to that date very few roads existed in the higher sense of the word, now few districts on the mainland of Scotland are better supplied.

Now rotation of crops on the five-shift course is the usual thing, the fields are squared with almost painful regularity, and well dyked in, and the voice of the steam threshing machine is heard in the land. Steam cultivation itself can not be used on account, it is said, of the shallowness of the soil.

Shorthorn bulls have been largely used to improve the beef-producing qualities of the cattle, and by some farmers polled Angus blood has been introduced. The old native sheep have retired to North Ronaldsay and the wilder parts of Hoy, and Cheviots and crosses between the Leicester and Cheviot taken their place. The quantity of stock exported to the Aberdeen market, is, considering the superficial area of the islands, very great.

The returns, given in Appendix E (pp. 596-601), will show more fully the position of the islands both in regard to agriculture and stock raising, and how they compare on those points, not only with northern group Shetland, but also with Caithness.

Altogether the Orkneys have passed out of the picturesque stage of history, and are at the present time, probably, as thriving as any portion of Her Majesty's dominions. How much so can be judged from the following facts:—during four months, spent wandering to and fro through the islands, in 1880, the writer never once saw a bare-footed man, woman, or child, nor was he once accosted by a beggar. Of what other district in Scotland could the same be said? Bankruptcy amongst the

farmers has, it is said, never been known, and over a million was, in 1880, stated to be lying on deposit in the banks at Kirkwall, Stromness, and St. Margaret's Hope, to the credit of the farmers and "peerie lairds." And long may they thrive, as, take them all in all, finer, more self-reliant subjects, than the Orcadians, the Queen does not possess.

CHAPTER X.

SHETLAND UNDER SCOTTISH AND BRITISH RULE.

OF the northern group, for more than a hundred years after they became subject to the Scottish Crown, we have little or no historical information. Owing to their geographical situation, and to the fact of the inhabitants being a fishing rather than an agricultural people, the connection with the mother country, Norway, lasted till quite modern days; and whilst in the case of the Orkneys the Scotticising of the population commenced at the end of the fourteenth century, if not earlier, the Shetlanders remained till nearly the end of the sixteenth century, to all intents and purposes, as Scandinavian, not only in their customs, but also in their language, as if they had still been subjects of the Norwegian Crown.

Thus, according to the *Fasti Ecclesiæ Scotticanæ*, Magnus Norsk, so-called probably from his journey, Minister of Unst, was compelled in 1593 to proceed to Norway to learn Norse, as his flock were acquainted with no other language. Of the constant intercourse that at one time was carried on between Shetland, or Hjaltland, as it was termed, and Norway, we are reminded by the name by which the northern entrance to Bergen harbour is known to the present day, *Hjelte-fjord*.[1] Again, some few years back, was found, by the late Mr. Petrie, Sheriff-Clerk of Orkney, amongst the records at Kirkwall, a

[1] *Mémoires des Antiquaires du Nord*, 1850-60, p. 91.

notarially attested translation of the will of "Sir David Synclar of Swynbrocht Knycht."[1] Sir David, who was the third son of William, last Earl of Orkney, of the line of "high St. Clair" by Marjorie Sutherland, was not only Governor of Hjaltland, under the Scottish Crown, but also Chief Captain of the Palace of Bergen. By his will, executed at Tingwall, and dated the 9th of July, 1506, after directing his body to be buried in St. Magnus Kirk at Tingwall, and praying James IV. to protect his testament, he left all his land that he had inherited on his father's death in Zetland, his pension of Zetland for that year, and his "best siluer stope wyth twelffe stoppis inclussit in the samen," a twelve-pegged tankard, in fact, "wyth my schipe callit the Carvell wyth hir pertinentis, and twa sadillis"; and several other devises and bequests to different members of the family, and other persons; his "red cote of weluote" "to the hie alter of the Cathedral Kyrk of Orknaye," "to Sanct Magnus Kyrk in Tyngvell, the twa part of my black welwoss cote, and the thrid parte I leife to the Corss Kyrk in Dynrosness"; whilst his gold chain or collar, given him by the King of Denmark, and probably a badge of office as Captain of the Palace, he bequeathed to St. George's altar at Roeskilde, the ancient capital of Denmark. For a long period representatives of the Sinclair family were proprietors in Shetland; and the Sinclairs of Quendale in Dunrossness only became extinct about the middle of the last century. In the disputes between the Odallers under Sir James Sinclair and Lord Sinclair, which culminated in the battle of Summerdale, the Shetland members of the family were on the popular side, and in the nineteen years respite[2] granted by James V. to Sinclair of Strome and others, for the slaughter of the Earl of Caithness, we find in addition to that of "Edward Sinclare of Strome," the names of "Magnus Sinclare of Worsetter, Johnne Sinclare of Tollap, William Sinclare of House, Olive Sinclare, Helura, Magnus Sinclare, Lawrence Sinclare, and James Sinclare." Till within the last twenty years or so the remains

[1] Bannatyne, *Miscellany*, vol. iii. p. 103. [2] Low's *Tour*, p. 208.

of the chapel of the Sinclairs, Barons of Brugh, or Burgh, delineated in Hibbert, were standing not far from the head of Catfirth Voe, but, stones being scarce in Shetland, they were pulled down to build a dyke round the burial-ground of Garth.

Even as late as 1662[1] we see Frederick III. of Denmark confirming a grant of land at Sumburgh, formerly part of the estates of the provestrie or deanery of the Dom-Kirk, Bergen, to one Captain Laurence Middleton.

It was not till Lord Robert Stewart appears on the scene that we find Shetland figuring at all prominently in Scottish records, and, even then, it was due to the evil deeds of himself and his riff-raff following that it did so. Eupheme Elphinstone, when her royal paramour James V. was tired of her, was made an honest woman of by John Bruce, the laird of Cultmalundie in Fife, to whom she bore, with other children, a son Laurence or Lucas, who followed his bastard brother's lead in crime to the best of his abilities. When Lord Robert, on Balfour's fall, became Sheriff of Orkney and *Great Foud* of Shetland, he appointed Laurence Bruce his deputy as Foud, who was no sooner installed in office than he showed how fitted he was to act as his brother's lieutenant. On the presentation of "The Complaints of the Inhabitants of Orkney and Zetland," in the year 1575, against the oppression and misrule of Lord Robert, a commission was issued, under the royal signet, by Morton, then Regent, to William Mudie of Breckness, who had at one time been Chamberlain of Orkney, and William Henderson, Dingwall Pursuivant, to proceed to Shetland and inquire on the spot into the truth of the said complaints. This they did during the month of February, 1576–77, at Tingwall, where they seem to have examined on oath the greater portion of the heads of families of all the different parishes in the islands. As the largest count in the indictment against Laurence Bruce seems to have been his tampering with the system of weights and measures,—which had existed unchanged,

[1] *Proc. Scot. Ant.* vol. xiv. p. 13.

up to that date, from Norse days,—in order to increase the amount of *skat* and other duties payable under Odal tenure, and of the rents called *landmales*, payable by the tenants of the lordship lands, it may be as well to show how those duties and rents were paid, and what were the instruments by which the correct weights and measures were ascertained.

All Odal lands were liable—to skat payable to the holder of the lordship lands as representing the crown; to *forcop*, a proportionate share of the salary paid to the lawman; and to *wattel*, the fee of the Under-foud, which last-named payment was for a long time supposed to have been originally exacted for the good offices of some saintly woman with the higher powers. The tenants again of the lordship or bishopric lands paid landmales or rents, partly in malt or meal, partly in cattle or live stock, and partly in "pennyworths," as they were termed, small quantities of grain, butter, oil, or other produce which went to make up any deficiencies on the other two heads. Skat seems to have been paid chiefly in kind, though a very small amount may have been paid in coin.

Wadmell, as the native cloth was termed, was largely used as a representative of value, and certain quantities of malt, meal, butter, and oil, were equivalent not only to so much current coin, but also to articles of live stock. The unit of weight, before weights and measures were tampered with by Lord Robert and succeeding donatories, was the *eyrar*, or troy ounce, 8 of which made 1 *mark;* 24 marks made 1 *lispund*, or *setteen;* 6 lispunds went to the *meil*, and 2 meils to the *last*. All these were ascertained either by the bismar or by the *pundlar* or *pundar*. The unit of barrel bulk was the can or *kanna* of Norway, 48 of which made a barrel, and were equal to 15 lispunds of butter, whilst 12 barrels went to the last. In measurement of length the *cuttel* was the unit, and was equal to the Scottish ell. 6 cuttels were equal in value to the *eyrar* or to a *gullioun*, and 10 gulliouns made a *pack*. In Skene's *De Verborum Significatione*, we read that "10 *meales* makis ane sufficient Cow, and ane sufficient Oxe; also ane

gild Oxe is apprised to 15 meales, and ane wedder is four meales. *Item* ane Gouse is twa meales; *Item* ane Capon is half ane Gouse, *viz.*, ane meale."

Each *Vardthing* elected from time to time a *Lögrettman* or *lawrightman*, whose special duty it was to keep the standard weights and measures, and to attend when the skat and other dues were collected in each parish by the Under-foud, and who had also to sit as a sort of assessor at the parochial courts. Laurence Bruce, on his appointment as Deputy-foud, proceeded to eject the lawrightmen of the different parishes, and to substitute in their places creatures of his own, who increasing the length of the cuttel, exacted one-third more wadmell than had previously been paid :—"ffor[1] quhan thai complanit of him of the wrangus mett, he said it was na velvat, swa thai gat no vther remeid, bot quhan thai held the wadmell in thair hand to haue gottin richt mett, they wald gift thame ane straik on the hand with the cuttell to gar thaim lat it gang." Erling of Bw, lawrightman of Dunrossness, testified that Bruce would neither let him measure the wadmell nor let his cuttel be used in measuring: "Quhaifoir[2] the said Lawrichtman, seing he was refusit, in sing of the disobedience and wrang that was done, in the presence of the haill Commownis, he brak his cuttellis and requyrit the haill Commownis witness heiroff." The "Duchemen" from whom the Shetlanders purchased most of the articles not of home growth or manufacture that they were in need of, used unjust *bismars* of their own, and generally "did" the natives all round, with the connivance of Bruce, who for so acquiescing received certain goods for his own use from them gratis. From these "Duchemen"[3] Bruce "gart serse out the grittest bismeyre," but as it only cheated to the tune of three or four marks, "he wald not ressaue the buttir thairupoun, bot upon his awin bismeyre, quhilk he had gart mak; quhilk was twa or thre merkis mar of everie lespund nor the grittest bismeyre

[1] Balfour's *Oppressions*, p. 23. [2] *Ibidem*, p. 34.
[3] *Ibidem*, p. 35.

that was amangis the Duchemen." Swindling them by unjust weights and measures was not the only grievance the Shetlanders had against Bruce. From time to time he and his followers, never less[1] than twelve in number, took forcible occupation of some man's house, and lived there till they had eaten and drunk all available victuals and drink within reach, and, to add insult to injury, "ofttymes the gudman of the houss, at thair departing, behuvit to propyne the maister houshald, the cuik, and stewart with sum gift." Even then the "gudman's" troubles were not over, as these perambulating locusts had to be transported[2] by boat or horse, the meanest boy in the train disdaining to walk, and if he had a gun expecting it to be carried for him. When making one of his "progresses" "in sum mennis houses, the Laird, with his companie, wald remane quhill he wald dreink halff ane last of beir, and sumtyme mair; . . . . And the gudwyffes of the housse nor thair servandis gat na entress in thair awin sellaris sa lang as he remanit."[3] A fine had always been paid, where any man's swine had injured his neighbour's land, to the owner of the land so injured, but Bruce levied a tax on all swine, which was so unpopular, that in some parishes the people destroyed all their pigs sooner than pay it. He packed the juries with his own creatures, James Bruce, probably a relation, sitting upon one, notwithstanding that he was "at the Kingis horne and unrelaxit,"[4] *i.e.* for the time being an outlaw and so civilly dead. Even the ministers[5] were not above taking a hint from the Foud's book of how to spoil the flocks committed to their spiritual guidance, and made use of the unjust weights and measures to exact a greater quantity of *teinds* than they were entitled to. As has been shown before, the report of Mudy and Henderson, conjoined with other causes, led to a temporary retirement of Lord Robert from his northern pashalik, but his brother and Deputy-foud does not seem to have been punished for the numerous torts committed when

[1] Balfour's *Oppressions*, p. 42.
[2] *Ibidem*, p. 62.
[3] *Ibidem*, p. 43.
[4] *Ibidem*, p. 44.
[5] *Ibidem*, p. 65.

he held office. On his return to the north, Lord Robert, now Earl of Orkney, continued his former career of plunder and oppression, which, with the short interval during which he was again under his nephew's displeasure, lasted till his death in 1591.

No sooner was his father dead than Earl Patrick applied to Parliament for a grant of the greater part of the Odal lands in the Orkneys and Shetland on the ground of their having "fallen in Nonentrie," that is, lapsed to the Crown. This called forth "a Supplicatioun [1] to the Parliament be the Gentillmen of Orknay and Zetland" "ffor our selff and in name of the remanent Our Sowerane Lordis gwid subjectis heritable possessoris of the Udack lands in Orknay and Yetland," in which the nature of Odal tenure, to which "nonentrie" was not applicable, was fully set forth, and in which it was stated that having complained to Earl Patrick of the infeoffment which he had purchased, he had promised to let it lapse if they repaid to him the moneys he had expended in obtaining the same, which they had done. It was further stated, that the Earl had been careful not to include in the charter the Odal lands belonging to "some Lordis in Noroway and Denmark," and that he had only included the lands of the petitioners "whome he thinkis to owircrow at his pleasur." Strange to say, the first name on the petition is that of "that worthie man" Laurence Bruce, who fifteen years previously had been charged with every form of extortion and oppression.

Whether "the Lordis of the Articles of the Parliament" condescended to notice the supplication of "the Gentillmen of Orknay and Zetland" any further than by directing it to "lie on the table" does not appear, but Earl Patrick does not seem in any way to have been affected by it if they did. Earl Robert had erected for himself two residences in Shetland, one at Wethersta in Delting, and another known as Jarlshof on the shores of the West Voe in Dunrossness, where the ruins of this latter dwelling-house are to be seen to the present day.

[1] Balfour's *Oppressions*, p. 101.

Neither Wethersta nor Jarlshof were, however, good enough for his successor, who soon after his accession to the title must have commenced building that castle at Scalloway, the walls of which still frown over the most beautiful of the many beautiful bays with which Shetland is so plentifully supplied. In this fortalice, erected by forced labour of every description, the meetings of the Althing were from time to time held, if a tribunal which simply had to register whatever Earl Patrick as Foud chose to decree can be dignified with such a name. The first of the Acts,[1] of which we have any record, passed, on the 24th day of August, 1602, at Scalloway, shows, that, in one thing at least, Earl Patrick was better than his father, as by it it was ordered that all "the Dutche Merchandis" and other strangers trafficking in the islands should have their weights and measures properly adjusted and seen to by the local authorities under pain of confiscation of ship and cargo. The cloven foot, however, peeped out very shortly, as on the next day it was ordered that any one who should venture to appeal to "the Lordis of Counsale" should "tyne the benefeit of the lawis of the coyntrie and newer to be hard in ony caus therefter."

That he should have passed acts for the compulsory supply of peats to his household, that ferries should be kept up by which his followers should be transported free of charge, and that a goodly store of oxen and wether sheep would be demanded for his retinue was to be expected. Even when he forbade oxen being sold to the "Duchemen" and other strangers he was perhaps not exceeding the exactions common to the age. These, however, were not enough, and by an act passed at Scalloway on the 22nd of August, 1604, it was decreed not only that no lands should be sold till the next of kin had had the offer of them, which in fact, as has been shown, was in strict accordance with Odal law and custom, but that, on the refusal of the next of kin to purchase, the lands should be offered "to my Lord himselff," who would no doubt take ample care that the price paid was not exorbitant.

[1] *Acts and Statutes of the Lawting.*

On Earl Patrick's imprisonment, Bishop Law for a short time held sway in the islands, not only in his episcopal capacity, but also as holding the king's commission as sheriff, and held his first court at Scalloway on the 21st day of August, 1612, at which many acts for "good neighbourhood," as they were long termed in Shetland, were passed, which acts, in the main, were similar to those we have already seen as having been in force in Orkney. At this court "Johne Faw elder callit mekill Johne Faw. Johne Faw younger calit Littill Johne Faw Katherin Faw spous to umquhill Murdo Brown Agnes Faw sister to the said Litill Johne wer indicted" for the murder of the said Murdo Brown, and Littill Johne for incest with his wife's sister and her daughter, and for adultery with Katherine Faw, and all for theft, sorcery, and fortune-telling, "and that they can help or hinder in the proffeit of the milk of bestiale." Katherin, who pleaded guilty to having slain her husband with "a lang braig knyff," was sentenced "to be tane to the Bulwark and cassen over the same in the sey to be drownit to the death and dome given thairupone, and decerns the remanent persones to be quyt of the crymes abonewrittin." Walter Ritchie, who seems to have appeared as counsel for the accused, pleaded that it was not usual to take cognisance of murder amongst the Egyptians. This clearly proves them to have been gipsies, and the name to have been, probably, Fea. Query: can the Orcadian Feas have been of gipsy descent? "The Great Fishery," as the Dutch styled that herring-fishing which they so long and successfully carried on off the shores of the British Isles to the envy and disgust of the various English and Scottish writers, who wrote on the subject during the seventeenth and eighteenth centuries, was now nearly at the acme of its prosperity, and their busses were congregating in Bressay Sound, till St. John's Day permitted them to commence fishing, in yearly increasing numbers. Jack ashore is not always the quietest of mortals, and Dutch Jack was no exception, and we find two acts directed against the disorders, that ensued when the Dutchmen

were holding their yearly carnival. The one was passed in 1615, and the other on the 7th of November, 1625. By the latter, which is entitled "Act anent the demolishing of the houssis of Lerwick," Sir John Buchanan, who was then Sheriff Principal of Orkney and Shetland, "being informit of the great abominatioun and wickednes committit yeirlie be the Hollanderis and cuntrie people godles and prophane persones repairing to thame at the houssis of Lerwick quhilk is a desert place To the venteris of beir thair quha as appeiris voyd of all feir of God and misregarding all ciuell and ecclesiastical governement in thair drunkenes and utherwayis committis manifest bludshed" . . . . "also in committing manifold adultrie and fornicatioun with women venteris of the said beir and utheris women evill Inclyned quha resortis thither under pretext of selling of sokis and utheris necessaris to thame" . . . . "stealing off pursis from the Hollenderis," &c., ordered that the houses should be demolished, that no persons should go to Bressay to sell beer, and that "no woman of quhatsumeuer rank or qualitie sall repair to the said Sound syd for selling of sockis to the said Hollenderis or bying of necessaris from thame Bot sall caus thair husband thair sones or servandis sell and buy fra thame As thay will eschew to be repute and haldin commoun and prophane adultereris and punischet thairfoir at all rigour."

Although Lerwick was thus described in 1625 as "a desert place," and such houses as then stood there were probably demolished in accordance with Sir John Buchanan's order, the natural fitness of the situation for the principal place and port of the islands was too marked to be overlooked, and by Charles the Second's time it had become so important that a fort was built, probably on the same site whereon Fort Charlotte now stands, and a garrison of 300 men, under a Captain William Sinclair, a native of Shetland, stationed there to protect the place against the Dutch. On the first war with the Mynheers coming to an end, however, not only was the garrison withdrawn, but even the cannon removed, and in the next war a

Dutch frigate sailed into the Sound, and burnt not only the fort, but also the best houses in the place.[1] Bressay Sound occasionally saw stirring sights enacted in those days. In 1640 ten Spanish men-of-war, Dunkirkers as they were termed, surprised four Dutch men-of-war, waiting to convoy the East India fleet, of which two were sunk on the west side of the Sound, one was run ashore and blown up by her skipper, and the fourth was captured by the Dons. During the Commonwealth the English fleet, consisting of ninety-four sail, under Admirals Deans and Monk, lay for several days there in 1653, and in August, 1665, ninety-two sail, under the Earl of Sandwich.[2]

Of this last visit, there is a curious record, in an old Justices of the Peace Book at Kirkwall, of some sailors, who had been left on shore when their vessels sailed from Lerwick. In the wars with France at the commencement of the eighteenth century, French privateers sailed as they liked around the islands, though, according to Gifford,[3] Mounsieur behaved more courteously than Mynheer. In 1688, however, a French frigate carried away for a time the daughter of Alexander Craig,[4] minister of Unst, from the bay of Norwick. History does not relate in what plight the damsel returned, as is mentioned in the *First Statistical Account of Orphir*,[5] in the case of two girls who were taken from the little island of Cava by Gow the pirate. Of them it is said, that after spending a few days on board ship, they were returned "to their friends loaded with presents, and they both soon afterwards got husbands."

It may be as well here to give a short sketch of "The Great Fishery."

[1] Gifford's *Zetland*, p. 6.
[2] Sibbald's *Zetland*, pp. 61, 62.
[3] Gifford's *Zetland*, p. 6.
[4] *Fasti*, vol. v. p. 441.
[5] *First Statistical Account*, vol. xix. p. 398.

The Rise and Fall of "The Great Fishery."

From the middle of the ninth century, and for many years afterwards, the fishermen on the east coast of Scotland supplied the Low Countries with herring, and it was not till the middle of the twelfth century that the Netherlanders are said to have commenced fishing on their own account.[1] Even then the Scotch fishermen probably continued to dispose of a portion of their catch to the fishermen of the Low Countries, as in the year 1429[2] an Ordinance of the Royal Burghs of Scotland was passed, by which no fish were allowed to be sold to foreigners till the coast towns had been supplied at a fixed rate. In consequence of this ordinance large numbers of Scotch fishermen are said to have abandoned the trade in their native country and to have settled in Holland.[3] Till the end of the fourteenth century the Hollanders seem to have cured their fish in a very rough manner, probably in wet pickle, and only in sufficient quantities to supply their home markets; but about that period one William Beakelson, of Biervelet, taught them how "to gill, salt, and pack herrings in casks."[4]

Beakelson's discovery, or improved method of curing, whichever it really was, led the Hollanders to turn their attention to the export trade, and early in the fifteenth century we find them securing a footing in those Baltic markets, of which for four centuries or so they had practically the monopoly, and to which, at the present day, more than three quarters of the herrings exported from Scotland are sent.

So important had "The Great Fishery" become by the middle of the sixteenth century that, according to Jan de Witt, the Great Pensionary, eight vessels of war were fitted out to protect the busses from the Dunkirk pirates, and a special

[1] Anderson's *Origin of Commerce*, vol. i. p. 41.
[2] *Ibidem*, vol. i. p. 259.
[3] Appendix to Irish Fisheries Report, 1837, p. 2.
[4] Jan de Witt's *Political Maxims*, p. 22.

tax was levied for their maintenance, known as the "Great Impost."[1] John Keymor, a dependant of Sir Walter Raleigh, who visited in the course of his inquiries not only Holland but also the various Hanseatic towns, stated[2] that, when he wrote (1601), the Hollanders possessed 2,000 busses out of a total fleet of fishing vessels of nearly 5,000, from 60 to 100 and 200 tons apiece, and that they exported[3] fish, not only over all the north of Europe and to every part almost of the Mediterranean, but even as far as Brazil. Probably, in consequence of Keymor's report, James I. and VI. forbade foreigners to fish in British waters without license first had and obtained, and for such license the Hollanders are said to have agreed to pay, though how much is not stated. In the year 1625 the Dunkirkers seem to have especially harassed the fishing fleet, and in consequence the next year the Deputies of the United Provinces fitted out thirty additional men-of-war, and established a scale of rewards for the capture of the enemies' vessels, varying from 30,000 down to 4,000 guilders; and, according to de Witt,[4] "'twas also resolved to put the law in execution which commands the men of Dunkirk to be thrown over-board." Their "High Mightinesses," however, being bad paymasters, a few years afterwards the seamen of the Dutch men-of-war deserted to the enemy, and sailed "with them upon freebooting;" but, as de Witt[5] quaintly put it, "the pigs were fain to pay for the sow's offence," and the heads of the Admiralty were declared infamous and punished. In the year 1633 one John Smith,[6] who was sent by the Earl of Pembroke and others concerned in the English Royal Fishery Corporation "for the discovery of the Island of Schotland," and to report generally on the Hollanders' manner of fishing, was informed that at the time of his visit to the islands there were 1,500 sail of herring busses of about eighty

[1] Jan de Witt's *Political Maxims*, p. 140.
[2] Keymor's *Observations*, p. 2.
[3] *Ibidem*, p. 6.
[4] Jan de Witt, p. 166.
[5] *Ibidem*, p. 169.
[6] Smith's *Trade and Fishing of Great Britain*, p. 7.

tons burden each, besides a small fleet of doggers of sixty tons and upwards, engaged in the ling and cod fishing in Shetland waters, the whole being convoyed by twenty wafters, *i.e.* vessels bearing the pennant, each of twenty guns. Probably, in consequence of representations from Lord Pembroke and his colleagues, Charles I., on the 10th of May, 1636, issued a similar proclamation to that of his father before referred to, and, to show that he could bite as well as bark, appeared, according to Rushworth,[1] during the following summer, with "a formidable Armado" of sixty sail, under the Earl of Northumberland, "upon the coasts of the Isles, part of the King of Great Britain's Dominions," where the Dutch busses were then fishing. The Dutch, refusing to desist from fishing, were fired into, some busses being sunk and some captured, upon which they agreed to give £30,000 for the remainder of that season's fishing, and to pay a yearly tribute in future.

This tribute, according to de Witt,[2] consisted of every tenth herring, and "must have been paid had not the Free States of Holland, in the year 1667, brought their Maritime affairs into another state and condition." At this period he[3] estimated that, out of a total population of 2,400,000, 450,000 subsisted by the *deep* sea fisheries alone, and that upwards of 300,000 lasts (from 12 to 14 barrels to the last as sold by the fishermen) of herrings and other fish were landed yearly from them. Here it may be as well to give some account of the rules and regulations under which the Dutch fisheries were carried on. By the Ordinance[4] for the *Government of the Great Fishery*, passed at the Hague in 1651, and renewed again in 1656, in which the *Great Fishery* was styled *The principal Mine and chief Support of these Countries, and of the Inhabitants therein*, the benefits arising therefrom were jealously restricted to the inhabitants of the provinces of Holland and West Frizeland, who were forbidden to hold shares in any buss partially owned

[1] Rushworth's *Collections*, vol. i. pt. ii. p. 322.
[2] Jan de Witt, p. 182. [3] *Ibidem*, p. 35.
[4] *Report on British Herring Fishery*, p. 174.

by any persons residing out of those provinces, and by article eight the captains of the men-of-war were directed to arrest any buss, the crew of which should be detected selling herrings to the Zealanders or inhabitants of the United Provinces, other than of Holland or West Frizeland. No herrings were allowed to be caught, except for bait on the Dogger-bank, before the feast of St. John the Baptist, the 24th June N.S., and none after the 31st of December; and before sailing each buss skipper was compelled to state where he intended to fish, to what port he intended to return, and what private mark he used on the bung-stave of his casks, and to swear that he would strictly keep all the regulations, and not sell any salt, fishing-line, other materials for fishing, or any other merchandise whatever to the people of Shetland or any other foreign nation.

No herrings, not salted the evening they were caught, were allowed to be cured, and the fish caught one night had to be carefully separated from those caught another, the fish being laid close and even, and not crossways nor pressed with baskets or trays, and each class of fish being carefully assorted. Up to the 15th of July, Vent Jaggers, likewise under strict regulations, were allowed to visit the fleet on the fishing-grounds and purchase fish from them, though no fish could be sold until they had lain ten days in pickle. There seems to have been a graduated system of bounties of some kind on these early caught fish, which are said at times to have realised the enormous price of one hundred dollars per barrel.

After the 15th of July no herrings were allowed to be sold till the busses returned to port, where their cure had to be finally perfected within three weeks after being landed, no fresh pickle being allowed to freshen them up, and all repacking having to be done openly. When finally ready for sale the prices of the different assortments had to be declared, and masters and supercargoes were forbidden to concern themselves in the sale *by Taste at the Bunghole*, whatever that may have meant. In the early fishing, only Spanish or

Portugal salt was allowed to be used; after Bartholomew-tide fish could be cured with boiled sea-salt, made according to a contract with the city of Cologne. No fish were allowed to be exported to France and the western markets but those caught after Bartholomewtide; and only those cured with coarse salt could be sent to Bremen and the eastern markets.

At their second outset vessels were not permitted to sail before the 14th of September or fish before the 20th, after which date masters might put their herrings in other vessels, and assist their crews in hauling nets. All these rules were enforced by fines, imprisonment with bread and water diet, corporal punishment, or *Naval Discipline*. Query: did *Naval Discipline* mean keel-hauling? According to Edmondston,[1] who wrote at the commencement of the present century, the busses, which ran from seventy to eighty tons, carried one large lug sail and a small mizen, and had crews of fourteen hands, of which some were boys. Keymor[2] stated that in his day each buss carried forty men, and de Witt[3] estimated the cost of a buss at 4,550 guilders, and of fitting her for sea at 5,500 more, which, taking the guilder at a trifle under 1*s.* 10*d.*, would make the total expenditure about £920. Their nets, of which each buss generally carried two fleets, were, according to Edmondston,[4] sixty yards long and fifteen feet deep, and twenty made a fleet, and as the busses carried no boats they had to be shot and hauled from the deck. The reason for the restriction of the fishery to between St. John's day and the last day of the year probably arose from the idea so long prevalent, that the herrings, instead of, as is believed to be the case nowadays, moving in from the deep water to the shore for the purpose of spawning, migrated in several vast shoals from the northern regions. Several writers give a sort of time-table for the arrival of the fish at different points on the coast; de Witt,[5] for instance, saying that

[1] Edmondston's *Zetland Islands*, vol. i. p. 268. [2] Keymor, p. 7.
[3] Jan de Witt, p. 22. [4] Edmondston's *Zetland Islands*, vol. i. p. 269.
[5] Jan de Witt, p. 22; see also Puckle's *England's Way*, p. 9.

Holland was well situated not only for the Doggerbank, "but also near the herring-fishery, which is only to be found on the coast of *Great Britain*, viz., from *St. John's* to *St. James's*, about *Schet-Land*, *Pharil*, and *Boekness;* from *St. James's* to the Elevation of the Cross about Bockelson or Seveniot, from the Elevation of the Cross to *St. Katherine's* in the deep waters to the eastward of *Yarmouth.*" During the period which intervened between the arrival of the busses in Bressay Sound, or Buss Haven, as the Hollanders termed it, and John's Mass, when they were at liberty to commence fishing, their crews seem to have held high carnival on shore, and to have amused themselves like a lot of playful grampuses. In a pamphlet,[1] published in the middle of the last century, we get a good picture of Dutch Jack ashore. "There is no Horse-hire demanded here, unless it be in the Summer, when the *Dutch* are upon the Coast; during that Time, some of the Country People bring in their Horses for the *Dutchmen* to ride, and I must own, that if they were not better Sailors than Riders, I would not chuse to venture my Live as far as *Gravesend* in one of their best Bottoms. There is a Spot of Ground above the Town, about a Quarter of a Mile in Length, and pretty even Ground, which is very rare in *Zetland;* here the Countryman comes with his Horse, enquiring in *Dutch*, who will ride; immediately comes a clumsy *Dutchman*, gives him a Dublekee (that is Twopence), then up he mounts; the Owner of the Horse immediately falls a beating the Creature, and pricks its Tail with the Point of his Stick; then behold! in an Instant, down comes the *Dutchman;* up he gets again, and mounts afresh, but before he gets on a second Time, there must be a second Dublekee, and he is scarce up before he is down again; so that the Fellow often makes a Shilling of the *Dutchman* before he comes to the End of the Place; this, together with what Money they receive for their Stockings, is all the Cash they have from one Year's End to the other; unless when some *Dutchman* fancy any of their Horses then they chance to make a good Profit, as they will

[1] Campbell's *Great White Herring Fishery*, p. 9.

sell a Horse to a *Dutchman* for a Pound, that they cannot sell to their Neighbours for three Half-Crowns."

Probably the middle of the seventeenth century saw the great fishery at its zenith, Brand[1] and Gifford[2] both stating that they had been told of 2,200 sail having been in Bressay Sound at once, and the former writer remarking, "Yea, sometimes so thick do the Ships ly in the Sound, that they say men might go from one side of the Sound to the other stepping from ship to ship." In the year 1702[3] a French fleet attacked the Dutch men-of-war off Fair Isle, and, sinking the admiral's ship, proceeded to Bressay Sound, where, according to Gifford, they burnt 150 busses. From this blow the great fishery is said never to have thoroughly rallied, Fraser[4] putting the number of busses in 1736 at 300, and in 1779 at 162. During the Napoleonic wars, as the Dutch sided, willingly or unwillingly, with the Corsican, they had to abandon their old fishing-grounds for a time, though after Waterloo they returned again. After many fluctuations the number of vessels had fallen as low as 90 in 1865, since which time they have been gradually picking up again. In 1878 there were 391 vessels of all classes engaged in the Dutch herring trade, of which eighty-nine were *loggers;* eighteen were loggers *met stoomp-spill*, that is, with steam winches for hauling their nets; twelve were *sloeps;* seven only were *hoekers*, that is, the old busses; two hundred and sixty-four were *bomschuits;* and one was an *ijzeren schroefstoom-logger.* The bomschuits, called in Shetland "booms," hail chiefly from Scheveningen, in North Holland, are bluff-bowed and sterned, flat-bottomed or nearly so, to admit their being run ashore, ketch or yawl rigged, and carry weather-boards to lessen their drifting when on a wind. The loggers are said to be built on the model of the Grimsby smacks. In 1857 all the old laws affecting the fishery were

[1] Brand's *Orkney and Zetland*, p. 89.
[2] Gifford's *Zetland*, p. 5.
[3] *Ibidem*, p. 5.
[4] Fraser's *Domestic Fisheries*, Appendix, p. 75.

abolished, and a Fishery Board constituted similar to what has existed in Scotland since 1809.

Whilst the Dutch were thus coining money out of the seas which wash the shores of the British Isles, the natives of those isles had, so far as the herring fishery was concerned, to look on apparently helpless. It was not for want of companies being started for the prosecution and encouragement of the British fisheries, as company, after company, was got up, only to collapse in a few years' time, either from the gross ignorance of those entrusted with the management, or else, which is more probable, from the special unfitness of any company to prosecute the fishing trade to a profit.

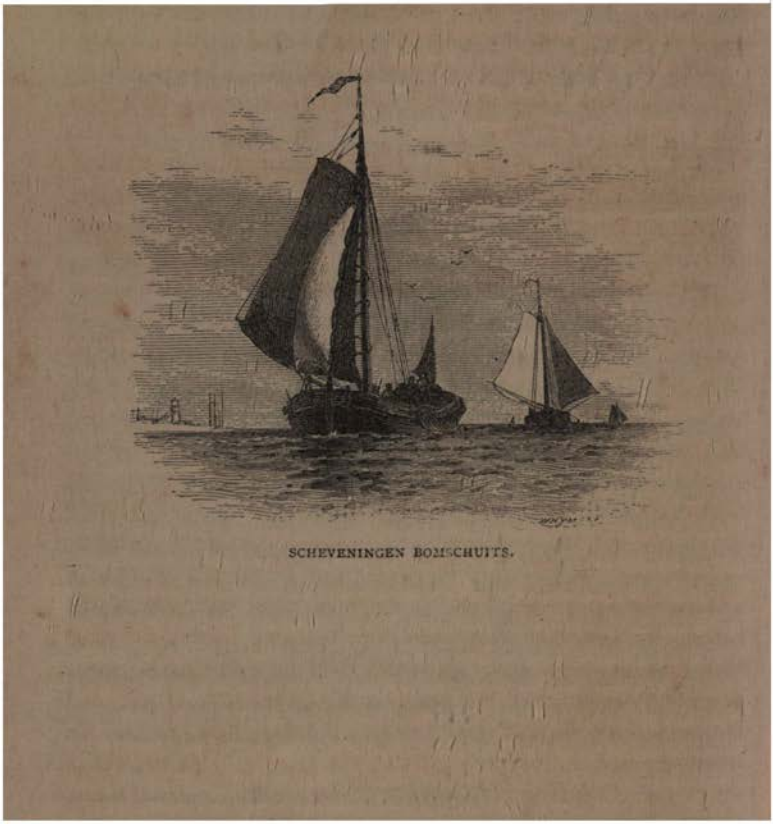
The Shetland Herring Fishery.

The Shetlanders, till the commencement of the present century, contented themselves with catching a few barrels of herrings, "the gleanings," as John Smith termed them, "of the Hollanders' busses, for the busses driving at sea break the scull or shoal of herrings." The year 1826 was practically the first year in which any quantity of herrings were cured in Shetland for exportation, since when the fishery has fluctuated from time to time, as will be seen from the returns given in the Appendix. At present it is on the rise[1] again, a good many boats from Caithness and the south having the last few years come north to prosecute the herring fishing in Shetland waters, and the adoption by the Shetlanders themselves of large boats, for all classes of fishing any distance from land, will probably prevent its ever collapsing again, as the old-fashioned six-oared Shetland yawls are too small to carry a proper fleet of nets. A

[1] On the 16th of September in the present year (1882), the total herring catch for Shetland for the season so far was estimated at 104,000 *crans*, or barrels, giving the enormous average for each large boat engaged of about 380 crans.

curious fact in the natural history of the herring is that on the west side of Shetland the fish are *shotten* or *spent* by the end of August, whilst on the east side they remain *full* to the end of September.[1]

[1] *Report on the Herring Fisheries*, 1878, Appendix, p. xxi.



SCHEVENINGEN BOMSCHUITS.

SHETLAND SIXAREEN.

CHAPTER XI.

SHETLAND UNDER SCOTTISH AND BRITISH RULE—(*continued*).

The Ling, or Haaf Fishing.

THE Shetland fishery, and in fact *the* great mainstay of the islands for centuries, has been the long-line fishing for ling, tusk, and cod, sometimes known as the ling fishing, and more generally as the *haaf* fishing, so called from the Danish and Norwegian *hav*, Gothic *haaf*, the sea, in contradistinction to the fishing carried on inshore. Up to the year 1712, when a high duty was placed on all imported salt, and a custom-house established for the first time at Lerwick, the fish trade of the islands was almost completely in the hands of the merchants

from Hamburg, Bremen, and Lubeck, who, coming over about the commencement of May in every year, hired *booths*, or store-houses, from the proprietors in which to store their hemp, lines, hooks, tar, linen, tobacco, spirits, and beer, and also rented the *ayres*, or stone beaches, as curing-grounds.

According to Smith and Gifford, Scotch and English merchants also came; but the greater bulk of the trade was undoubtedly in the hands of the "Dutchmen," as these North German traders were termed. To them the native fishermen *trucked* the fish they caught in exchange for their various commodities, or sold them for the foreign currency the merchants had brought with them. For long enough German and Danish coins were the only ones current in Shetland, very much to the disadvantage of the natives, as the rate of exchange was all against them. Even in 1806,[1] Dutch and Danish coins were more common in Lerwick than British money. On the imposition of the salt duties the Hanseatic traders were driven away, and the proprietors compelled to turn fish-curers themselves. Finding the business, thus thrust on them in the first instance, a very profitable one, they after a time commenced that subdivision[2] of farms, which has intensified the evils of the small crofting system—the bane of the islands—if it did not actually create them. Under the old Country Acts early and improvident marriages were in some degree prevented by young couples not being allowed to marry, unless they could show that they had at least "forty pounds Scots of free gear to set up house upon, or some lawful trade whereby to subsist."

All these restrictions were now thrown to the winds, and everything was done to encourage early marriages to such a degree, that between the years 1755 and 1793, according to Edmondston,[3] Shetland increased its population by 4,976 inhabitants; whilst during the same period only one hundred had been added to that of Orkney, a much richer and more fertile country. Numerous writers, from Adam Smith down-

[1] Neill's *Tour*, p. 71.

[2] *New Method of Fishing.*

[3] Edmondston's *Zetland Islands*, vol. ii. p. 344.

wards, have described the state of the Shetland peasantry till quite recent times as little better than serfdom. Up to quite modern times a Shetlander could only fish for his laird or his laird's tacksman; had to procure every article he was in need of from the shop of the laird or tacksman; and was expected to dispose of every article of farm produce and every beast he had for sale at the same place. Nay, more, if a lad went to the Greenland Whale Fishery for the summer, his family had to pay a guinea[1] as a fine for his so doing. The Shetlander thus realised to the full the advantages of buying in the dearest market and selling in the cheapest.[2]

Competition was unknown, as no one could start a shop, in most places, without the proprietor's leave, and even if they could have done so, the fishermen for obvious reasons could not have dealt there. At the present day very few of the proprietors engage in fish-curing on their own account, shops are springing up all over the islands, and the tenants on most estates are said no longer to be compelled to fish for their landlord's nominee, but that many evils arising from the system still survive is undoubted.

Till within the last forty or fifty years, all the boats used for the haaf fishing were imported from Norway in pieces ready for putting together. At the present day, all the boats used, with the exception of some of the big East Country boats, and of which more hereafter, are built in the islands, though the model used is, with little, if any alteration, still the same, that of the Norwegian yawl. Sixareens or sixerns, *sexæringr*, (so called from their pulling six oars), are the boats principally used at the haaf. They run from eighteen to twenty-two feet of keel, and, as a rule, are built entirely of Norway pine, though occasionally larch is used for the lower timbers and boards. They are all clinker-built, stem and stern alike, with great sheer fore and aft, and great rake in stem and sternposts —so that a boat which measures only twenty-one feet on keel, is nearly thirty over all.

[1] Neill's *Tour*, p. 98.

[2] Shirreff's *Shetland*, p. 15.

Buoyant as corks in a seaway, they are very tender at first, though stiff enough when down to their bearings. The sail used is a dipping lug, hoisted on a mast stepped nearly amidships, and occasionally you may see a small jib or foresail set as well. They pull six oars double banked, and use one thole-pin, called a *kabe*, and a *humlabund* or grummet, made sometimes of cord, generally of raw cowhide and down at *The Ness* (as Dunrossness is always called in other parts of Shetland) of whale sinew, when it can be obtained. They prefer the grummet to the double thole-pin on the ground of its being handier in a seaway. The names of every article of a boat's equipment, and most of the terms used in the navigation or management of it, are of pure Norse derivation. A boat itself is either *farr* or *knoren;* the stern is *kupp* or *steven;* the loose boards forming the flooring are the *tilfer;* the plug used to stop the hole through which, when run ashore, any water, the boat may have made when afloat, is run off, is the *nile;* the scoop used in baling is *auskfrrie;* the division boards dividing a boat into compartments are *fiskafeal;* the compartments themselves are *rooms;* a stone anchor is a *fastie;* the band binding the ribs together is *hadaband;* the horn used to show the course to other boats at night, or in fog, is *looder-horn;* a boat's compass is a *diackle;* oars are *rems*, *remaks*, or *ars;* the mast is *steng;* the crooked piece of wood or horn by means of which the yard is hoisted up and down the mast is *rakie;* the halliards are the *tows*, a term also sometimes applied to the fishing lines; the starboard side of a boat is called the *lineburd*, because the lines are hauled in on that side; whilst the port side is for obvious reasons termed *back-burd;* to keep a boat in position in a tideway, or up to wind, is to *andoo;* to back water is to *shoo;* and to reef a sail is to *swift.* In Appendix H will be found a fisherman's yarn, given in the Shetland dialect, and taken from Hibbert. There is a softness, some people call it lisping, about Shetland speech, with which a stranger, accustomed to the broad Doric of the east coast of Scotland fishermen, is always struck at first.

One great peculiarity is the use, as in Germany, of the second person singular, instead of the second person plural. The boats, which cost on an average about £21 apiece, are, when not hired from the curer, generally owned by the crew, in shares, who form what is called a "company." For a very long time, probably down to the commencement of the present century, if not later, the Shetlanders, like their Färoese cousins to the present day, knew hardly anything of the management of a boat under sail, and trusted almost entirely to their oars to reach their fishing-grounds and to return therefrom. Hence the selection of many of the haaf stations, as they are termed, to which the fishermen resort for the summer months. Each boat's crew at the haaf station have their own hut, built of rough stones, and roofed with *pones*, i.e. thin strips of dried turf, which are also packed into the chinks and crannies of the walls to render them air-tight. The amount of air space would, if the *yet* is ever *steeked*, hardly satisfy a sanitary inspector, whose sense of smell too would probably be offended by the amount of putrescent fish and offal that is scattered about all over the place. Each curer's boys have a hut to themselves, whilst the storekeepers sleep in the booths belonging to their respective employers. The fishermen and boys return to their homes every Saturday, for the *helie*, as they term the interval between sunset on Saturday and sunrise on Monday,—a period during which, by the Old Country Acts, all Shetlanders were forbidden to fish, travel by sea or land, or be in any way engaged on secular matters. The banks or *gruns* lie at all distances from the land, the principal one at the Feideland haaf, lying about forty miles north-west from the station, though boats are said sometimes to go as far as sixty miles from the land, sinking Rooeness Hill before the lines are completely set in "the deep waters." On the east side they must at times go even further, as last summer (1881) the boats from The Skerries and Fetlar are said to have been hauling in sight of fishermen from the Norwegian coast.

Rocky or coral bottoms are said to be best for ling and tusk,

and should the lines by any chance in foggy or misty weather get shot on certain "long lanes" or channels with a sandy bottom, the fish taken are rendered worthless by the *æga tridens*, or *bee*, as it is termed in Northmaven. This sessile-eyed crustacean resembles a gigantic woodlouse, about an inch and a half in length, of a light crablike colour, and with a hard crustaceous covering. Creeping in through the gills the bee eats away the inside of tusk, ling, and cod, and leaves the fishermen nothing but the skin and bone. Flat fish, such as skate and halibut, it is compelled to leave untouched, as these fish have the power of closing the gill-covers, which prevents the bee getting access to the interior of the fish. In order to enable the fishermen to know what sort of ground they are over, Mr. Cobb, who was sent to Shetland about the year 1770, for the purpose of giving the fishermen hints as to improved methods of catching and curing fish, invented a sort of dredging trawl, made of stout canvas, and with a mouth like that of a Highlander's purse, made of strong tin. The Shetlanders saw the good of it, but the moment Cobb had left the islands, gave up using it.[1]

In fine weather the sixareens make two trips a week to the far haaf, starting from eight to ten a.m. on the Monday, and returning on the Wednesday, and again from Thursday to Saturday. The smaller boats, fourareens, (*færingr*) going about half the distance, ten to thirty miles, lay and haul their lines every day, and, as a rule, get more conger, than do the boats at the far haaf. The whole complement of lines in a boat is termed a long line or fleet, each member of the crew contributing his own portion, termed a *packie*, which is made up of so many *boughts* or *buchts*, each of forty fathoms of from 2 lb. to 2¼ lb. line. The number of boughts to the packie varies in different parts from nine at The Ness, to twenty or twenty-one in Northmaven, where a fleet of lines will cost about £17 10s. Occasionally, lines as well as boats are rented from the curer; £6, as a rule, being paid for a season's hire of lines and boats, or £2 to £3 for

[1] Fea's *Considerations*, part ii. p. 55.

boat alone. Each bought has eleven hooks fastened to it at regular intervals by *tomes* or snoodings, a yard long; the part next the hook, called the *bid*, having one strand taken out to prevent its being destroyed by the teeth of the fish. When the different packies are joined together and make a *baak*, *bolta-stanes*, or *kappies*, heavy sinkers of stone are attached to each end, and smaller stones called *bighters* fastened at intervals to keep the line in position. To each of the kappies a *bow* or buoy of pigskin is attached by a line of the same thickness as that forming the back, and another bow is fastened to a kappie in the centre. For bait, herring, haddock, halibut, mackerel, piltocks, conger, tusk, cod, and ling are all used at times, the three last named only when short of other bait at the fishing grounds. Herring is the best of all bait, where it can be procured, and is either caught in nets, on the white fly, or with bare white hooks on dandy lines, worked up and down from a boat that is *andooed* for the purpose. So numerous are the herrings at times, that the sinker (½ lb. to 1 lb. lead) is stopped on its descent by the number of fish striking at the same moment, and six hundred have been taken by one boat between eight and ten o'clock in the evening. Haddock are caught on small long lines of five boughts each, with ten score hooks laid in about twenty to sixty fathom water, and baited with limpets, cockles, or razor fish, or, what is best of all, when they can be obtained, mussels. One of the Old Country Acts ordained, "That none use mussels or other bait, but such as all or the most part of fishers hath, under the pain of £10; and that none fish with haddock lines within voes from Beltane to Martinmas, or so long as they can draw haddocks on the hand lines, and that none take bait nor cut tang in another man's ebb, under the like pain of £10." The Shetlanders are said to have nearly exhausted the large whelks known as *buckies*, and to be fast destroying the mussel scalps as they have already done the oyster-beds which formerly existed in Cliff Sound and other places. At the far haaf the lines are generally set and hauled three times every trip, and at depths varying from

80 to 120 fathoms. The setting in fine weather takes from two to two and a-half hours, and, after the operation is over, they hang on to the last buoy for a couple of hours.

Hauling, or *hailin*, as it is termed, takes from three to four hours, and is conducted as follows: two men shoo the boat; one hauls the line; another gaffs or clips the fish with the *huggie-staff*, *cavils*, or unhooks the fish, and *kaaes* the hooks, that is, inserts the points in the snoodings to prevent their ravelling; whilst a fifth guts and takes the heads off. The heads are dried by the fishermen for their own use, and the livers used to make oil. If a heavy fishing is made, not only are heads and livers thrown over, but, at times, even small ling, tusk, and cod have to make way for their betters. Ling, tusk, and cod, are the fish handed over to the curer, though conger, skate, and halibut, which latter fish the Shetlanders call *turbot*, are also caught in large numbers, and used by the fishermen for their own consumption. Conger are looked upon as *unclean*, and are only used for bait. According to Scott,[1] skate also were considered unclean by the Fair Islanders. The true turbot is very rare in Shetland waters. The dog-fish, *heckla*, as the natives call him, at times does a deal of damage. The tusk, torsk, or *brismark*, as the Shetlanders term the *gadus brosme*, is essentially a fish of the northern regions, being rarely found south of the Orkneys, and not in any great quantity even off those coasts; and in Shetland waters it is far more abundant on the eastern than on the western side of the islands. To be properly appreciated tusk should be eaten fresh, as when cured they lose, as old Brand says, "much of their savour and relish." The skin is very gelatinous, and melts in your mouth like the "thin" of a turbot. Before being cooked, the fish should be laid on a stone and well mashed with a "beetle," or heavy piece of wood, as otherwise they are apt to be somewhat tough. Small sharks are sometimes caught at The Ness, and on being hooked are drawn alongside the boat, a slip-knot passed round the tail, and the liver cut out, after which the fish is cast off, to see if

[1] *Scott's Life*, vol. iii. p. 173.

life is worth living without a liver. Occasionally very rare fish are caught, thus in 1878 an *opah* or kingfish was landed from the Feideland haaf, weighing nearly one and a-half cwt. Three tons of ling are looked upon as a very big fishing, though three tons and a-half are said to have been landed in very fine weather. Thirty cwt. is however considered an average good catch. In Northmaven a ling weighing 28 lbs. is looked upon as a big fish, the average 11 lbs.; 14 lbs. a big tusk, average 4 lbs.; 28 lbs. a big cod, average 10 lbs. These weights are all taken as the fish are delivered to the curers, minus head and entrails. A ling is said to have been landed at Balta Sound this last May (1882) that weighed, as taken from the water, 84 lbs. It is reported to have measured 5 feet 11 inches in length and 3 feet in girth. *Saith*, or coal-fish (*merlangus carbonarius*) are principally caught in the rapid tideways off The Ness, and the north of Unst, in smaller boats than those used at the haaf, by trolling a herring or a skinned piltock by a hook mounted on a five-fathom tome, when the tide runs strong; and when it slackens, by *yaaging*, that is jerking the bait up and down rapidly in the same way that dandy-lines are worked. Ling, tusk, and cod, will keep if the weather is tolerably cool, from Saturday till Monday; but saith must be put in pickle at once.

The fish when landed are weighed in a couple of hundredweights at a time, each hundredweight being termed a *weigh*. They are then split, the backbones taken out, washed in the sea, and carefully brushed from shoulder to tail in order to remove blood or other impurities. They are then laid in a vat, the bottom of which has already been covered with salt, skin-side undermost, and sprinkled with salt, and so on layer after layer till the vat is full. Liverpool salt is always used at the present day for curing white fish, as ling, tusk, and cod are sometimes termed, Lisbon and St. Ubes salt being only used for herrings; though in former years the latter was mostly used for all fish exported; it being stated before a Committee of the House of Commons in 1785 that a gentleman residing in the islands had owned that he had in one year imported—euphemism for

smuggled—no less than 972 tons of foreign salt. The quantity of salt used has to be carefully regulated, otherwise the fish is apt to get salt-burned. After lying three days in pickle, the fish are again washed and brushed to remove any impurities the salt may have brought out, and are then placed heads and tails alike in a long row call a *clamp*, and left in it for a couple of days or so, according to the weather, after which they are spread out on the beach to dry, skin-side undermost, except when sun or wind is drying them too rapidly, when the skin side is placed uppermost. They are thus spread out to dry every day or alternate days, according as they are being cured slowly or quickly, being built up in small cubical hills called *staples*, and covered with tarpaulins at night or during rain.

After thus being exposed for some time, till a white efflorescence, known as *bloom*, is shown by the salt appearing on the surface, they are again built up into larger staples; and if, after remaining in these larger staples for a time, the bloom should have disappeared, they have again to be spread out to dry, till by its becoming fixed the curing is shown to be completed, and the fish thoroughly *pined* or dried, when they are carefully packed away in air-tight cellars or sheds till wanted for exportation. It takes from 2 cwt. 1 qr. to 2 cwt. 1 qr. 14 lbs. of wet or green fish to make 1 cwt. of dried fish, and the whole process of curing takes under favourable circumstances about a month.

Up to the commencement of the present century the fishermen were paid by the lairds or their tacksmen so much for each fish; in Low's[1] day the fishermen in Sandness received 4*d.* for each ling, and 1*d.* or 2*d.* for each tusk or cod; and nearly twenty years later[2] the Dunrossness fishermen were receiving 3*d.* for each ling, 1*d.* for each tusk, and ½*d.* for each saith. Nowadays there is a sort of quasi partnership between the fisherman and the curer, the price the former receives for the green fish being calculated on what the dry fish are fetching in the later autumn months,

[1] Low's *Tour*, p. 120.

[2] *First Stat. Acc.* vol. vii. p. 397.

and not being known before Martinmas, and sometimes much later. The cost of curing, usually estimated at *2s. 6d.* per cwt. dry, and curers' commission, likewise *2s. 6s.* per cwt., are first deducted; then, if the cured fish are fetching *23s.* per cwt., and 2 cwts. 1 qr. of wet fish be required for the cwt. of dry, the fishermen will receive *8s.* per cwt. for their fish as handed over to the curer. Ling, for the five years ending 1878, ranged from £17 to £28 per ton; cod £16 to £26; tusk £15 to £24; saith £9 to £16. The best cod, and occasionally ling, go to Bilbao and Santander for the Spanish market; saith principally to Ireland and Leith; the small cod, ling, and tusk being sent to Leith, Liverpool, or London for home consumption or exportation.

The splitters, beach-boys, or women, are paid so much a season, varying from £8 to £10 for an experienced head curer, to *30s.* for a beach-boy in his first year. The regular haaf season commences about the 15th of May and continues till the 15th of August, when it is wound up at each of the stations by the *foy* or feast, in a square meal and a big drink, at which the principal toast is, "Lord, open the mouth of the grey fish, and haud thy hand abune da corn." The chief haaf stations are The Skerries; Funi in Fetlar; Gloup in North Yell; Norwick in Unst; Feideland, Uya, Heyla, and Stenness in Northmaven; West Voe in Papa Stour; Dale in Sandness; the Isle of Burra; and Spiggie and Boddam in Dunrossness.

In addition to the summer fishing, an early spring fishing has been springing up of late years, when the fishermen either fish for a curer at a fixed rate for each class of fish, or else cure for themselves. From Lerwick, too, of late years a fresh-fish trade with the south has arisen, which the increased steam communication will probably develop into a very profitable business. 60 cwts. were despatched, packed in ice, in 1876; 100 in 1877; 300 in 1878; 1,000 in 1879; 6,000 in 1880; and 10,000 in 1881.

Fishermen are always intensely conservative in their ideas, and for a long time it was an article of faith with the

Shetlanders that no boat larger than sixareens could be employed at the long-line fishing, it being supposed that bigger boats could not be handled deftly enough to pick up the lines without damage to them.

In 1876, however, some Buckie-men—probably the finest and boldest fishermen in the British Islands—came north to try their hands at the ling fishing, and, taking some native fishermen to show them the way about, astonished their pilots by their hardiness and handiness, hardly losing a hook, though using much lighter lines than the Shetlanders. More came in 1877, and still more in 1878. Their example set the Shetlanders thinking that, after all, there might be something in the big-boat theory, and in 1877 five Burra men purchased a second-hand boat at Fraserburgh, which more than repaid her total cost (£120) the first season. The next year her owners are said to have had a hundred *weighs* at the spring fishing and six hundred between the 12th of May and the 20th of June, when they turned their attention to the herring fishing, at which they caught over 400 crans. Another big boat in 1878 was said to have divided nearly £100 a man amongst her *company* between the ling and the herring fisheries. Fifteen pounds a man was in former years considered as much as could be done by a sixareen at the haaf fishing, so it was not to be wondered at, that many others went in for the larger boats, and, intending to devote themselves wholly to fishing, gave up their farms. That the old Shetland sixareens must have given place to the wholly or half-decked boats in use on the east coast of Scotland was only a question of time, but the disaster of the 20th of July, 1881, when six boats from Gloup, one from Unst, one from Feideland, and one from Heyla were lost with all their crews, will probably accelerate the change much more rapidly than would otherwise have been the case. The opponents of change will probably cite the Berwickshire catastrophe as proof, that the big boats are no safer than the sixareens; but, though perfect immunity from loss can never be guaranteed, there is little doubt the adoption

of either the split-lug, or the cutter-rig, which will obviate the necessity for the sail being lowered, when going about; of some means by which shifting of ballast can be prevented; and of some kind of rope bulwarks, will render the east country boats at present in use nearly as safe as human ingenuity can render them. One objection that has been advanced to the change is, that the big boats could not be used at the present exposed haaf stations, where the boats now in use are drawn up on the approach of dirty weather. As has, however, been shown, these stations were originally chosen because they lay closer to the fishing-grounds than many of the voes, and so necessitated less manual labour in rowing. This reason no longer holds good with boats, the motive power of which is chiefly that of the sails, and no portion of the British Isles is so rich as Shetland in natural harbours, which only require lighting to render access to them as easy on the darkest night as in broad daylight. The question of expense will really be the greatest obstacle to the proposed change. Prior to the calamity of 20th of July, 1881, the greatest disaster the boats have met with at the haaf was in a gale which, commencing on the 16th of July, 1833, lasted four days, when thirty-one boats were lost, though the crews of fourteen were saved by the Dutch busses.

The elements are however not the only dangers to which boats fishing in Shetland waters are exposed, the leviathans of the deep, on amorous thoughts intent, being occasionally too obtrusive in their attentions. Finner whales and grampuses at times are given to following boats, and, when the latter did so in Edmondston's [1] day, the fishermen threw in some small coin, the idea being that the animals were begging. In July, 1878, the lighthouse boat belonging to the Flugga station was one day, when at the fishing, so persistently followed by a finner, which one of the light-keepers estimated as being over sixty feet in length, that the crew were compelled to take refuge at the Out Stack till the tyranny was overpast; and only

[1] Edmondston's *Zetland Islands*, vol. ii. p. 300.

last May (1882) a boat was so pestered by a finner, that they had to cut away from their lines.

In the month of June, 1878, whilst the *Henrietta* of West Yell was hanging on to her lines at the Feideland haaf, a huge head was projected over the side and came down amongst the crew. So great was the force of the blow, that the gunwale and three planks were smashed, the forethwart and sailyard being also broken, one man badly injured in the breast, and others scratched on faces and hands. As the skin of the fish was described as very rough, it was probably some species of shark. A few years previously a boat at the mackerel fishing from Fetlar was struck amidships by a fish, supposed to have been a swordfish, which had followed after the mackerel fleet, the boards being cut as if with a knife.

The Cod, Smack, or Färoe Fishing.

During the last century the smacks belonging to the islands seem to have been used principally to tow out to and convoy at the haaf the sixareens, though no doubt they did a certain amount of hand-line fishing on their own account. About the year 1817, the Regent's Bank was discovered to the south-west of Foula, but the establishment of tonnage bounties for vessels engaged in the line and cod fisheries by 1 Geo. IV. c. 103, was undoubtedly the stimulant which called the Shetland smack-fishery into existence in its present form. In the year 1821, only twenty-four smacks are shown in the Report of the Commissioners of the Fishery Board, as fishing from Shetland, whilst in 1829, the last year of the bounty system, the number had increased to eighty; and though in 1830 we find none credited to Shetland, in 1831 we find seventy-four, since which date the number has fluctuated from time to time. The largest number in any one year was in 1864, when 107 smacks, of 4,362 tons aggregate burden, and manned by 1,185 men, were registered. As the

increase in the number of open boats, when the small crofting system was established in the middle of the last century, compelled the fishermen to go further afield in search of fish, so the increase in the number of cod smacks obliged the latter from time to time to look out for fresh banks; and about the years 1832 or 1833 the late Mr. Hay sent some vessels to fish on the coasts of the Färoes, and continued to do so for several years. After this there was a break in the Färoe fishing till the year 1849, when Mr. Hay again sent smacks there, and in a few years other owners followed his example, and at the present day so few smacks fish on the old grounds, that it is usual to speak of the smack fishing as the Färoe fishing. In the year 1846, and for several years afterwards, some Shetland smacks fished at Davis Straits, and so numerous were the cod the first year, that, it is stated in the Fishery Report for that year, they were *strokehauled* or *jiggered* with *raspers*, or bare hooks tied back to back on a line. The size of the fish too seems to have been enormous, some weighing, when taken out of the water, 80 lbs, and after being headed and gutted, over 60 lbs. However, by 1850, they had to give up the Davis Straits fishing, as the cod caught there were, more or less, found to be unmarketable, owing to their rank and oily taste, due, it was supposed, to their feeding on the *kreng* of the whales. In the Färoe fishing the smacks belong to the curer, the crews, who join some time in March, agreeing to prosecute the fishing on the coasts of the Färoes and in the North Sea generally, with all due diligence until the middle of August, and, if required, to leave Färoe for Iceland before the 30th of August. In the Färoe portion of the fishing, there is a sort of partnership between curer and crew, the former curing and selling the fish for the benefit of all concerned. From the proceeds are first deducted expense of bait and curing, five per cent. for sale and commission, allowances to master and mate, and score-money of 6*d.* or 9*d.* to each member of the crew per score of sizeable fish caught by him. After these deductions the net proceeds

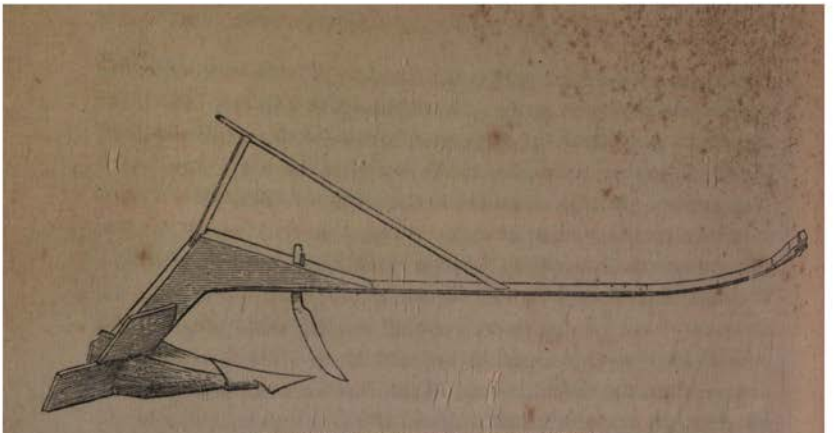
are divided between curer and crew, the latter having to find themselves in provisions, except 1 lb. of biscuits per diem supplied by the curer, and also to provide themselves with hand lines and hooks. The share of each member is settled at the time of engaging, according to whether he is a skilled or green hand. On the Iceland venture at the end of the season the curer used to find provisions and pay wages, but at the present time the Iceland fishing is said to be conducted generally on the same terms as the Färoe one.

Such of the smacks as are well-decked take out their bait—consisting of the larger mussels known in Shetland as *yoags*, and of the large whelks termed *buckies*—alive in their wells. The other smacks take the same shell-fish in a salted state, and salted herrings, though when on the banks, as soon as they can get halibut, they prefer it, if not supplied with nets for the purpose of getting herrings. Formerly they used to get whelks in Färoe, but of late the natives have been forbidden to supply foreigners with them. The smacks make three or four voyages out and home in the season, and twenty to thirty tons is looked upon as a good fishing. On the Färoe bank they are said to get very large cod, twice as large as those caught in Shetland waters, though, it is said, of an inferior quality, and occasionally very large haddocks. A skate was caught on this bank in 1878 by the unfortunate smack, *Telegraph*, that was probably the largest ever known, if not the father of all "maids," and rivalling in size the celebrated half-an-acre Thurso skate of Dean Ramsay. The fish weighed 5 cwt. 3 qrs. 12 lbs., was 14 inches thick at the thickest part, and required five men to get it on board. The liver alone weighed 20 lbs. There is said to be a very fine run of fish on the coast of Iceland in the months of May and June and till the middle of July, when, for some cause or another, the fish leave the coast for a short time. The Iceland cod run very small, as the following statistics will show: in 1877, when the Färoe fishing was moderate, the returns of Shetland smack-caught cod showed 1,174,795 fish, weighing when cured 32,878 cwt.; in 1878,

when the Färoe fishing was a failure, and almost all the fish caught in Icelandic waters, it took 1,807,448 fish to make 34,146 cwt. Occasionally Shetland smacks fish around Rockall, a lonely skerry, 168 nautical miles west of St. Kilda. The well-decked smacks on their last voyage, when they go to Grimsby to refit, generally take back a cargo of live fish. On other voyages the fish are headed, gutted, split, and salted, and the curing finished, on their return to port, in the same manner as that of the fish caught at the haaf fishing, though, late in the season, or when the weather is very bad, the fish are hung up by the tails and dried by hot air in a long room, and this mode of cure has to be adopted in exceptionally bad years with the haaf caught fish.[1]

A good many smacks get wrecked from time to time. In 1878 three were lost, the *Gondola* and *Harriet Louisa* at Iceland, and the *Telegraph*, which is supposed to have foundered at sea, and in which were lost not only her own crew, but also eight of those saved from the *Gondola*. Shetland fishermen rarely insure lives or boats, and till last year had no benefit society of their own. A certain amount of the money raised after the disaster of last year has been set aside to meet future emergencies, and, it may be, the lesson thus brought home may produce lasting effects, but it yet remains to be seen, whether more permanent harm than good has not been done by the very magnitude of the sum raised,—over £15,450. In addition to those employed in the home and smack fisheries, large numbers of Shetlanders form part of the crews of the whaling and sealing fleets, and numbers again go south, and sail *foreign*. No districts in the British Isles for their size can compare to the Orkneys and Shetland in the number of officers they supply to the mercantile marine, and that too, as often as not, from poor boys who work their way aft to the quarter-deck; and over a thousand naval reserve men muster at Lerwick during the late autumn and winter months, and finer raw material could hardly be found anywhere in the world.

[1] See Appendices F and G, pp. 601-5.



ONE-STILTED PLOUGH FROM CUNNINGSBURGH.

CHAPTER XII.

SHETLAND UNDER SCOTTISH AND BRITISH RULE—(*continued*).

The Fisherman-Crofter Ashore.

THAT agriculture, in any higher sense of the word, should, till comparatively recent years, have been an unknown quantity in Shetland, is hardly to be wondered at. We have seen, how the almost total failure of the kelp trade was needed to awaken the Orcadians from their apathetic neglect of that soil, which at the present day so well repays the labour expended upon it. In Shetland, however, kelp making had never been prosecuted to anything like the same extent that it had been in the southern group, and the failure of the potato crop, in the years 1847-48-49, was indirectly the cause of whatever improvement there is at the present day in matters agricultural. At that period the only road in the island consisted of a very rough one between Lerwick and Scalloway; and it was to provide employment for the then starving population that almost all the roads, now in use throughout

the islands were laid out. In former years everything was against the Shetland farmer; his holding, in the first place, was too small to ensure its proper cultivation; his rent was paid almost, if not entirely, in kind; and the Scotch locusts, who had come into the islands in the train of the Stewarts and other donatories, had introduced *kain* fowls, forced labour, and other exactions dear to their feudalised minds. Cess, or land-tax, was levied for the crown; and skat, forcop, wattle, sheep and ox pennies were payable to the donatories for the time being of the lordship of Shetland. The payment of cess, or land-tax, in addition to skat, has for long enough been a special grievance in Shetland and the Orkneys.[1] The Church too, through its ministers, or their tacksmen, took tithe of every article of produce, and the amount exacted was left pretty much to the conscience of the gatherer, who was not above, at times, fraudulently altering measures to increase the amount levied.[2] Corn teinds were taken sometimes in tenth-sheaf, sometimes in butter, or oil, and occasionally in money. Sheep teinds were exacted in wool, and lamb teinds taken in lambs. Cow teinds were paid in butter, and calves were tithed in money. For each boat used at the fishing, so many ling were paid as composition; and, according to Gifford,[3] when a herd of ca'ing whales was driven ashore, Holy Mother Church claimed tithe on them as well. In addition to the foregoing payments, a certain number of fowls known as *hawk-hens* were exacted from each *reik* or house by the king's falconer. This exaction was generally farmed out to some tacksman. All things considered, one cannot wonder at the intense hatred so long felt by the poor ground-down Shetlanders for the canny, and, so far as the Shetlanders were concerned, too often grasping Scots, and which was emphasised in the bitter proverb, current to the present day, "Naething

[1] In 1750 the question was tried in the Court of Session between the Heritors of Orkney and Shetland and Lord Morton, but was decided against the Heritors.

[2] See Shirreff's *Shetland*, pp. 24—33.

[3] Gifford's *Zetland*, p. 24.

ever came from Scotland but dear meal and greedy ministers." Teinds are now done away with, and the stipends paid in money, but within the last ten years or so, the minister of Unst was entitled to claim from his flock 660 ling-fish, 1,200 cans of oil, 236 lispunds of butter, and £1 12*s.* in money. As will be seen from the returns given in Appendix E 1, matters agricultural and pastoral are not so stagnant as they were, and in the vale of Tingwall, in Dunrossness, Unst, and a few other places, farms will be found that compare favourably, even with those situated in much more naturally-favoured districts. More than half the land under cultivation is, however, still in the hands of the crofter class, who till their holdings much in the same manner as when Shirreff visited the islands, and are still apt to act to the full on the motto, *stare super vias antiquas.* Of these crofts, the manner in which they are cultivated, of the stock borne by the land, of the habitations in which the crofters dwell, and of their mode of life generally when on shore, the reader may perhaps form some idea from a perusal of the following pages. Scattered here and there along the coast-line, and along the sides of the valleys, will be found collections of cottages surrounded by patches of arable land, the whole fenced in by rude stone dykes from the *scathold* or hill-pasture outside. Each of such collections of cottages is known as a *toon* or town (Old Norse, *Tun*). Each crofter has so many *merks* of land inside the dykes, generally speaking clearly "planked" out, that is, defined from his neighbour's holding, but occasionally, though rarely, at the present day, held in *runrig* with his neighbours. Strictly speaking, a merk of land should contain 1,600 square fathoms, and an *ure* is the eighth of a merk, but at the present day a merk may mean almost any quantity. As a rule, the holdings vary from 3 to 8 or 10 acres. Till the subdivision of farms took place in the middle of the last century, ploughs, similar to the old Orcadian wooden scratching-machines, were in common use throughout the island, and are said to have been found in

some parts till within the last forty years. These ploughs, and the mode in which they were worked, are thus described:—[1]

"A large yoke is laid on the necks of the two outermost, and a small yoke on the innermost oxen." Four oxen were employed harnessed abreast, and were dragged on, rather than driven, by a man who walked backwards facing his team. "These yokes are joined by a double rope, to the middle of which is fixed the draught or chain, which is from 24 to 18 feet long, from the neck of the oxen to the nose of the plough. The plough is of a very singular construction; a crooked piece of wood bent (naturally) almost to a right angle, forms the beam; to which is fixed a piece of oak stave, about 7 feet long, which must be very pliable, and yield to the pressure of the driver's hand when he would deepen his fur. The coulter stands almost even up and down, and is always too short. A square hole is cut through the lower end of the beam, and the *mercal*, a piece of oak about 22 inches long, introduced, which at the other end holds the sock and sky. The furrow is made deep or shallow, by driving a wedge below or above the *mercal*, on the outside of the beam. There is a stilt on the top of the plough; and the man who holds it, walks on the white land at the side of it. This slender machine is liable to many accidents. A stone in the land, or even a stiff furrow, often breaks it in pieces, and the labour is much retarded: it turns the furrow almost quite round about; and people are employed to cut and smooth it with spades, before the seed is sown."

At the present day the tillage is all done by spade labour. A Shetland spade, however, is a very different implement from what one is accustomed to see in the south. To a stout wooden handle, some 4 feet long, is attached the iron delving part, some 10 inches in length, the lower portion of which, termed the *hoe*, is oval in shape and 6 inches in breadth. About 14 inches from the lower end is a bar of wood or iron, projecting at right angles, on which the foot is placed to

[1] *First Statistical Account*, vol. vii. p. 545.

drive the spade home. Oats, bere, and potatoes form the crops, and generally speaking a fourth of the holding is under potatoes, though anything like rotation is as a rule unknown. Potatoes, by the way, were not in general use in Shetland before the middle of the last century. Up to that date cabbages, introduced a century earlier by the Cromwellian troops stationed in the islands after Montrose's defeat and capture, were the only vegetable. With such a lack of vegetables as antiscorbutics, combined with an almost entirely fish diet, either in the fresh, salted, or dried states, it was no wonder that for a long period skin complaints should have been prevalent—elephantiasis, or, as it was locally called, leprosy, amongst them, which necessitated the setting apart of leper-houses in various districts. To return, however, to the crofter cultivation, land is rarely if ever fallowed, and the only manure it gets, except when seaweed is procurable, is a compost made of peat-earth mixed with the heather which forms the bedding of the cattle in the byre, and farmyard manure. The compost thus made up is generally spread over the land before it is delved in March or April, though, sometimes, the land is delved first, and the compost spread over it before sowing. Three kinds of oats are in use —white, black, and a kind known as Shetland oats, though the white variety is gradually superseding the others. When the ground is prepared, the seed is hand-sown from a straw basket, called a *cassie* (pronounced *kyshie*), in which it is carried, and is then covered over by the harrow, dragged, in some cases by men and sometimes by women. The harrow consists of four bars of wood, some 4 feet 3 inches long, laced together by crossbars some 2 feet 3 inches, the teeth being iron in most cases, though harrows with wooden teeth only are still to be found. The harvest in very favourable seasons takes place about the end of September, though in backward years the crops are often not off the ground much before the end of October. Owing to the late season at which the harvest is got in, and the dampness of the climate, the grain generally

requires to be kiln-dried, after which it is threshed in the ordinary way, and is next winnowed by being placed on a *flackie*, a large straw mat, and taken up in handfuls and let fall till the air has driven off the chaff. The grain is now ready for the mill, which is nearly as primitive in its construction as the hand-quern still in use in some places, the only advantage possessed by the mill being that the motive power is supplied by water, and not by manual labour. The Shetland mill, properly speaking, has no water-wheel. A stout cylindrical piece of wood, some 4 feet in length, standing perpendicularly, is fitted with a number of small boards so inclined as to receive the momentum communicated by the water which falls from above. This sets in motion the upper millstone, by means of an iron spindle, fixed in the upper end of the cylindrical post, which, passing through a hole in the lower millstone, is firmly wedged in the upper one. The hand-quern is similar in form to those long used by the peasantry in Scotland. Cleaning the ground is rarely, if ever, thought of, and weeds, in consequence, are abundant, conspicuous amongst them being the wild mustard, which on the approach of wet weather makes itself known to the nasal organ by its intensely sickening smell.

Root crops are, except a few turnips grown for the use of the family in the small gardens, unknown, and the only attempt at hay consists in cutting the grass which grows around the surface drains which intersect the land under cultivation, and in some cases in the meadows. Cabbages are kept during the winter months in small walled inclosures called *plant-a-cruives*, whence they are transplanted in the spring to the gardens, in which the oats are during the winter stacked. So much for the purely agricultural side of the crofter's life. In addition to the arable land and what little *in town* pasturage he may hold, each crofter has unlimited rights of grazing over the scatholds, or hill-pastures, held in common by several tenants. In some parts of the islands the scatholds have been, or are being, divided, and until this is done there can be no hope

either of any material improvement in the cultivation of the land itself, or in the condition of the tenants, as "stinting" the number of stock held by each is, from the fact of several proprietors being, as often as not, interested in one scathold, a thing unknown. In Northmaven, one of the wildest and most primitive districts in the islands, and where no division of the scatholds has as yet taken place, each crofter will, on an average, possess some seven cows of the native breed, which, like the Alderneys, which they are said to resemble, were originally derived from Norwegian sources. Small as they are, old cows fattening up to 2 and 2½ cwt. and oxen up to 3, more beautiful cattle, both in form and glossiness of coat, can hardly be found. They are kindly milkers when well fed, a good cow sometimes producing eight quarts, though, in their general half-starved condition, three to four quarts will be above the average. Finer beef than that of the little beasts can, both for flavour and tenderness, hardly be got from any breed. They are said, however, to be essentially a breed suited to a poor barren country, as, when fed on a very rich pasturage in the south, they do not improve to the extent that might be expected, either in meat or milking properties. Black and white seem the principal colour, often brown and white, but whole-coloured beasts are very rarely met with. Up to *vor*, as sowing time is termed, the cattle, and stock generally, are allowed to wander at will all over the land, but at that time all dykes are built up, and the cattle either turned outside or tethered inside. During winter they are, in addition to what they can pick up outside, fed chiefly on straw, supplemented by what little hay has been made, and an occasional feed of oats. Calves are always hand-reared, never being allowed to suck their mothers, being first given fresh milk, and after a time *bland*, which may be termed the drink of the country, and is made by pouring boiling water into buttermilk. The butter made is, from want of ordinary care and cleanliness, and from the fact that for a long period most rents were paid in it, not inviting, and is generally handed into the

"shop" to be retailed in the neighbourhood, or sent south for not over fastidious purchasers.

Like the cattle, the sheep, which run wild over the Shetland scatholds, are Scandinavian in origin, though in all probability they had been imported long before the Viking horde had colonised the islands, as the bones of sheep, identical in species with the native breed still in existence, have been found amongst other animal remains in the ruined brochs that are spread in such numbers, not only over the Orkneys and Shetland, but over the north of Scotland as well. They are said to be identical with the *argali*, or wild sheep, still found in Siberia. Both males and females, as a rule, have horns, though in the case of the ewes the horns, which are short and straight, are sometimes wanting. The fleece is a mixture of hair and wool, and in the case of the lambs of the fine-woolled variety a reddish tinge is said to be found at the bottom of the fleece. The breed has constantly been debased by crossing with other varieties, and in a report made to the Highland and Agricultural Society in the year 1790 by one John Tulloch, the number of "kindly woolled sheep" was said not to exceed a thousand out of over one hundred thousand, then estimated to be the total number in the islands. What the actual number of the native sheep at the present day may be would be difficult to say, as in many places large tracts are under blackfaces, cheviots, and half-breds. Almost all shades of black, grey, fawn-coloured, and speckled are to be found, the most valued being a rich brown, known as *moorat* (*mó-rauðr*, yellow brown). About 10 lbs. a quarter, or less, will be their weight, and the mutton is nearly as good as Welsh, which is saying something.

Almost as agile as goats, to which in some characteristics they bear a greater resemblance than to their more obese stupid-looking cousins of southern pastures, they have in some districts to be carefully kept from the corn when it is coming up, for which purpose each household takes its turn in supplying a watchman. Fond, like all animals, of salt, they are occasionally to be seen at low tide foraging amongst the seaweed, and have

in Northmaven been even known to eat the salt fish spread out on the beach to dry. In former years the *erne*, or white-tailed eagle, was their great enemy, but nowadays ravens, hooded crows, and the greater black-backed gulls do most harm, especially amongst the ewes heavy with young and the lambs themselves.

The feathered bipeds were, however, in former years, not the only enemies the flocks were in danger from, Shirreff saying:[1] "Thieves are greater enemies to sheep stock in these islands, than either defect of food, or inclemency of weather and persons have been detected in the island of Yell, who confessed that they had generally stolen two sheep every week for many years. It is difficult, however, in these islands to detect thieves, on account of a prevailing prejudice, that the person who discovers a thief will not thrive. This prejudice is productive of the worst effects, as it enables knaves to live as well, and probably better than the industrious. He who has got the best dog, is by some people alleged to be the greatest sheep-owner in one part of Shetland."

Some years back an Icelandic fox, which had been brought home in a fishing smack, got loose in Lunnasting, and a high time that Icelandic reynard had of it, till, having grown corpulent from too good living, he was hunted down.[2] Each crofter has his own particular ear-mark, which, when the Country Acts were in force, had to be registered with the bailie of the parish. Towards the end of May, or later, according to the season, the sheep-owners collect together, and, with aid of dogs, *kaa*, or drive, the sheep into the *crûs*, or rough stone sheepfolds, scattered here and there throughout the scatholds. Each man then selects his own sheep, and, instead of shearing them as in the south, proceeds to *roo*, or pluck, them. A fore-leg is tied to a hind-leg, and, commencing at the shoulder, the wool is pulled off till one side of the animal is finished, when the same process is gone through on the other, and the wool made up into a hard ball. The finest wool is obtained from

[1] Shirreff's *Shetland*, p. 64.

[2] Dixon's *Field and Fern*, p. 8.

the neck and shoulders, and an average fleece will weigh about two pounds.

The process of *rooing* is said not to be so cruel as it would seem, the wool, when the sheep is ripe for the operation, coming away very easily. Few more picturesque scenes can be imagined than the *kaaing* the sheep in the granitic-boulder-strewn scatholds of Northmaven, either for the annual rooing or later in the season for the lamb marking.

The number of sheep kept, or rather owned, by each crofter varies very much, some having few, if any, and others large numbers. Thus in Delting some years ago one crofter is said to have rooed over two tons yearly, which he disposed of to "the merchant" of the district.

A Shetlander does not take kindly to shepherding, and on the big sheep-farms the shepherds have to be imported, like the cheviots and blackfaces, which generally compose the stock. Blindness is not uncommon amongst the sheep, and is said to have been imported with a ram from Montrose about the year 1770; and, a few years later, scab, likewise introduced from Scotland, nearly exterminated all the flocks south of Mavis Grind. The Shetland sheep-dog, like the sheep, is of a small, diminutive breed, and appears to be far inferior in intelligence to the collie of the Mainland, and on the big sheep-farms the shepherds bring their own dogs with them from the south.

Like the cattle and sheep, the "horses," as the Shetlanders, somewhat magniloquently, term their ponies, are Scandinavian in origin, and are believed to have become dwarfed from centuries of neglect and starvation. Living out on the hills all the year round, in the winter time they must be on the verge of starvation, and, were it not that nature provides them with coats of extra thickness, they could hardly live through the winter months. As it is, a considerable number are said to perish yearly from exposure and want of food. Averaging about ten hands in height, the ponies show, like the sheep, a great variety in colours—black, dark-bay, and iron-grey being

considered the best. Owing to their being entirely grass-fed, their round, distended bellies, to a certain extent, detract from their otherwise thoroughbred appearance, in which they far surpass their Icelandic, Färoese, and Norwegian cousins, to whom they are inferior in size. Wonderfully docile and free from vice, the only breaking-in they get is being employed to bring home the peats from the hills. Large numbers are shipped south every year, the greater bulk for underground work in the collieries, for which purpose entire ponies are preferred. One result of the demand for entire ponies is, that mares can generally be purchased for about half the price, that would have to be given for stallions. As has been shown to have been the case in the Orkneys, any one found riding his neighbour's horse was liable to a fine proportionate in amount to the distance at which he was caught from the owner's parish; and cutting the mane or tail of another man's horse rendered the offender liable, in the first instance, to a fine of £10 Scots, and if caught again to be treated as a thief. The horsehair was stolen for making fishing-lines, and the *rancelman* had to see that every householder could account for all lines and *tomes*, *i.e.* snoodings, of horsehair found in his possession. Glanders has never been known, but, at the general election in 1874, mange was brought into the islands with a horse from the south, and large numbers of ponies were destroyed by it.

Shetland swine are not by any means showyard pigs, being short in the back, long in the legs, and covered more or less with long bristly hair, from which in ancient days the ropes used by the fowlers on the "banks" were made. Owing to their running more or less wild over the country, the injury done by them in the cultivated grounds was in former years very great, especially in sandy districts like Dunrossness.

Geese are kept in considerable numbers, and during the summer and autumn months are driven on to the hills to keep them clear of the cultivated grounds, out of which, when the crops are coming up, they are kept with some difficulty.

A good many young birds are exported every autumn to the Orkneys, to be fed up there on the stubbles, for the Christmas dinner-tables of pock-pudding Southrons.

Every crofter, or rather his wife, keeps poultry, and the quantity of eggs sent south every year is very little, if at all, short of that exported from the Orkneys.

Having endeavoured to bring before the reader some idea of the life of the crofter as a tiller of the ground and stock raiser, let us now try to show how he is housed and fed.

In former years the crofter's cottage was a miserable, clay-floored, windowless, chimneyless cabin, to reach which you had to pass through the byre, which in winter time was used as the family *cloaca*, and was separated from the human habitation only by the box-beds in which the higher animals took their rest. Though some of these miserable hovels—rather than habitation for human beings—are said still to exist, a great improvement has of late years taken place in this respect. The byre is separated from the cottage, which, as a rule, consists of a *but* and a *ben*, above which are a couple of rude cock-lofts. The ben is generally floored, and possesses fireplace and chimney; the but, however, has nothing but the bare earth, and the fireplace is in the centre of the apartment, from which the peat smoke has to find its way out as best it can. A few deal chairs and stools, a "resting chair" in the but, something like a wooden sofa, with a back to it of open bars, and in the ben an arm-chair for the "gudeman," comprise the furniture, whilst the inevitable box-beds make up the sleeping accommodation. Amongst the crofters a *mart*, as an ox or cow slaughtered at Martinmas and salted down for the winter consumption is called, is rarely if ever killed; mutton, either smoked in their houses or dried in *skios*, as small huts built of rough stones without mortar, and through which in consequence all the winds of heaven blow freely, are called; and ham, cured from the native pork, and anything but a "dainty dish to set before a king," are the only flesh meat they ever get, and not much of that. Mutton dried in the skios is termed

vivda. Fish, however, is the staple article of diet, either in the fresh or cured state. The coal fish (*merlangus carbonarius*) is the chief mainstay, either in the sillock, piltock, or saith stage. The sillocks and piltocks, when not eaten fresh, are, like the cods' heads, which, when the cod is cured for the market, are cut off and kept by the fishermen themselves, dried on boards, or in the skios. The saith, haddock, halibut, and skate, of which the two latter are never cured for the market, are salted down. In addition, both meat and fish are sometimes exposed till they become nearly putrid, in which state they are said to be *blawn*, and are considered a great delicacy. The Northmaven people are known as *Liver-Muggies*, from their special tit-bit, which consists of the stomach of a cod stuffed with fish-livers and boiled, whilst the natives of Delting rejoice in the name of *Sparls*, from their particular weakness—a sort of sausage made of lean and fat meat, choped up and dried with salt in a sheep's intestine.

In the pamphlet on "The Great White Herring Fishery," published in the middle of last century, and before referred to, a curious practice is mentioned that puts one in mind of Abyssinian Bruce's peripatetic rump-steak story, so long used as an argument to discredit that great traveller's narrative.

"They bleed their cows here once or twice a year, and they take the blood and boil it, thickening it with a little Oatmeal; then they pour it into Vessels and eat it, with a little Milk: This was Food I did not admire, though Curiosity induced me to taste it."

The Country Act, which forbade persons to "blood, hurt, or mutilate their neighbours' nolt, sheep, or horses" probably referred to this practice.

Oatmeal is, of course, largely used, but not so much as formerly, in the shape of porridge—the most wholesome form in which it can be taken. Loaf-bread and biscuit are nowadays consumed to a much greater extent than would be imagined,

and *Burstin brunis*[1] take the place of crumpets and tea-cakes in a cockney household, and are made as follows:—Bere or oats are dried or roasted in a tripod pot over a fire, then ground, sifted, mixed with water and fat or butter, and baked into cakes. Tea, one of the curses of Shetland, as it might almost be termed, is taken four times a day, and is boiled by the pot being put on the fire. A great deal, if not all, of the dyspepsia and derangement of the digestive organs, so common in the islands, may be traced to the constant use of the cup that, as its admirers and fanatical devotees tell you, cheers but does not inebriate. Even when Scott was in the islands nearly seventy years ago he was told that "tea was used by all ranks and porridge quite exploded."[2]

A few hundred tons of kelp are still made every year, principally, if not entirely, on the shores of Unst, Yell, and such parts of the Mainland as abut on Yell Sound. The kelp shores in Shetland, however, are not, as in the Orkneys, worked by the proprietors themselves, but are let on royalties to the fish-curers of the districts, who employ the women to collect and burn the seaweed. At the commencement of the present century, and for some years afterwards, a certain amount of straw plaiting was carried on in the islands, but never to anything like the same extent to what it was in the Orkneys. Hosiery, strictly so called, has been for centuries a speciality of the Shetland women, and how great a trade it had become at the commencement of the present century may be judged from the fact that Edmondston speaks of £17,000[3] worth of stockings having been exported in a single year, ranging in price from 30*s.* to 5*d.* a pair.[4] When the Country Acts were in force all coarse stockings for sale had to be "made of double yarn sufficiently walked." In addition to stockings

[1] Compare Dr. Mitchell, in *The Past in the Present*, p. 46, on the origin of *burstin*, or, as it is called in the Hebrides, *graddan*, and *Elia's Essay on Roast Pig*.

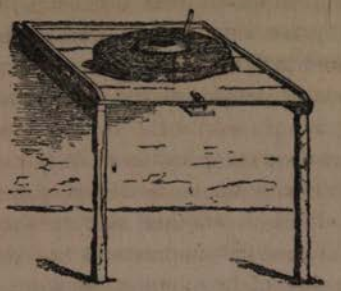
[2] *Scott's Life*, vol. iii. p. 146.

[3] Edmondston's *Zetland Islands*, vol. i. p. 224.

[4] *Ibidem*, vol. ii. p. 1.

gloves began to be knitted somewhat early in the present century, but it was not till about 1840 that the fine Shetland shawls, now so well known, were sent into the market, to be followed a few years afterwards by veils and neckties, which latter articles are now knitted in silk as well as worsted. The finest Shetland wool, which is very scarce, and every year becoming scarcer, is reserved for the very finest shawls and veils. Each district has its own speciality in the hosiery line. Thus Northmaven produces soft underclothing; Nesting, stockings; Walls and Sandsting, socks and *haps*, as the small woollen shawls thrown round their shoulders by the women are termed; Whiteness and Weisdale, fancy coloured gloves; Lerwick, shawls and veils, &c.

Shetland tweed, or *claith* as it is termed, is still manufactured by "websters" residing in Northmaven, Delting, and Lunnasting, for export, as well as home wear, and a beautifully warm though light substance it is. Till quite recent years almost every article of clothing worn by a crofter's household was of home manufacture; and in addition to the claith, a species of flannel was made, which served both for under-garments and for dresses for the womenkind. Nowadays a good deal of the money made by the sale of hosiery is said to go in finery, and cheap prints and calicoes have taken the place of the warm woollen dresses, the bright colours of which are said to have rendered them wonderfully picturesque. In the place of shoes, *rivlins*, as a kind of sandals made from untanned cowhide are called, are still worn, though in frost, or when dry snow is on the ground, *smocks*, or *smuicks*, a kind of slipper made of cloth, and cross-sewn on the soles to prevent slipping, take the place of the rivlins. Sheepskin coats untanned were formerly worn by the men at the fishing, but, at the present day, are succeeded by waterproofs made of painted cotton or prepared with boiled oil. One peculiarity a visitor from south is always struck with, both in the Orkneys and Shetland, is the way the men wrap up their throats with woollen comforters, although no other extra clothing may be worn.



QUERN FROM NORTH YELL.

CHAPTER XIII.

SHETLAND UNDER SCOTTISH AND BRITISH RULE—(*continued*).

General Characteristics of the Shetlanders, Folklore, &c.

"Arthur Knight,
He rade a' night,
Wi' open swird
An' candle light.
He sought da mare;
He fan' da mare;
He bund da mare;
Wi' her ain hair.
An' made da mare
Ta swear:
'At she should never
Bide a' night,
Whar ever she heard
O' Arthur Knight."

Shetland incantation to keep off nightmare, from Karl Blind's "Discovery of Odinic Songs in Shetland," *Nineteenth Century*, 1881.

A FINER race, from a physical point of view, to all outward appearances, than the Shetlanders would be hard to find. One can almost fancy, when standing at one of the haaf stations, amongst the tall, fair-haired, blue-eyed fishermen, that the crews which manned the long ships of the Viking fleets, have somehow come to life again, so little has the old Norse type been altered, as far as the peasantry are concerned, by the

influx of Scottish settlers, who from time to time have taken up their abode in the islands.

Good looking, handsome even at times, as are the men-kind, you occasionally see amongst the women faces of the most beautifully refined cast, such as are to be found rarely, if ever, elsewhere, amongst people of the same rank of life, in the British Isles.

Hospitable, soft-spoken, and outwardly courteous, you are at first charmed with them, and it is not, till after a time, you find, that there is another side to the picture, far different from what your first impressions have led you to expect. With a potentiality of brain-power as good, if not better in some things, as that of the hard-headed peasantry of the east coast of Scotland, you too often find a reserve, not to put it stronger, far exceeding any Scotch canniness. How far the old Norse blood, of which Brand quotes,[1] that it was "seeming Fair but really False and superlatively Proud," is to blame would be hard to say, but there is little doubt that centuries of oppression, combined with a system of social economy, calculated of itself to produce duplicity and hypocrisy, without any other aiding causes, are mainly accountable.[2]

In a court[3] held at Burra Voe on the 17th of November, 1725, petitions were presented to Thomas Gifford of Busta, then deputy steward of the islands, which set forth the sins of the people as follows: "That amongst many the gross sins and immoralities which abound in Zetland, that of servants unfaithfulness, negligence, and disobedience to their masters, is none the least common; together with Sabbath-breaking, cursing, swearing, ignorance, irreligion, stealing, lying, adultery, fornication, malice, envy, covetousness, drunkenness, disobedience to parents, and that abominable fewds betwixt husband and wife, turning even to sinful seperation with some, &c."

Gifford, having carefully considered the petitions, came to the

[1] Brand's *Orkney and Zetland*, p. 67.

[2] See Edmondston's *Zetland Islands*, vol. ii. p. 57.

[3] Gifford's *Zetland*, p. 84.

conclusion, that the elders, rancelmen,[1] and masters of families were not doing their duty, and that the remedy lay in a strict enforcement of the Old Country Acts, and of the espionage system of the rancelmen.

He also founded societies "for regulation of servants and reformation of manners," and a copy of the commission and instructions issued to each such society is given in Appendix I.

A finer piece of grandmotherly legislation would be hard to find, or one more calculated to set families by the ears and to produce a plentiful crop of canting hypocrites.

According to Hibbert,[2] when these societies became defunct, the Kirk took the matter in hand, and from what Edmondston[3] says, only made matters worse. At the present day the morality of the islands is alleged to be up to the standard of the most moral parts of Scotland, although a custom, similar to what is known as "bundling" in Wales, has long been prevalent. Those who want further information as to this, and as to the effect on the general *morale* of the islands, of the relations between the fishermen and the curers, will find them discussed very fully in the evidence given by the late Dr. Robert Cowie of Lerwick, himself a Shetlander, before the Truck Commission in 1872.

At the present day, in addition to those who are members of the Church of Scotland, and its latest offshoot the Free Church, large numbers belong to the Congregational and Wesleyan bodies, and some few to the United Presbyterians and the Baptists, and so far from the Shetlanders being a Sabbath-breaking, irreligious race, it might be said of them as Punch's shepherd said of himself, that they are "awfu' fond o' the preachin'." So marked in fact is the religious element, that the writer was told, when in Fair Isle, that works on divinity and religious subjects were in much greater demand than works on history, travel, or lighter literature, and the same remark would probably apply to the whole group.

[1] See *note*, p. 94. [2] Hibbert's *Shetland Isles*, p. 535.
[3] Edmondston's *Zetland Islands*, vol. ii. p. 63.

Utterly "Priestgone" as Elspeth Reoch's "farie man" would consider the state of Shetland to be, hardly a summer passes without Revivalist apostles of the Gospel, of what Charles Kingsley called "other worldliness," visiting the islands. History has a knack of repeating herself, and it is very questionable, how far these "starring" missionaries do good amongst a race with the special characteristics of the Shetlanders.

Edmondston, himself a medical man, spoke of hypochondriasis,[1] traceable chiefly to dyspepsia, as of frequent occurrence amongst all classes, and, referring to the *convulsion fits*, as they were commonly termed, so prevalent at the end of the last century, said: "Epilepsy[2] was at one time very common in Zetland among the women; and it appeared to be communicated from one person to another, on some occasions, as if by sympathy. Numbers were seized with fits, almost at the same time, in the church during divine service, especially if the weather was warm, the minister a pathetic preacher, or the patient desirous of being thought possessed of a more than ordinary share of feeling. The individuals thus affected cried aloud, beat themselves against the seats of the church, to the great annoyance of the more sedate part of the congregation." A very rough-and-ready mode of cure was found most efficacious, thus described:[3] "The cure is attributed to a rough fellow of a kirk officer, who tossed a woman in that state, with whom he was often plagued, into a ditch full of water. She was never known to have it afterwards; and others dreaded the like treatment." Even when Hibbert was in the islands in 1817, he saw, on leaving the kirk at Balliasta in Unst, several females[4] "writhing and tossing about their arms on the green grass, who durst not, from fear of a censure from the pulpit, exhibit themselves after this fashion within the sacred walls of the

[1] Edmondston's *Zetland Islands*, vol. ii. pp. 93, 95

[2] *Ibidem*, vol. ii. pp. 93, 95.

[3] *First Statistical Account*, vol. xii. p. 363.

[4] Hibbert's *Shetland Isles*, p. 401.

kirk." Most of the writers on Shetland of the last century refer to the excessive drinking that went on, owing no doubt in a great measure to the smuggling that was so long prevalent. Low, who was charmed with the people, and spoke in the highest terms of the hospitality he had received from all classes, described the fishermen[1] "as abstemious when at sea, but lazy when they have an opportunity of being so;" and he also said, "Some are a good deal addicted to dram-drinking; as must be the case in fishing countries. The common drink at table (instead of small beer) is grog, a liquor composed of brandy and water, made to the taste of the drinker, but very disagreeable to a stranger." At the present day there does not seem to be much drinking in the country places, though whether this is owing to an improvement in the habits of the people, or to the greater difficulty experienced in getting "the materials," is another question. Probably to a general improvement, as one reason assigned for the success of the Orcadians and Shetlanders, in the mercantile marine is said to be their temperate, if not teetotal, habits. At the end of the seventeenth century, young and old, men and women, were much given to "the Snuffing and Smoaking of Tobacco,"[2] and even as late as fifty years ago hand-mills, miniature querns in fact, were in constant use for grinding down the tobacco.[3] Shetland in former years was celebrated for the superstitions and beliefs of its inhabitants. Many of these beliefs were identical with those which have already been referred to in connection with the folklore of the Orkneys. Owing, however, to the Shetlanders being still fishermen rather than farmers, many beliefs and customs have survived amongst them, which, if they ever existed in the Orkneys, have now become obsolete there.

Even at the present day Shetland would be a perfect mine to the collector of folklore, if it could be only worked; but in addition to the shame-facedness of a transition period, there seems to be also a floating idea that spells, charms, and customs

[1] Low's *Tour*, p. 194. [2] Sibbald's *Zetland*, p. 15.
[3] Mitchell's *The Past in the Present*, p. 237.

once exposed to the vulgar, incredulous, outside public would lose their efficacy. One old dame, to whom a friend of Karl Blind was putting some questions, answered "Güde trüth! gin I wid tell you onything, ye wid shüne hae it in print, an' da gude o' it ta me wid be düne."[1]

To take the beliefs in connection with the fisheries and seafaring matters first, and many of which are identical with those noticed by Gregor on the Banffshire coast. Fishermen foretold, from the knots in the bottom boards of a boat, whether she would be lucky at the fishing or not; be upset under sail, or be cast away; and Edmondston[2] stated that he had known boats to be rejected and torn up in consequence of such a prophecy. When on their way to their boats fishermen were careful to avoid meeting any one who was supposed to be unlucky, and especially, a minister. If a man trod on the tongs (*clivin*), or was asked where he was going to, it was considered useless for him to go to the fishing that day. Once afloat they were careful not to turn the boat *withershins*,[3] that is, against the course of the sun. When setting their lines they avoided, and do still, mentioning certain objects, except by certain special words or phrases. Thus a knife is called *skunie*, or *tullie*; a church, *büanhoos*, or *banehoos*; a minister, *upstanda*, *hoydeen*, or *prestingolva*; the devil, *da Auld Chield*, *da Sorrow*, *da ill-healt* (health), or *da black tief*; a cat, *kirser*, *fitting*, *vengla*, or *foodin*.[4] Mr. Arthur Laurenson,[5] is of opinion, that the objection to the minister or church being mentioned arose from some lingering, half-pagan notion, that the sea-god would be jealous of any reference to the new faith. If when hauling the lines a stone should be brought up on a hook, it is carefully taken ashore, as it would be unlucky to throw it back into the sea.

Saturday is looked upon as a lucky day for the smacks to

[1] Blind's *Shetlandic Water Tales*.
[2] Edmondston's *Zetland Islands*, vol. ii. p. 73.
[3] See *note*, p. 99.
[4] See Gregor's *Folk Lore*, p. 199.
[5] *Proc. Scot. Ant.* vol. x. p. 711 *et seq.*

sail for the Färoe fishing, though an irreligious Englishman might fancy that the crews chose that day, to escape kirk on the following one. It was long considered unlucky to rescue people from drowning. Scott,[1] mentions that when the crew of a wrecked vessel were warping themselves ashore in Unst by a hawser, a native cut the rope, lest they should consume their winter stock of provisions. Mr. Laurenson gives three instances as having occurred within forty years before he wrote. In the first instance a fisherman not only refused to attempt to save a drowning man, but even took the oars out of his own boat to prevent others doing so. In the second, three men looked calmly on at a neighbour drowning, and then walked home. In the third, a man pulled past a floating woman, and took no heed of her. Mr. Laurenson's theory is that there is an idea that the sea must have its victims, and, if defrauded, will avenge itself on the person who intervenes. It is only fair to add here, that some very gallant rescues have been made of shipwrecked crews, especially of late years, by the Fair Islanders. The Foula men too, only last December, took off four of the crew of a German barque, the *Henrietta*, which had struck on the Hav de Grind reef, though a fearful sea was running. That when a boat was followed by a grampus, the crew were in the habit of throwing some small coin to stop the animal's importunities, has already been mentioned. Mr. George Sinclair, a correspondent of Karl Blind, informed him that[2] "sea monsters are for the most part called Finns in Shetland. They have the power to take any shape of any marine animal, as also of human beings. They were wont to *pursue boats at sea*, and it was dangerous in the extreme *to say anything against them.* I have heard that *silver money was thrown overboard to them* to prevent their doing any damage to the boat. In the seal-form they came ashore every ninth night to dance on the sands. They would then cast off their skins, and act *just like men and women.*

[1] *Scott's Life*, vol. iii. p. 156.

[2] Blind's *Shetlandic Water Tales.*

They could not, however, return to the sea without their skins—they were *simply human beings*, as an old song says:—

> " 'I am a man upo' the land;
> I am a selkie i' da sea;
> An' whin I'm far fa every strand,
> My dwelling is in Shoöl Skerry.' "

One of the *poyntis of dittay*[1] against Marion Peebles, *alias* Pardone, *spouse to Swene in Hildiswick*, who, through the instrumentality of the Kirk Session, was burnt as a witch in 1644, was that "in the lyknes of an pellack quhaill" she had "on ane fair morning" upset a four-oared boat returning from the fishing, "and drowned and devoirit thame in ye sey, right at the shore, when there wis na danger utherwayis, nor hazard to have cassin thame away, it being sik fair widder, as said is."

That Marion was guilty as alleged there could be no doubt, as, on the bodies of Edward Halcro and another of the crew being washed ashore, she was sent for to lay her hands on them, whereupon the said "umquill Edward bled at the collir bain, or craig bane, and the said in the hand and fingers, gushing out bluid thereat to the great admiration of the beholders and revelation of the judgment of the Almytie."

Another point was that she had held conversation with the devil who, "in the lyknes of twa corbies, ane on every side of you, clos at your sides, going and happing alongis the way with you to Hildiswick." Ravens seem long to have been considered as being, to the Shetland witches, what black cats were to their southern sisters; and Edmondston[2] relates how about 1803 a man had entered a prosecution in the Sheriff Court at Lerwick against an old woman for having, in the guise of a raven, not only interfered with the profit of his milk, but also slain his cows.

Of the Finn women, who were captured, when for a time

[1] Hibbert's *Shetland Isles*, p. 593 *et seq.*

[2] Edmondston's *Zetland Islands*, vol. ii. p. 74.

at a distance from their seal-skin dress, assuming which was necessary to enable them to take to water, were wedded, and bare children to their captors, innumerable stories are told. There are even said to be, according to one of Karl Blind's correspondents, people who pride themselves on descent from a Finn ancestress.

In addition to the more strictly speaking marine monsters, a semi-aquatic monster known as the *Nuggle*, or *Shoopiltee*, is found haunting burns and lochs. The nuggle,[1] who has the outward form of a Shetland pony, except that instead of a tail he has some sort of wheel appendage, which, however, is carefully concealed from the observer, has a knack of entraping passers-by to take a ride on him. No sooner, however, is he mounted than he rushes into the nearest loch and endeavours to drown his rider. He is also given to stopping mills when at work, and can only be put to flight by dropping a lighted brand down the shaft-hole. The freemasons have long, both in the Orkneys and Shetland, been supposed to have a power of detecting theft,[2] and, in the year 1815, some shirts and other things having been stolen in the parish of Aithsting, a notice was issued by four members of the Lodge Morton, at Lerwick, stating that, though cruelty formed no part of masonry, unless the stolen articles were returned before the next Masonic meeting, or within fifteen days at the furthest, "a calamity of a severe nature may fall on all in that parish, in which the present crop may be blasted by storm, and the person or persons guilty shall be publickly led throw the parishes on daylight, and that by evil spirits not seen by others. This paper to be intimated at the kirk door, that none may plead ignorance. Given under our hands at Lerwick, under the authority of Morton Lodge." The trows are still supposed to be dangerous, and steel[3] is always kept in the byre to prevent their injuring the cattle. If a cow is off her feed, or a calf does not take kindly to chewing

[1] Blind's *Shetlandic Water Tales.*

[2] *Second Statistical Account, Shetland*, p. 143.

[3] See Gregor's *Folk Lore*, p. 190.

the cud, some wise woman is sent for, who works up a dough ball of oatmeal, and after placing it in a dog's mouth, compels the cow or calf to swallow it. A bible placed between the animal's horns, or a leaf of one, is supposed to help the spell. Touching for the *cruelles* or king's-evil, is still practised, and, as owing to the erratic working of the *vis medicatrix naturæ*, the most wonderful cures occasionally *apparently* result, the belief is likely to die hard. Strictly speaking the operating party should be a seventh [1] son or daughter, and the touch-piece a half-crown of Charles II. A medical friend of the writer told him of a case, where a girl with a badly diseased elbow-joint, whom he had recommended should be sent to the Edinburgh Infirmary for excision of the diseased portion, was "touched," and is now as hale, to all outward appearance, as any other woman in the islands. Another curious belief is that a man, who has passed his hand all over a bear, will have special success in difficult cases of midwifery; and the same medical man was once asked in a rather critical labour case whether he had not better have a consultation with a gentleman who had graduated at Berne.

"Cutting abün da breath" seems still to be believed in, and, it is not three years since a woman brought a man and some other women before the sheriff for threatening her with the process, and also for throwing burning peats over her, because they fancied she had taken away the profit of their milk. Charms are said to be still in use, one for the toothache was sent to Karl Blind: [2]

"A Finn came ow'r fra Norraway,
Fir ta pit töth-ache away—
Oot o' da flesh an' oot o' da bane;
Oot o' da sinew an' oot o' da skane;
Oot o' da skane an' into da stane;
An' dare may do remain!
An' dare may do remain!
An' dare may do remain!"

[1] See Mitchell's *The Past in the Present*, p. 160.
[2] *Shetlandic Water Tales.*

Where[1] any one had sprained a joint or sinew, the *Wrestin Thread* was *cast.* The operator first of all took a thread of black worsted, on which nine knots had been made, then tied it round the sprained limb, and whilst so doing muttered to him or herself:

> "The Lord rade
> And the foal slade;
> He lighted,
> And he righted.
> Set joint to joint,
> Bone to bone,
> Heal in the Holy Ghost's name!"

Burns appear to have been supposed to be due to the malevolence of dead persons, and to cure them the *wise* man or woman consulted first of all repeated the following charm:

> "Here come I to cure a burnt sore,
> If the dead knew what the living endure,
> The burnt sore would burn no more;"

and then blew his or her breath three times on the burnt part.

Any one afflicted with ringworm took for three successive mornings, before having broken his or her fast, a little ashes between the thumb and forefinger and held them to the part affected, saying:

> "Ringworm, ringworm red,
> Never mayest thou either spread or speed,
> But aye grow less and less,
> And die away among the ase;"

at the same time throwing some of the ashes into the fire.

The beadle of the kirk was supposed to have had the power of "telling away" the sparrows so that they would not return. On Papa Stour[2] the sparrow beadle is said to have been living

[1] *Second Statistical Account, Shetland,* pp. 41-2.
[2] Reid's *Art Rambles,* p. 25.

quite recently, who, in former years, on payment of a fee, would go round a field crying—

> "Coosh-sh-sh, Hoosh-sh-sh ; awa fra dis toon,
> An' never come again."

Many people in the islands still believe, that the *hair-eel* (*Gordius aquaticus*), is generated from horsehair, and are quite indignant, if you venture to state what it really is.

As is the case with the Isles of Eynhallow and Damisay in the Orkneys, three Isles, Havera, Hascosea, and Uya, are supposed to possess some magic charm about their soil which prevents their ever being infested with mice. Soil from these islands is even occasionally taken to houses at a distance. No cat, according to Brand,[1] could exist in the Isle of Vaila. When Edmondston[2] wrote, a belief in the efficacy of almsgiving was generally prevalent. If a man were in danger he would make a vow to give alms to some old woman, and was scrupulous in performing his vow. Like the Orkneys, Shetland is studded with the remains of small chapels, of which at the present day, in most cases, few traces remain except the grass-grown foundations. Many of these must have been chapels of pilgrimage. That three of them were so we know for certain. Cross Kirk near Stenness, Northmaven, was levelled with the ground under the direction of the parish minister somewhere in the seventeenth century, and according to Brand[3] numerous votive offerings in silver, representing parts of the human frame, were found behind the altar and under the pulpit. Our Lady's Chapel[4] on the shores of Weisdale Voe was much frequented by females in search of husbands, and, even when Edmondston[5] wrote, seems to have been held in special veneration by the fishermen, who believed, that many boats had arrived safe to land in consequence of vows made in the time of danger.

[1] Brand's *Orkney and Zetland*, p. 110.
[2] Edmondston's *Zetland Islands*, vol. ii. p. 75.
[3] Brand's *Orkney and Zetland*, p. 95.
[4] *Ibidem*, p. 92.
[5] Edmondston's *Zetland Islands*, vol. ii. p. 75.

Cross Kirk,[1] Haroldswick, in the island of Unst, was a place of pilgrimage not much more than forty years ago.

Counting the number of sheep, of cattle, of horses, of fish, or of any of a man's chattels, whether animate or inanimate, has always been considered as productive of bad luck. There is also said to have been an idea prevalent at one time, that an outbreak of small-pox always followed the census being taken. The ravages of small-pox before inoculation was introduced were terrible, so much so, that it was known as the *mortal pox*. Fair Isle was once nearly depopulated, and in Foula in 1720 there were scarcely enough people left to bury the dead. Brand[2] was told that on every visitation a third of the population were swept away, and a Mr. Bruce of Urie,[3] about the time inoculation was introduced, estimated the number at a sixth. To John Williamson, known as *Johnny Notions*, a common fisherman of Hamna Voe, Northmaven, and who was probably the mechanical genius mentioned by Low,[4] is due the credit of making inoculation general. He dried the matter in peat smoke, then buried it for seven or eight years covered with a layer of camphor. In applying it, he raised a little of the skin of the arm with a knife of his own make, and that so gently that no blood escaped. Under the skin thus raised he inserted a very small quantity of the matter, and, replacing the skin, covered it with a bit of cabbage-leaf. This was the whole of his treatment, as he administered no medicine. According to the Rev. Mr. Dishington, out of several thousand patients treated by Williamson, not one was lost, nor was there one case where infection did not show at the usual time. Edmondston,[5] himself, as has been before said, a medical practitioner, remarks on Williamson's treatment: "The most extraordinary part of the proceeding is, the purification of the matter, which, under his management, seems to resist the influence of

[1] *Second Statistical Account, Shetland*, p. 40.
[2] Brand's *Orkney and Zetland*, p. 72.
[3] Low's *Tour*, p. 175. [4] *Ibidem*, p. 141.
[5] Edmondston's *Zetland Islands*, vol. ii. p. 89.

powers which destroy the very contagion itself. Had every practitioner been as uniformly successful as he was, the small-pox might have been banished from the face of the earth, without injuring the system, or leaving any doubt as to the fact." Vaccination was introduced in 1804, and to the credit of the Shetlanders, almost at once, became general.

In Unst, when Low [1] wrote, on a funeral procession passing, the by-standers threw three clods one by one after the corpse. Can this have been a survival from Roman Catholic days of throwing earth on the coffin at the conclusion of the service? In Aithsting at the same date people would neither eat nor drink on Sunday till after service.[2] At the present day, when the coffin is brought out of the house in country districts, it is, previously to being lashed on to the spokes or bearer, laid on chairs or some other things for the lashing to be done, and, as soon as the procession moves off, the chairs, or whatever else the coffin has been laid on, are *carefully* upset, as otherwise there will be another death in the house within a week.[3]

Another [4] curious funeral custom was, and perhaps still is, in vogue. The moment the funeral procession had started, the straw on which the corpse had been laid was burnt, and the ashes narrowly examined, to see if any footmarks could be seen amongst them. If any were found, they were supposed to be those of the next person who would die in the house.

As in other parts, in former days, a funeral was more a merry-making, after a douce, unsober fashion, than a grave, solemn, affecting ceremony, and the kirks were as often as not used as the places in which to consume "the funeral baked meats." The writer was told by a minister of a ludicrous case of haggling, as to the amount of whisky necessary at a funeral, when at last the matter was clenched by the emphatic assertion—"Deil a bane o' her gangs ow'r Sandness Hill under four gallons."

[1] Low's *Tour*, p. 162.
[2] *Ibidem*, p. 81.
[3] See Gregor's *Folk Lore*, p. 212.
[4] *Second Statistical Account, Shetland*, p. 141.

Of the extent to which the old festivities during the winter were carried on in olden time, we can get some idea when we find one of the Old Country Acts ordaining "that none repair to feasts uncalled, under the pain of 40 shillings Scots." Marriages, which as a rule are still more common in the winter months than at other periods of the year, were in former years conducted on a very large scale. Hibbert[1] mentions, that the party assembled the night before the wedding, when the bridegroom's feet[2] were washed by his men in water, though, where the people were well-to-do, wine was substituted. Into the tub, in which the washing had been performed, a ring was thrown, which was scrambled for by those present, the finder being the first to be married. On the night before the ceremony the bride and bridegroom could not sleep under the same roof; a superfluous excess of modesty when the manner, in which a good deal of the previous courting had been conducted, is considered. On the wedding night the bridegroom's men tried to steal the bride, whilst the bridesmaids made a similar raid on the bridegroom. When the happy pair were bedded,[3] the bride threw the stocking of her right foot over her left shoulder, and the person on whom it fell was the first, like him of the ring, to be married.

The wedding festivities were often carried on for days, and a band of mummers, got up in fantastic array, and called *Guizards*, were started to keep the fun going. The master of the revels was the wittiest and best dressed of the band, and was termed the *Skudler*, a name taken, according to Hibbert, from the pilot of a twelve-oared boat (*tolfæringr*). As the numbers were always in excess of the accommodation, clean straw was spread in the barn, on which they all turned in when worn out with merry-making. Shetlanders have always been fond of music, and are said to give to all music a character of their own. Edmondston[4] said that one out of

[1] Hibbert's *Shetland Isles*, p. 554.
[2] See Gregor's *Folk Lore*, p. 90.
[3] *Ibidem*, p. 96.
[4] Edmondston's *Zetland Islands*, vol. ii. p. 61.

every ten amongst the peasantry could play the violin, and to the present day a knowledge of the fiddle is far from uncommon. Before violins came in, a two-stringed instrument, played like a violoncello, and called a *Gue*,[1] was in use, and which was said to be identical with the Icelandic *Fiðla*. The "Day-Dawn," and the "Foula Reel," the music of both of which tunes is given in Appendix S, are said to be Scandinavian airs. The old sword-dance, described by Scott in the *Pirate*, and which, according to Hibbert,[2] is a Scotticised version of that described by Olaus Magnus, can still, it is said, be seen in Papa Stour—for a *consideration*. Up to within a year or so Yule was always kept on Old Christmas Day, and in referring to the different feast-days, from each of which some operation of farming or fishing is regulated, the Old Style is still always meant.

In winding up this somewhat lengthy description of a race, who, even at the present day, are utterly different from the natives of every other part of the British Isles, the intense love the Shetlanders have for *The Old Rock*, as they endearingly style their native land, must not be left out of sight. To such an extent is this feeling carried, that, in the case of girls in service in the south, it often brings on a disease known to the faculty as *Morbus Islandicus*. There is no other symptom than a gradual dwindling away, and the patient herself is often unaware of the cause of her illness, the only remedy for which is immediate return to the dearly beloved *Old Rock*.

The disaster of the 20th July 1881 led to numerous suggestions in the Scottish press, not only for the prevention of similar occurrences in the future, by the adoption of larger and decked boats, but also for the general improvement of the condition of the Shetland peasantry, whom many good people in the south evidently consider an interesting half-starved race, always in urgent need of meal and missionaries. That such is not the case the writer has endeavoured, in the foregoing pages to show, the real fact being, that the Shetlanders have too long only been considered from one of two

[1] Query, Icelandic *Gigja*.

[2] Hibbert's *Shetland Isles*, p. 555

extreme points of view. One, perhaps the worst in the true interests of the people themselves, has been that of the religious, sentimental, would-be philanthropist; the other has been that of a hard-headed utilitarian, who, from seeing the women engaged, in the absence of the men, in agricultural work, from the want of cleanliness too often to be noticed, and, perhaps, from having been overreached in the matter of boat-hire, has come to the conclusion, that they are wholly and solely a shiftless, thriftless, deceitful race, with hardly a single redeeming point. Many a Shetland crofter, however, whom, from the appearance of his dwelling, you would fancy to be on the verge of starvation, has a good snug sum of money in the bank; but the elements of suspicion and distrust are so ingrafted in his nature, that he is afraid, if the fact were generally known, his laird, the tacksman, or the merchant, would somehow or another get the better of him. That with a great many there is a good deal of improvidence, and that, from the time they start as beach-boys till they are carried to their graves, they are never off the merchant's books, is only too true. The fault, however, is not so much in the nature of the people themselves, as in the utterly rotten social system, which has existed for centuries, and which was intensified, when the lairds, in the middle of the last century, imagined they had found a Golconda in the fishing trade. For the faults of this system it would, however, be equally unfair to blame either the present proprietors or fish-curers. They found the system in existence, and were not the creators of it, and, though matters are every year changing for the better, the opponents of improvement have, as often as not, been found amongst the fishermen themselves, who, like Mrs. MacClarty, "canna be fashed."

Amongst all the remedies suggested last summer and autumn no one ventured to strike at the real root of all the mischief. Big boats alone will not suffice. So long as the present crofter-fisherman system continues, so long will the evils exposed by the Truck Commission, although they may have been lessened since 1872, continue.

With the best intentions in the world, so long as farm produce, stock, and fish appear on one side of the account, whilst rent and goods sold and delivered are on the other, a state of things that is inevitable, so long as fishing and farming are combined, there will always be an idea, erroneous though it may be, that a lesser price is paid for what is sold, and a larger for what is purchased, than should be the case. Again, at the present time not only are the men, as often as not, compelled to be at their farms, when they might to greater advantage be prosecuting the fishing, but the land itself does not receive that development which it is capable of. To render anything like permanent improvement possible, not only in the cultivation of the land, but also in the condition and *morale* of the people, the writer believes the following changes to be necessary:—

1st.—The separation of farming from fishing, and the prosecution of each industry by men who devote their *whole* energies to whichever pursuit they take up.

2nd.—This of course would necessitate larger holdings than exist at present.

3rd.—The abolition of the present yearly tenancy, with its forty days' notice to quit, and the substitution of leases of sufficient length to protect the cultivator against loss, and to make it worth his while to cultivate his land on somewhat better agricultural principles than he does at present.

4th.—The abolition of the scathold system, or, if it is retained by each proprietor, after his own scathold has been marked off from that belonging to adjacent owners, so far as his own tenants are concerned, the *stinting* the number of stock kept by each tenant.

That many will say the foregoing propositions are impossible in Shetland, the writer is prepared for. Long-line fishing with large boats was said to be impossible in 1876, and in 1877 there were only eleven boats larger than sixareens registered in Shetland, last year there were 117. We have seen the enormous strides that have been made in the Orkneys in the

last forty years, and once matters are put on a straight and satisfactory footing in Shetland, there is no reason why a similar improvement in the condition of the district and its inhabitants should not take place, and that too, without either depopulating the islands or converting them into huge sheep farms.

KNOCKIN' STANE AND MELL, FROM NORTH YELL.

CHAPTER XIV.

THE GEOLOGY OF THE ORKNEYS.

BY

B. N. PEACH, F.R.S.E., F.G.S.,

AND

JOHN HORNE, F.R.S.E., F.G.S.,
Of the Geological Survey of Scotland.

THE Orkneys are specially interesting to the geologist on account of the remarkable development of the Old Red Sandstone formation, and the abundance of ichthyolites found in the flagstones. If we except a small area in the neighbourhood of Stromness and a part of the island of Graemsay, the whole of the Orkneys is made up of this formation. The excellent coast-sections afford admirable opportunities for studying the characters and relations of the strata. Indeed, the evidence is so clearly displayed that it is not difficult to unravel the geological structure of the islands.

Beginning with the crystalline rocks, which are of older date than the Old Red Sandstone, we find them occupying a small strip of ground on the Mainland between Stromness and Inganess. This strip is about four miles long and about a mile broad. They also occur in Graemsay to the south of Stromness. These rocks consist of fine-grained granite, and fine-grained micaceous gneiss shading in places into foliated

A MAP OF THE

GEOLOGY OF THE ORKNEYS

By D.T. Ansted, F.R.S.E., F.G.S.
and John Berry, F.R.S.E., F.G.S.

SCALE OF MILES

0 1 2 3 4 5

References

- Upper Old Red Sandstone
- Sandstone Strata | Lower Old Red
- Flagstones | Sandstone
- Pre-Old Red Sandstone Crystalline Rocks
- Contemporaneous Trappean

Inclination of Strata

Joints

Faults

Mineral Veins or Lodes

Trap Dykes

Direction of Instruments & Lines of Boulders in the Southern Districts

Limestone

Boulder Formation

Moraine

Beaches

3° W. of Greenwich

granite; the whole series being traversed by veins of pink felsite. They are flanked on both sides by a thin band of conglomerate of Lower Old Red Sandstone age, which is made up of rounded pebbles of the underlying gneiss and granite.

In the island of Hoy there are representatives of both the Upper and Lower Old Red Sandstone, but in all the other islands the beds belong to the lower division. Following the chronological order, we shall first describe the strata of Lower Old Red Sandstone age and their physical relations. Throughout the islands there is a remarkable uniformity in the beds of the lower division. For the most part they consist of hard, blue, and grey flagstones, which, on weathered surfaces, assume a yellow, or rusty brown colour. Occasionally they are interbedded with thin flaggy sandstones and seams of limestone, but on the whole they bear a close resemblance to the typical flagstone series of Caithness. The Orcadian flagstone series, however, graduates upwards into a group of strata of widely different lithological characters. The latter consist of red and yellow sandstones, which, at certain localities, are conglomeratic, containing rounded pebbles of various crystalline rocks, and with these are associated friable red clays. Where the flagstones merge into the overlying arenaceous series, there is a regular alternation of the two sets of strata, clearly showing that the succession is quite conformable.

Such being the characteristic features of the lower division, we shall now indicate the general arrangement of the strata. Through the centre of the islands runs a well-marked trough, extending from Scapa Flow northward, by Scapa, Inganess, and Shapinsay, to the island of Eday. The members of the arenaceous series occupy the centre of this synclinal fold, while the flagstones rise from underneath them on both sides. Owing to two great faults on the Mainland, the natural order of succession between the flagstones and overlying sandstones is disturbed; but in Eday, South Ronaldsay, Fara, and Flotta, the gradual passage between the two is admirably defined. By means of gentle undulations the flagstone series is repeated

over wide areas, indeed it covers the greater part of the Mainland and nearly the whole of the northern islands with the exception of Eday. The monotonous character of much of the Orcadian scenery is owing to the wide distribution of the flagstone series.

As the order of succession is clearly displayed in the northern islands, it will be advisable to describe first of all the relations of the strata in Westray, Eday, and Sanday. An anticlinal axis crosses Westray from Tuquoy Bay towards the hamlet of Cleat, being continued northwards along the sound separating that island from Papa Westray. To the west of this axial line the flagstones are gently inclined to the W. and W.N.W., forming the terraced hills overlooking Pierowall and Cleat. This terraced appearance, which is also characteristic of many of the conical hills in the Mainland and Rousay, is due to the denudation of the softer bands of the nearly horizontal flagstone series. On the east side of the anticline the flagstones dip to the E. and E.S.E., and this easterly dip continues with some gentle undulations to the south-east promontory of Weather Ness. At this locality they are highly inclined. On the islets of Fara Holm and Fara the same high angle is observable with a similar easterly dip; and there can be little doubt that the grey flags in these islets are higher in the series than those at Weather Ness. The flagstones exposed on the western shore of Eday between Fara's Ness and Seal Skerry are merely the southern prolongations of those in Fara and Fara Holm. On the whole, then, there is a regular ascending series from the south-eastern part of Westray through Fara Holm and Fara to Fara's Ness in Eday.

The structure of the island of Eday is comparatively simple. The strata form a well-marked syncline, the centre of which is occupied by a series of red and yellow sandstones resting conformably on the flagstones just described. The shore sections on the east and west sides of the island are so clear and convincing, that no one can possibly dispute the gradual passage from the one series into the other. So strongly do the

sandstones of Eday resemble the Upper Old Red Sandstones of Hoy, that Sir Roderick Murchison placed them on the same horizon. But we shall point out presently that the massive sandstones of Hoy rest *un*-conformably on the flagstones, and are therefore separated from them by a vast interval of time. A traverse along the western shore of Eday from Fara's Ness to the sandy bay about a mile to the east shows the alternation of the sandstones and flags at the base of the arenaceous series. At the promontory the grey flagstones are seen dipping to the east at an angle of 30°; but not far to the east they are interstratified with bands of flaggy sandstone. These beds are overlaid by false bedded yellow sandstones, containing numerous brecciated bands made up of angular fragments of crystalline rocks. These false bedded sandstones likewise contain two thin zones of grey flagstones, resembling in every respect those at Fara's Ness. It is evident, therefore, that the change of physical conditions indicated by the respective groups of strata must have been gradual.

Owing to the synclinal fold, the beds just described, which plunge underneath the arenaceous series forming the backbone of Eday, are brought to the surface again at the Kirk of Skail, on the east side of the island. From that point they are prolonged southwards to War Ness. At both localities the same alternation of sandstones, flagstones, and shales is observable near the junction of the two types of strata. Moreover, as we ascend in the series the sandstones become more massive and conglomeratic, with abundant false bedding. The included pebbles consist of quartzite, mica schist, gneiss, granite, and other metamorphic rocks all stained of a reddish colour. The occurrence of these pebbles seems to indicate, that the members of the Lower Old Red Sandstone in the Orkneys, were laid down on a very uneven surface of the older crystalline rocks, for the latter must have been exposed to denudation at no great distance when the Eday sandstones were deposited. These red and yellow sandstones form the whole of the northern part of Eday and the Calf of Eday;

being well seen on the cliffs on both sides of Calf Sound. In the south-east corner of Eday, on the Ve Ness promontory, a small patch of these sandstones has been repeated by a fault with a downthrow to the east.

Crossing the Sound of Eday to the adjoining island of Sanday, the flagstones are met with between Spur Ness and Stranquoy, dipping steadily to the west at angles varying from 40 to 50 degrees. Here they are interbedded with red and grey sandstones and conglomeratic bands exposed on the shore to the north of Spur Ness. This strip of flagstones is bounded on the east by a fault which is admirably displayed in Stranquoy Bay. On the east side of the fault the chocolate-coloured sandstones and shales are seen dipping in a south-westerly direction, while to the west of the fault the flags are bent round in the form of an arch. This fault has a downthrow to the east, and by means of it the Eday sandstones are again repeated with an inclination to the west. Hence, as we follow the coast section from Spur Ness to Quoy Ness there is a regular descending series of the sandstones till they merge into the flagstones. Indeed, the succession is merely the counterpart of that already described on both sides of Eday. From this point northwards to the Burness peninsula the flagstones are met with; being repeated at intervals by gentle undulations.

The flagstone series covers the whole of the island of Shapinsay, save the south-eastern portion, where the members of the arenaceous series are thrown in by a small fault between Haco's Ness and Kirkton. It is highly probable that this fault may be the prolongation of the great dislocation which forms the north-west boundary of the arenaceous series on the Mainland. From the character of the strata it may be inferred that their position is not far from the base of the arenaceous series. The sandstones alternate with the flagstones in a manner closely resembling the succession in Eday. An interesting feature connected with these beds is the occurrence of contemporaneous volcanic rocks, pointing to volcanic activity during the deposition of the sedimentary strata. They

occupy the coast-line for about half a mile between Haco's Ness and the Foot. They are conformably overlaid by the flagstones, which are not altered in the least along the line of junction ; thus plainly showing that the lava flow had consolidated prior to the deposition of the overlying beds. This ancient lava flow consists of a dark green diabase which has undergone much alteration. Some of the specimens contain much calcite, filling elongated vesicles indicating the flow of the molten lava. Though this exposure of interbedded volcanic rocks is very limited, it is of considerable importance as being the only relic of volcanic activity in Lower Old Red Sandstone times in the Orkneys.

The strata represented in Rousay and the north-western portion of the Mainland are evidently the southern prolongations of the flaggy series which we have already described as occurring in Westray. Their lithological characters are precisely similar, and in Rousay they form the characteristic terraced-shaped hills. Of special interest are the flagstones which occur in the neighbourhood of the axis of crystalline rocks at Stromness. From these beds Hugh Miller disinterred the fragment of *Asterolepis* so well known through his description in *The Footprints of the Creator*. Various localities in the vicinity of Stromness, since his time, have yielded splendid specimens of fossil fishes, among which may be mentioned Skail Bay and Ramna Geo, north of Yeskenabae, and Breckness Bay, north of Hoy Sound. We have already referred to the band of conglomerate encircling the crystalline rocks, which, however, disappears within a short distance of the gneiss and is rapidly succeeded by the flagstones yielding ichthyolites. It is highly probable that this fringe of conglomerate merely represents a local base and not the true base of the Orcadian flagstone series. On the north coast of Hoy the flagstones which are unconformably overlaid by the Upper Old Red Sandstone, dip to the north and north-west, which would lead one to infer that they occupy a lower position than the fossiliferous beds north of Stromness. A similar local base

is beautifully seen at Dirlot Castle, in Caithness, where a boss of the old crystalline rocks protrudes through a thin layer of conglomerate, which is in turn capped by the flagstones. The true base of the series occurs nearly four miles to the west of Dirlot Castle. Such a phenomenon indicates very plainly that the sea-bottom on which these sedimentary strata were deposited must have been very uneven. Here and there islets projected above the water, which, as the land slowly sank, were eventually buried beneath the accumulating sediment.

By means of gentle undulations the flagstones spread over the country between Stromness and Kirkwall; the foldings of the strata and consequent changes of dip being well seen on the shore between Ireland Bay and Houton Head. In the centre of the Mainland, however, the natural order of succession is completely disturbed by two powerful faults, which everywhere bring the Eday sandstones and marls into conjunction with the flagstone series. A glance at the geological map of Orkney (Plate 2) will show the trend of these great disruptions of the strata. The north-west bounding fault, which has a downthrow to the south-east, is traceable from Orphir Kirk north-eastwards by Scapa to the bay west of Inganess Head. Along this line the effects of the dislocation are admirably seen at various localities; but perhaps one of the most interesting is on the west shore of Scapa Bay. The flagstones in the quarry dip to the west of north at an angle of 9°. On the cliff to the south of the quarry a minor fault throws down the flagstones with a south-east inclination at an angle of 65°; while a few yards farther south the main fault occurs, bringing in the red and yellow sandstones with a north-west inclination. The fault bounding the sandstones on the east side is traceable from a point in Inganess Bay, west of Birston Head, south-westwards to the east shore of the bay of Scapa. From thence it skirts the shore to Howquoy Head near St. Mary's Holm. To the east of this dislocation the flagstones reappear and stretch eastwards to Rerwick Head and Deerness.

In the southern islands, viz., Cava, Fara, Flotta, South Ronaldsay, and Burray, the strata consist of red and yellow sandstones and marls, with occasional zones of flagstones; the whole series passing conformably downwards into the flagstones. In Cava and Fara the beds are inclined to the north-east; in Flotta, to the north; in Burray and the northern part of South Ronaldsay to the north-west. It is evident, therefore, that Scapa Flow forms the centre of a geological basin, towards which the strata dip on almost every side, and round the shores of which the highest members of the Lower Old Red Sandstone of the Orkneys are to be found. A comparison of the Orcadian succession with that in Caithness renders it probable that the former represents the higher subdivisions of the Caithness series. It is important to note the gradual development of the arenaceous type of the Lower Old Red Sandstone as we proceed northwards from the Caithness coast; for when we come to discuss the representatives of this division in Shetland it will be seen that the arenaceous type attains a remarkable development in that region, while the typical flagstones have almost wholly disappeared.

The organic remains embedded in the Orcadian flagstone series comprise ichthyolites, crustaceans, and plants. As yet no fossils have been disinterred from the sandstones and marls which conformably overlie them. The fishes are usually preserved in dark highly bituminous flagstones and shales, and when freshly exhumed have a jet-black enamelled appearance of great beauty. They belong chiefly to the order of the Ganoid fishes, one of whose characteristic features is the presence of scales in the form of bony plates with an enamelled surface. The following genera are represented in Orkney, viz., *Dipterus*, *Diplopterus*, *Coccosteus*, *Asterolepis*, *Pterichthys*, *Osteolepis*, *Cheirolepis*, *Glyptolepis*, *Cheiracanthus*, and *Diplacanthus*.[1] The Kirkwall flagstones have yielded specimens of the crustacean *Estheria membranacea*, while

[1] *Dipterus* was a dipnous fish nearly allied to the recent *Ceratodus*, while the affinities of *Cheiracanthus* and *Diplacanthus* are with the sharks.

from the neighbourhood of Stromness Dr. Woodward has identified a fragment as the basal joint of a limb of *Pterygotus*. The plant-remains include specimens of *Psilophyton princeps*, *Lepidodendron*, and *Lycopodites*.

We must now proceed to refer to the representatives of the Upper Old Red Sandstone which are so grandly developed in Hoy. The physical features as well as the geological structure of Hoy are somewhat different from those which obtain in the other islands. Instead of a low undulating table land, terminating seawards in a bluff cliff, or sloping downwards to a sandy beach, this island forms a prominent table-land trenched by deep narrow valleys which are occasionally flanked by conical hills upwards of 1400 feet high. These narrow valleys have been carved out of a great succession of red and yellow sandstones which cover the greater part of the island, and which are magnificently displayed in the noble cliff facing the Atlantic. Though these beds have hitherto yielded no organic remains, they are classed with the Upper Old Red strata of Caithness and the Moray Firth basin, partly on lithological grounds, and partly on account of the marked unconformity which separates them from the flagstone series. This vast pile of massive sandstones rests on a platform of interbedded volcanic rocks, which were ejected at the surface and regularly intercalated with the sandstones. These igneous rocks consist of amygdaloidal lavas and ashes, which crop out from underneath the sandstones in the north-west of the island. They form a well-marked ledge or terrace-shaped feature skirting the northern slopes of the Hoy and Cuilags Hills, which can be traced northwards to the Kaim of Hoy. In that neighbourhood there are three separate lava flows with stratified volcanic ashes, but as they are followed southwards along the cliff from the Kaim of Hoy they gradually thin out, till at the base of the Old Man only one band of lava occurs. Here the slaggy surface of the lava flow is admirably displayed, the vesicles being filled with various zeolites. From the

general appearances presented by these ancient lavas there can be no doubt that they were ejected from volcanic cones. Fortunately, however, there are still indications of the vents from which the igneous materials were discharged. In the north-east of Hoy, in the strip of low ground occupied by the flagstones between the Kaim of Hoy and Quoy Bay, there are several "necks" filled with volcanic agglomerates representing the old volcanic orifices.

This platform of interbedded volcanic rocks, which forms the base of the Upper Old Red Sandstones, rests unconformably on the flagstone series of Lower Old Red age. The latter occupy the low ground in the north-east of Hoy between the shore and the hill slopes. They are well seen on the sea cliffs between Quoy Bay and the Kaim of Hoy, and also along the base of the grand cliff from the Kaim of Hoy as far as the Old Man. They are inclined at a higher angle than the strata of Upper Old Red age, and hence, as we follow the coast section southwards to the Old Man, the dark lava and overlying sandstones gradually steal across the edges of the flagstones. Nowhere, is the unconformable relation between the upper and lower divisions better displayed, than at the base of the Old Man. The groundwork of that wonderful column is composed of flagstones and shales, and across their denuded edges there stretches the band of amygdaloidal lava which is capped by the red sandstones to a height of 450 feet. It is evident that the Old Man must at one time have formed part of the cliff, as the various layers in the lofty column correspond with those on the shore. His isolation bespeaks the power of the denuding agencies. The sandstones are traversed by innumerable vertical joints, which form lines of weakness in the masonry, and which are ceaselessly assailed by the sea and the ordinary atmospheric agents of waste. By these means huge slices are gradually removed and the sea cliff slowly recedes. Occasionally it happens, as in the case of the Old Man, that portions of the cliff are isolated in the process which for a lapse of time remain as memorials of the

receding cliff, but the same forces which bring about their isolation, will eventually lead to their total destruction.

We may now briefly summarise the sequence of physical changes indicated by the great development of the Old Red Sandstone in the Orkneys. Towards the close of the Silurian period, the marine conditions which prevailed throughout Europe gave place in the north-western area to inland seas or lakes with prominent land barriers, in which the Old Red Sandstone strata were deposited. The suggestion has been made by Professor A. Geikie, that the members of the Lower Old Red Sandstone in the Orkneys were probably laid down in the same basin with the strata of the same age in Shetland, in Caithness, and round the borders of the Moray Firth. To this great sheet of water he has assigned the name of Lake Orcadie. The southern margin of this ancient lake is still well defined by means of the basement conglomerate on the south side of the Moray Firth. The axis of ancient crystalline rocks at Stromness formed an islet which, for a time, projected above the surface of the water; the thin band of conglomerate representing the old shore gravel. The great succession of flagstones points to the deposition of fine silt and mud on the bed of the lake through a long lapse of time. In this fine sediment were entombed the remains of the numerous genera of Ganoid fishes which flourished at that early period. The plants associated with them help us to realise the nature of the vegetation which grew on the old land-surface. At length there was a feeble outburst of volcanic activity, when a small sheet of molten lava was ejected, which is now represented by the diabase in the south-east of Shapinsay. This was succeeded by a marked change in the nature of the sediment, which consisted chiefly of coarse sand with seams of marly clay, while at intervals, pebbles of various metamorphic rocks were commingled with the coarse sediment betokening the proximity of land. These accumulations are now represented by the Eday sandstones and marls, and the beds which encircle Scapa Flow. At the close

of the Lower Old Red Sandstone period, the bottom of the lake was elevated so as to form a land-surface, and the flagstones as well as the arenaceous series were subjected to considerable denudation. We have no means of determining the length of time during which this denudation continued, but this we do know, that when the land-surface was again depressed beneath the sea-level, volcanic action burst forth anew. From the vents in the north-east of Hoy, sheets of lava and showers of ashes were thrown out and distributed over the denuded edges of the flagstones, and this was followed by the deposition of a vast thickness of sandy sediment which now forms the Upper Old Red Sandstones of Hoy.

Only a passing allusion can be made to the dykes of basalt which intersect the Old Red Sandstone strata. They are of frequent occurrence on the west coast of the Mainland between Breck Ness and Skail. There are no very reliable data by means of which the age of these dykes can be fixed. They have been referred, however, with some probability, to the Tertiary period to which the great series of basalt dykes in the midland counties of Scotland belong.

The glacial phenomena of Orkney completely establish a double system of glaciation. There is satisfactory evidence for maintaining that during the primary glaciation, the Orcadian group must have been overridden by an ice-sheet which moved from the North Sea to the Atlantic; but towards the close of the Glacial period when the great *mer de glace* had retreated, local glaciers must have lingered for a time in the valleys of Hoy, and in some of the more elevated parts of the Mainland. Though the flagstones are not very well adapted for preserving the ice markings, still, numerous instances are to be found where a fresh surface is exposed by removing the boulder-clay. On referring to the geological map of Orkney (Plate 2), it will be seen that the general trend of the striæ throughout the islands, during the primary glaciation, varies from W.N.W. to N.N.W. Here and there, where local causes interfered with the general movement, slight

deflections are met with. On the Island of Westray, striated surfaces are beautifully seen on the top of the cliff at Noup Head, and on the hill-slopes west of Pierowall. In Eday, the sandstones have successfully preserved the effects of the ice chisel, of which there are two excellent examples; one on the east slope of Stennie Hill, pointing W. 20°–25° N., and the other in the bay east of Fara's Ness, where a small stream enters the sea. At this point the trend varies from N. 27° W. to W. 38° N. In Kirkwall Bay, a short distance to the east of the pier, beautifully striated flagstones may be seen where the boulder clay has been recently removed by the action of the sea, running from N.N.W. to N. 6° W. Even on the cliff tops of Hoy, striated surfaces have been observed. A careful examination of the numerous striated surfaces led us to the conclusion that the ice during the primary glaciation must have crossed the islands from the North Sea to the Atlantic. Indeed, when we consider the persistent north-westerly trend in connection with the physical features of the group, we cannot resist the conclusion that the ice movement must have originated beyond the limits of the Orkneys. Fortunately, the dispersal of the stones in the boulder clay confirms this conclusion, while the presence of Scotch rocks in that deposit enables us to demonstrate that the ice which crossed this group of islands must have radiated from Scotland.

The boulder clay is distributed mainly round the bays, where it frequently attains a considerable depth, while the inland districts are mostly covered with a thin clayey soil due to the decomposition of the underlying flagstones. It will be sufficient for our present purpose if we describe the general character of the deposit; indicating at the same time one or two localities where it is best developed. It consists of a tough red or yellow clay, packed with smooth and striated stones scattered irregularly through the deposit. The stones are usually striated along the major axis and are mainly composed of the underlying flagstones or sandstones. But in addition to these blocks of local origin, there are others

imbedded in the clay which are foreign to the Orkneys. These consist of pink porphyritic felsite, dark limestone with abundant plant-remains of Calciferous Sandstone age, oolitic limestone, oolitic calcareous breccia, fossil wood (probably oolitic), chalk, and chalk flints. Equally important is the presence of numerous fragments of marine shells which are found in many of the sections. Many of the fragments are smoothed and striated precisely like the stones in the boulder clay, and there can be little doubt that they are due to the same cause in both cases. Various species of foraminifera also occur in the stony clay. One of the best localities in the Orkneys for studying this deposit occurs in Odin Bay, on the east side of Stronsay, where it forms a continuous cliff for nearly half a mile, and varies from twenty to thirty feet in depth. Both the foreign blocks and the shell fragments are plentiful in this section. Other excellent exposures are to be met with along the west coast of Shapinsay (Galt Ness deriving its name from the boulder-clay cliff exposed there), in Fara's Ness Bay on the west side of Eday, and in Kirkwall Bay to the east of the pier. The dispersal of the local stones in the boulder clay indicates an ice movement towards the north-west, inasmuch as blocks of the Eday sandstones have been carried westward to the island of Westray, and fragments of the amygdaloidal lava at Haco's Ness in Shapinsay occur in the sections in the north-west of that island. And so also in Pomona, or the Mainland, the red and yellow sandstones which cross the centre of the island are represented in the *moraine profonde* on the shore between Houton Head and the Loch of Stenness. Apart from this evidence, we are led to the same conclusion by the occurrence of blocks in the boulder clay which must have come from Scotland. The dark grey limestone boulders of Calciferous Sandstone age yielding *Lepidostrobus* were derived in all likelihood, from the county of Fife, as that is the nearest tract to the Orkneys where similar rocks occur *in situ*. Some of the specimens of oolitic calcareous breccia closely resemble parts of the upper oolites on the east coast of Sutherland, and the

specimens of oolitic limestone possibly came from the same locality, while the chalk and chalk-flints resemble some of the secondary rocks of Scotland. It is evident, therefore, that during the primary glaciation, the Orkneys must have been glaciated by Scotch ice moving from the North Sea towards the Atlantic. How the Scotch ice which entered the North Sea was deflected towards the Atlantic will be discussed in chapter xxx., when we have described the glacial phenomena of Shetland.

Traces of local glaciers mainly exist in Hoy. In the valleys draining the conical group of hills, moraines are to be found of great size. A remarkable example occurs in the valley to the east of Hoy Hill, where a moraine mound, nearly half a mile long, and from fifty to sixty feet high, runs across the mouth of the glen. It would seem that the later glacier did not succeed in scooping out the *moraine profonde* belonging to the primary glaciation, as the moraine matter rests on stiff sandy boulder clay. In the hollow below Cuilags Hill concentric heaps extend across the valley indicating pauses in the retreat of the glacier. Again, in the Mainland, the moory ground between Finstown and Maes Howe is dotted all over with conical moraine heaps deposited by glaciers, which moved off the northern slopes of the Orphir Hills.

Erratics do not abound in the Orkneys, but there is one which is worthy of special mention. It occurs in the island of Sanday, and is termed the Savil boulder. Above ground it measures $6\frac{1}{2} \times 6 \times 2\frac{1}{2}$ feet, but its base is buried underneath the surface. It consists of hornblendic gneiss, containing beautiful crystals of striated oligoclase felspar, dark green hornblende, with some mica. Professor Heddle, who has minutely examined this rock, suggests that it may possibly be of Scandinavian origin.

In the Orkneys there is no trace of raised beaches, nor of those widespread sheets of gravel belonging to the Kaim series in Scotland.

A MAP OF THE ORKNEYS

London, Edward Stanford, 55 Charing Cross.

CHAPTER XV.

THE ORKNEYS.

Tipyn o Bob Peth.

"Land of the whirlpool—torrent—foam,
Where oceans meet in maddening shock;
The beetling cliff—the shelving holm—
The dark insidious rock:
Land of the bleak, the treeless moor—
The sterile mountain, sered and riven;
The shapeless cairn, the ruined tower,
Scattered by the bolts of heaven:
The yawning gulf—the treacherous sand—
I love thee still, my native land."

DAVID VEDDER.

LYING between 58° 41′ and 59° 24′ North Latitude, and between 2° 22′ and 4° 25′ West Longitude, the Orkneys are said to comprise some fifty-six islands and holms, or islets. Of these Pomona, or the Mainland, is the largest and principal island, which for descriptive purposes may be divided into two districts, Kirkwall and the East Mainland, and Stromness and the West Mainland. With the East Mainland may be combined the thriving island of Shapinsay and the smaller isle of Copinsay. All the islands lying to the south of the Mainland are known as the South Isles, of which Burray, South Ronaldsay, Hoy and Walls, Flotta, and Graemsay are the

principal ones. Lying off the eastern and northern sides of the Western Mainland are Gairsay, Veira or Wyre, Egilsay, and Rousay, which, for distinction's sake, may be termed the Western Isles. All to the north of the Westray and Stronsay Firths are known as the North Isles, and comprise Stronsay, Sanday, North Ronaldsay, Eday, Westray, and Papa Westray. Although Copinsay, South Ronaldsay, Deerness, and the southern end of Stronsay present some fair cliffs to meet the waves of the German Ocean, all the finest coast scenery is to be found on the western coasts. Hoy is the only island to which the term mountainous can be applied; and even there the highest altitude, that of the Ward Hill, is not more than 1,564 feet in height. There is a wild moorland district between Kirkwall and the Loch of Stenness, of which the Ward Hill of Orphir, 880 feet, is the highest point; and the island of Rousay, with its three hills, Blotchinfield, Knitchenfield, and Kierfea, has a certain wild beauty of its own, which impels patriotic natives at times to call it the Orcadian Highlands. No other portions of the islands can be dignified with any other appellation than hilly, and some of the North Isles are very flat. Apart from the really grand scenery of Hoy the Orkneys have, however, a charm of their own, in the wonderfully brilliant colour effects, which alternate light and shade produce, and which seem intensified at times in the weird twilight of a northern summer. The fierce tideways which sweep through the sounds and firths have probably something to do with the wonderful varying tints you sometimes notice in the colour of that sea, that is so rarely at rest around the storm-swept Orcades.

Sweeping down from the north-west, the tidal wave, the strength of which is comparatively slight a short distance from the coast, increases in velocity, as it forces its way through the islands, attaining a rapidity in many places of from six to seven knots an hour, and in the Pentland Firth at the Great Lother Skerry, off the southern end of South Ronaldsay, rushing at the rate of ten, and being perceptibly higher by one or two feet on the stream side. With such tide-

ways the slightest inequality in the bottom produces a ripple on the surface, increasing in places to the dangerous whirlpools called *rösts* or roosts, which have in the case of the Pentland Firth so long given it a bad name amongst mariners. What these *rösts* are, especially when a flood spring is met dead on end by a gale from the opposite quarter, only those who have seen them or similar tidal-races can realise.

Of the Swelkie off the north-western corner of Stroma, in which one of King Hakon's ships was lost on his return from Largs, a curious legend is narrated.[1] A certain King Fródi possessed a magical quern or hand-mill called "Grotti," which had been found in Denmark, and was the largest quern ever known. Grotti, which ground gold or peace for King Fródi as he willed, was stolen by a sea king called Mýsing, who set it to grind white salt for his ships. Whether Mýsing, like many another purloiner of magic-working implements, had only learned the spell to set it going and did not know how to stop it, is not stated. Anyhow, his ships became so full of salt that they sank, and Grotti with them. Hence the Swelkie. As the water falls through the eye of the quern, the sea roars, and the quern goes on grinding the salt, which gives its saltness to the ocean.

In August, 1858,[2] three fishermen named Hercus, whilst saith fishing, were sucked into the Bore of Papa, as a dangerous roost to the north of Papa Westray is called, and drowned, and probably many instances could be cited of similar accidents, though, owing to the Orcadians being compelled to study the run and set of the tides, not so many as might be expected. Some few years back when the Channel Fleet were in the north, they attempted to pass to the westward through Westray Firth, in the teeth of a strong spring flood, but all the Queen's horse-power and all the Queen's men could not do it, and they had to turn tail.

The Orcadians have a weather proverb that expresses a good deal in a few words. "When he blaws and she wets, it makes

[1] *Ork. Sag., note*, p. 107. [2] *Maidment Collections.*

a dirty firth." Captain F. W. L. Thomas,[1] R.N., from whose survey the present chart of the island was compiled, thus describes Orcadian gales :—

"In the terrific gales which usually occur four or five times in every year, all distinction between air and water is lost, the nearest objects are obscured by spray, and everything seems enveloped in a thick smoke; upon the open coast the sea rises at once, and striking upon the rocky shores, rises in foam for several hundred feet, and spreads over the whole country. The sea, however, is not so heavy in the violent gales of short continuance as when an ordinary gale has been blowing for many days; the whole force of the Atlantic is then beating against the Orcadian shores; rocks of many tons in weight are lifted from their beds, and the roar of the surge may be heard for twenty miles; the breakers rise to the height of sixty feet, and on the North Shoal, which lies eight miles N.W. of Costa Head, the broken sea is visible even at Skail and Birsay." In most years, however, both the Orkneys and Shetland are, during the summer and early autumn months, more troubled with fogs than gales. Some few years back the *St. Magnus*, owing to fog, was sixty hours between Lerwick and Kirkwall, a passage she usually makes in eight to nine hours. *À propos* of fogs, a good story is told of the late Captain Parrot of the *Prince Consort*. In a dense fog he had run his vessel against Noss Head, just north of Wick Bay; luckily with comparatively slight damage. Some short time after observing a steerage passenger, at one of his ports of call, coming on board with a lot of furniture, he asked, in his usual stentorian tone, was he going to start a second-hand furniture shop? "Na, na Captain," was the reply, "I am just taking them south to pad Noss Head 'gin the next time you come by." Skipper subsided. In both groups too the few thunder-storms they are visited with occur in the winter months. Owing, probably, to the influence of the Gulf Stream, a much more equable temperature is maintained

[1] *Tides of the Orkneys.*

all through the year than is the case in Scotland or England, and, though anything like extreme heat is rarely felt in summer, the intense piercing cold, that cuts to the very marrow on the east coast of Scotland, is likewise unknown. Mr. Scott, of the Meteorological Office, has pointed out to the writer that the special characteristic of the Orcadian climate is the limited range of its temperature throughout the year, only amounting to 14°·5; in which respect it resembles the south-west of Ireland and the Scilly Isles, where the range is respectively 14°·5 at Valentia, and 15°·5 at the Scilly Isles, though in both of these latter stations the average yearly temperature is five or six degrees higher. Mr. Scott has also called the writer's attention to the somewhat remarkable fact that, in both the Orkneys and Shetland, the coldest month in the year is March, instead of January, as in other parts of the United Kingdom. In this respect, the Orkneys and Shetland are affected by the temperature of the sea, which washes their shores, and which reaches its lowest point in March. Nothing shows the comparative mildness of the Orcadian climate better than the hedges of fuchsias, that are to be found in many gardens, and its antiseptic nature was noticed by Shirreff, who[1] wrote, that turnips, which have been partly bitten by rabbits, skin over, as it were, in the Orkneys, whilst in any other part of Britain they would at once rot. He also referred to the well-known mummies of Osmundwall and Stroma, as proving the same thing. Neither cattle-plague nor rabies[2] have ever been known in the group. The tables taken from the third volume of the new series of the *Scottish Meteorological Society's Journal*, given at length in Appendix J 1 (p. 610), will enable the reader to form some idea of the climate of the Orkneys and Shetland, so far as temperature and rainfall are concerned.

Up to the passing of the Reform Bill of 1832 the Orkneys had a county member all to themselves, and the royal burgh

[1] Shirreff's *Orkney*, pp. 19, 20.

[2] As to *rabies* see *First Statistical Account*, vol. xv. p. 310.

had a share in another member in conjunction with Wick, Dornoch, Tain, and Dingwall; whilst the poor Shetlanders, though paying their due quota of cess or land-tax, were left utterly unrepresented. Now, the proud Orcadians have to share their county member with their poor cousins in the north; and, whenever there is a redistribution of seats, Lerwick will probably be added to the list of Northern Burghs. In former days there does not seem to have been such a run on the Scottish Parliament as there now is to be elected a member of "the most comfortable club in London," and in 1628 we find[1] the gentry of Orkney pleading that they were "bot meane gentilmen and fermoraris," and none of them rich enough to be able to serve. Even if financing, company-floating, and guinea-pigging were not invented, both the British Solomon and his unlucky son of pious memory were not supposed to be above jobs, and there were monopolies, though probably the fattest of these were provided in England. At an election in 1836 the conveyance of the polling books, from Orkney alone, is said to have cost £1,400, and in those steamerless days canvassing the storm-swept Orcades and the wilds of Ultima Thule must at times have been the reverse of pleasant; though, by the way, the seat was long considered the private property of the Dundas family. Even at the present day, people who have tried, say canvassing the Isles, especially when the equinoctials are on, is apt to be more exciting than pleasant. Now the Orcadians look down on the Shetlanders, but, ever since the days of Summerdale, they have positively hated the Caithness people. Their feelings may be imagined therefore, when one sheriff-depute was considered an ample supply of appellate wisdom, not only for their own isles and Shetland, but also for the hated Caithness. Amongst other good men who have been sheriff-deputes of Orkney and Zetland, are conspicuous, rollicking, racy Lord Neaves, to spend a night with whom was said to be a treat far beyond any afforded by the *Noctes Ambrosianæ*,—and *Bon*

[1] *Acts and Statutes of the Lawting*, p. 57.

Gaultier Aytoun. Neaves was hardly "the man for Galway" in one sense, however he may have been fitted in others, at least, if we may judge from his *Sheriff's Life at Sea*, one verse of which, says:—

"So the Sheriff here must needs resign,
For his inside 's fairly gone, boys:
And he calls for a glass of brandy-wine,
And to bed with his gaiters on, boys. (*bis.*)
Lying here,
Dying there
Drearily, wearily,
Groaningly, moaningly,
Prostrate laid by fate's decrees
Seems the Sheriff now at sea, my boys."

The man who wrote *The Massacre of the Macpherson* was more at home in the far north; a keen angler, several lochs are said to have been favourite haunts of his, especially loon-frequented Punds Water, with its shores strewn with pink boulders, a liking that speaks volumes for his artistic sympathies to any one who knows the loch. In addition to the *Muckle Shirra*, who, like Jove from Olympus, steps down

"On the Ultima Thulian world,"

each group has a *Peerie Shirra* of its own, whose life is so easy-going and monotonous amongst the blameless Norsemen, that, it is believed, they both would welcome a rising of the Scandinavian sympathisers by way of variety.

On the abolition of episcopacy, the Orkneys formed one Presbytery in the Synod of Caithness, but, in 1725, they were divided by the General Assembly into the three Presbyteries that now exist, of Kirkwall, Cairston, and the North Isles, which together form the Synod of Orkney. In 1861 the population for the whole group was 32,395, whilst by the census of 1881 it was 32,037, showing a falling off of 358 in the twenty years.[1] If, however, the total population shows a

[1] See Appendix K, p. 612.

slight decline in the twenty years, the rental of the islands has during the same period risen from £44,214 14*s.* in 1861, to £79,539 13*s.* 3*d.* in 1881, giving the enormous increase of £35,324 19*s.* 3*d.* Of the landed proprietors, except amongst the *peerie* lairds of Harray, the representatives of the old Norse families have, with the exception of Dr. Baikie, of Tankerness, become extinct in the direct male line. Mr. Heddle, of Melsetter, through his grandmother, represents the Moodies of Breck Ness, who are said to have been descended from Harald Maddad's son. There are plenty of Moodies, however, still to the fore, out of the isles, at the Cape and in Canada. Mr. Balfour, of Balfour and Trenabie, is said to represent Queen Mary's Master of the Horse through a collateral line. Mr. Traill, of Holland, in Papa Westray, is the head of all the Orcadian and Caithness Traills, the original forebear of whom came, like so many others of the founders of Orcadian families, from Fife, in the train of the Stewarts. Bishop Graham is represented by Mr. Sutherland Graeme, of Graemeshall, and Mr. Graham Watt, of Breck Ness and Skail, though through the female line in each case. Earl Patrick, according to Burke,[1] left an only child, Mary, who married Stewart, of Graemsay, and whose only daughter, Mary, married Andrew Honeyman, Bishop of Orkney, whose great-great-grandson, William Honeyman, titular Lord Armadale, as one of the lords of session, was created a baronet in 1804, and was the grandfather of the late well-known commercial lawyer and judge, Sir George Honyman. The present head of the family is the Reverend Sir William Macdonald Honyman, of Coton Hall, Salop, who, however, owns no property in the Orkneys. According to the *Fasti*, vol. v. p. 459, Lord Armadale was descended from Robert Honeyman, son of the bishop by his *first* marriage with Eupham, daughter of a Mr. Cunningham, minister of Ferry-port-on-Craig; though the *Fasti* goes on to say that there was another son, Robert, by the marriage with Mary Stewart, which last son inherited Graemsay.

[1] See Burke's *Peerage* under "Honyman."

Mrs. M. E. Bruce,[1] again, says Earl Patrick died without male issue, but left a daughter who married the first Bruce of Sumburgh in Shetland. Bishop Mackenzie is represented by the Rev. J. H. Pollexfen, of Cairston.

If, amongst the Commissioners of Supply, the representatives of the old Norse families are almost entirely absent, amongst the Harray lairds and the voters for burgh and county a large number of the old Norse names still survive. Many of the Harray lairds, it is said, like the statesmen of Westmoreland and Cumberland, hold the same lands their ancestors did centuries back. And, though the old Odal succession has long given way to the ordinary rule of inheritance common over the whole kingdom, except where gavelkind or other special tenures survive, they still hold their lands by prescriptive right, and depend in no way on charter or deed as the root of title. Harray was the last stronghold of the old Norse tongue in the islands, where it is said to have survived as late as 1757.[2] Although the Norse patronymics are still to be found in considerable numbers throughout the population, and the names of places[3] remain almost unchanged from the days of the old Jarls, the influx of Scottish settlers from time to time has, to a considerably greater degree than in Shetland, influenced both the dialect and the very appearance of the people. The Orcadian dialect is harsher and more Doric, if the phrase may be used, than that of the northern group, which grates far less on English ears, and Scott,[4] during the short time he spent in the two groups, was struck by the difference in appearance between the Shetlanders and the Orcadians, saying in one place, "the Fair Isle inhabitants are a good-looking race, more like Zetlanders than Orkney men." The very gait of the two populations differs, the

[1] *Bruces and Cummings*, p. 337. [2] Barry's *Orkney*, p. 230.

[3] Those interested in the old Norse place-names of the Orkneys and Shetland should read the two papers (both in English) by the late Professor Munch on the subject, in the *Mémoires de la Société Royale des Antiquaires du Nord* (vols. 1844-49, 1850-60).

[4] *Scott's Life*, vol. iii. p. 176.

Orcadians, fine, powerful men as many of them are, walking with the deliberate, plodding step, common to all agricultural districts, whilst the Shetlanders swing along with the elastic, springing stride of a race that would as soon walk barefoot as not, and, if they must protect their feet with some sort of covering, prefer the soft, easy feel of *rivlins*, to the rigid, unyielding boot of so-called civilisation. Each district in the islands has its own *Tee-name*, or nickname. Tradition says, that many of these names date from the building of the cathedral, and were given from the provisions the several detachments brought with them. Thus the Papa Westray folk are known as *Dundies* (poor cod), the Westray people as *Auks* (the Common Guillemot), and the inhabitants of Walls as *Lyres* (Manx Shearwater). That many of these names are of respectable antiquity is shown by Jo Ben, who wrote in 1529, saying of the Walls folk, "Wais, Pomonienses vocant Incolas" (the Lyars of Wais). Some of the names, however, seem to have altered since his day, as of the Harray people, who are now known as *Crabs*, he states, "Hara alia parochia, ubi ignavissimi fuci sunt, ideoque dicuntur" (the Sheep of Harray). Sheep is nowadays applied to the inhabitants of Shapinsay. A list of these *tee-names* is given in Appendix L.

A complete Fauna Orcadensis has yet to be written. Low's, considering his time and opportunities, was very good, but is far from complete, and wrong in many instances. The *Historia Naturalis Orcadensis*, compiled by the late Dr. Baikie, the African explorer, and the late Mr. Robert Heddle, a brother of the well-known Professor of Chemistry at St. Andrew's, only reached the first volume, comprising the mammalia and birds up to that date (1848) observed in or around the islands. Of the ichthyology and other branches very little has as yet, if at all, appeared in a collected book form, except by Low. Only some of the more special points relating to the fauna on the islands can be dwelt on here, and the reader, who wishes fuller (so far as it can be got) informa-

tion, is referred to the pages of Baikie and Heddle, from which the writer has compiled the greater part of the following notes.

That deer existed, in prehistoric times, in the Orkneys is clear from the immense number of antlers that have, from time time, been found amongst the animal remains in the brochs, eirde houses, and scattered everywhere here and there in the peat throughout the islands; but that they had become extinct by the Norse times is almost certain from there being no mention of them in the islands in the *Saga*, though we read of Jarls Rögnvald and Harald going over to Caithness to hunt the red and the reindeer. The late Mr. Heddle of Melsetter introduced red-deer some years back into Hoy, but, as they could not be kept out of the cultivated ground and were constantly swimming off to other islands, the present proprietor has had to shoot them down. One stag in particular is said to have swum down as far as Skail, and after spending a fortnight or so in the old hunting-grounds of the Jarls, thence called *Birgishérarð*, now Birsay, took soil again for Hoy. He is also said to have once landed on Flotta and so frightened the inhabitants, that some of them took boat at once for Scapa, and rushed into Kirkwall to announce the arrival on their island of the devil, horns and all.

Reindeer were also tried some years back, but, according to the late Mr. Heddle, died off the first winter from the climate not agreeing with them. Hares we know to have existed in Norse days, as Jarl Harald is said, in one place in the *Saga*,[1] to have been away from home on one of the islands hunting them; and according to Mackaile, either the common or the mountain hares were still to be found in Hoy about the commencement of the seventeenth century. The common hare, after an unsuccessful attempt by Malcolm Laing the historian, was introduced on the Mainland by his brother, the translator of the *Heimskringla*, and the late Mr. Baikie of Tankerness, about 1830, and since then has multiplied amazingly, not

[1] *Ork. Sag.* p. 173.

only on the Mainland but also in Hoy, Shapinsay, Rousay, Eday, and Papa Westray. So quickly did they increase, that Mr. Fortescue of Swanbister started, about 1848, a pack of harriers, by drafts from the Huxwall, Eamont, and Holker, and kept it up for many years, as narrated by "Druid."[1] The mountain, or white hare, was introduced on the isle of Gairsay a few years back, and is said to be doing well there. Ground vermin of the weasel and stoat kind are unknown in Orkney. Rats, however, are abundant, and some years ago, the old black rat (*Mus rattus*) was still to be found in South Ronaldsay, but at the present day it is said to be extinct even there. Baikie and Heddle mention, that the common rat, which had been very numerous in Rousay, suddenly disappeared some twelve years before they wrote, and that they did not think they could have escaped by sea on account of the strong tides. This, however, is not so certain if the statement which follows is correct. A friend of the writer was told last year by a gentleman, that in his youth he was standing with his father on the shores of Shapinsay, when they suddenly became aware of vast bodies of rats moving through the grass to the shore, when they deliberately entered into the String to swim over to the Mainland. Both the common and the field mouse are said to abound, and in May, 1857, 3,410 were killed at Housebay in Stronsay, when the stacks were being threshed out. According to tradition, neither rat nor mouse can exist on the islets of Eynhallow and Damisay, and Baikie and Heddle say they never had been known there. Jo Ben said of North Ronaldsay, "nec ranæ, glires nec bufones hic colunt; et si navis hic adduxerit glires cito pereunt quasi veneno."

The hamster is reported to exist in South Ronaldsay, and with the short-tailed field-mouse, the common shrew and the water-shrew, and the rabbit, comprise, with the exception of the domesticated animals, the more terrestrial of the Orcadian mammals. The otter is very common; several were killed

[1] Dixon's *Field and Fern*, p. 34.

within the last year in Kirkwall itself, having come up into the Peerie Sea.

A walrus was killed in Eday in 1825, another seen in Hoy Sound in 1827, and Professor Heddle [1] informed Mr. Harvie Brown that he had seen one, accompanied by a cub, on the coast of Walls in 1849 or 1850. Seals, as might be expected from the nature of the seaboard, are fairly plentiful around the Orkneys, and are said to be on the increase again, having probably got over their original dread of the steamboats, that are nowadays so constantly churning up the waters of the various sounds and friths. Low [2] speaks of a murrain having attacked the seals four years before he wrote, and says they came ashore in quantities on the coasts of the Orkneys and Caithness, very much swelled though nothing but skin and bone, and that the Orcadians of his day used every year to make trips to Suli Skerry for the purpose of clubbing the seals there. This skerry, and the stack close to it, on which Soland geese breed, though lying off Cape Wrath, and some forty miles or so from Hoy Sound, are part of the county of Orkney, and belong to Mr. Heddle of Melsetter. According to Baikie and Heddle, the *Phoca Barbata*, great bearded seal, or *Haaf-Fish* as the Shetlanders term it, is a constant inhabitant of the Orkneys; and they speak of the grey seal, *Halichœrus Griseus*, or *Gryphus*, as if rare. Southwell [3] quotes Dr. Brown as saying, "The grey seal has no doubt been frequently confounded with other species, particularly *Phoca Barbata* and *Phoca Grœnlandica*. Such has been undoubtedly the case, and a specimen in the British Museum, long regarded as *Phoca Barbata*, has been referred to this species. There is, I believe, no sufficient evidence that *Phoca Barbata* has ever occurred on the British coast." That the grey seal must be fairly abundant in the Orkneys the writer had ocular evidence in May 1881, when, for upwards of an hour, in company with Dr.

[1] Southwell's *Seals and Whales of British Seas*, p. 35.
[2] Low's *Fauna*, p. 17.
[3] Southwell's *Seals and Whales of British Seas*, p. 28.

Traill, he watched a herd of some eight or more, within less than forty yards, on Seals Skerry, North Ronaldsay. Seal remains from the broch of Burrian in that island have been identified by Professor Turner as those of *Halichærus Griseus*, or *Gryphus*, and the head of a seal shot at Seals Skerry was pronounced by Sir Walter Elliot, a skilled comparative anatomist, as that of the grey seal. According to Baikie and Heddle, specimens of *Phoca Hispida*, the rough seal, have been obtained in the islands, also one of the Greenland seal, the cranium of which had been figured by Sir Everard Home. They also state that specimens of the crested seal had been killed at Rousay and Papa Westray. The Cetacea are largely represented in Orcadian seas, from the true whales down to the porpoise. Baikie and Heddle say that *Balœna Mysticetus*, or the Greenland whale, is occasionally seen around the islands, and that specimens, generally diseased, have been driven ashore at times. According to Southwell,[1] this is probably a mistake for *Balœna Biscayensis*, a shorter and more active animal than the other, and one which is always infested with barnacles, from which the Greenland whale is free. Specimens of the High-Finned Cachalot, *Physeter Tursio;* of the Great-Headed Cachalot, or Spermaceti Whale, *Physeter Microps*; of the Sharp-Lipped Whale, *Balœnoptera Boops*, and of the Toothless Whale, *Aodon Dalei*, have, according to Baikie and Heddle, been obtained in the islands. The Finner, as it is always called in the north, or the Round-Lipped Whale, *Balœnoptera Musculus*, is the most common of the larger *cetacea* amongst the Orkneys. Very large whales have been from time to time reported in the press as being driven on shore, but owing, probably, to there being no one capable of identifying to what species they belong, it is rarely stated what kind of whale they were. Thus in 1858[2] a whale seventy-five feet long was found dead off Shapinsay and sold for £20. Occasionally some curious incidents occur; thus somewhere about 1860[3] a *finner*,

[1] Southwell's *Seals and Whales*, p. 61 *et seq.*

[2] *Maidment Collections.* [3] *Ibidem.*

got stranded amongst the Pentland Skerries, and, as the spot it was aground on was not convenient for flinching, the would-be flinchers proceeded to tow it off, when the whale, who had been playing possum, immediately gave them fin-bail. An almost identical case occurred at Longhope on the 24th of August 1881, when a whale, said to have been about sixty feet in length, got ashore at the head of the bay on Salt Ness close under Melsetter. The whale was supposed to have been slain, and a "fit-each" driven to the hilt in its forehead. A rope was then made fast to the tail, and they proceeded to tow it off, when, after cutting across the bay once or twice, it went away at a good eight knots an hour out of the sound. As there was a danger of the boat being towed under they had to cut, and master whale went away with the "fit-each" still planted in him. Another, and this time successful, attempt to capture a Ca'ing Whale or Bottle Nose, of which species more hereafter, was made at Herston, in Widewall Bay, South Ronaldsay, early last December. Mr. Linklater, the innkeeper there, observing a bottle-nose aground under his house, to make sure of it, cut with a knife a large hole it its head, in which he fixed the fluke of an anchor, made fast to the shore by an iron chain; and as the whale seemed likely in its flurries to break away, he let go another anchor in its blow-hole. The papers were full some years back of the fight between threshers and swordfish *versus* whale, witnessed by the Marquis of Lorne from one of the Allan steamers on his road home. A similar incident was, in September, 1860, witnessed by Gavin Mowat [1] and his crew, when fishing some six miles east of the Noup Head of Westray. The whale, one of the kind locally called *herring hogs*, on being attacked by the swordfish, which struck "its lethal weapon into the whale's body just behind the large fin," leaped six feet out of the water. The thresher kept striking the whale on both sides in the middle.

The *Delphinidæ* are very common in Orcadian waters, though probably not to so great an extent as on the Shetland coast.

[1] *Maidment Collections.*

The Common Porpoise, *Delphinus Phocæna*, may often be seen turning over like a London Arab doing a catharine wheel; and the Grampus, or Killer, *Delphinus Orea*, the most ferocious of all *cetacea*, is not uncommon, and is dreaded by the fishermen. If the grampus of the Atlantic is at all like *Killer* of the western coasts of North America the fishermen have some reason to dread them. Scammon[1] speaks of the *Pacific Killer*, —N.B., this is not a *goak*—attacking the largest *baleen* whales in packs of three or four, and of their having actually taken a large whale, which had been slain, from its captors. He also says that one has been known to swallow four porpoises running; that another was killed that, although it was only 16 feet in length, had thirteen porpoises and fourteen seals inside it. Heavens, what a swallow! The White-Sided Dolphin, *Delphinus Acutus*, is, according to the late Dr. Duguid,[2] often seen, but rarely secured, though twenty were landed at Kirkwall on 21st August, 1858.

The Cetacean of the Orkneys and Shetland, however, *par excellence*, is the Ca'ing Whale, the *Delphinus Deductor* of Scoresby, and the Grind Whale of the Färoes. The name "ca'ing" is applied from the driving or herding process used in its capture, and is the same word as "kaing," which is applied in Shetland to driving the sheep into the crâ for rovin or marking. The name *Delphinus Deductor*, the best of all the technical names applied to these marine sheep, is given from the habit of the herd to follow the old bull as sheep do a bell wether. Large numbers have been killed at a *grind*, as a whale-hunt is termed in the Färoes. In 1861, sixty, from eighteen to twenty feet in length, were slain at Sourin, in Rousay, which realised £260. Seven hundred escaped in Pierowall Bay in 1865, and three hundred were captured in Linga Sound, Stronsay, a few years back. They, if possible, always run up wind, and, if only the leader is once ashore, the rest follow as a matter of course.

[1] Scammon's *Mammalia, &c.*, p. 91.
[2] Southwell's *Seals, &c.*, p. 125.

An acquaintance of the writer was "in at the death" of 430 ca'ing whales in Thorshaven Harbour on September the 7th, 1879, and wrote a very graphic description of the whole grind, which appeared in *The Field* of December 20th the same year. Southwell remarks that these Cetaceans are easily killed with a rifle bullet in the throat. An instance in proof of this occurred in Linga Sound, Stronsay, in May, 1881, when Mr. Sinclair, of Ariegarth, shot one from a boat; another was shot on the 18th of February, 1879, by Mr. Heddle, of Lerwick, whilst strolling, with his rifle, round the Ness of Sound, when, after being shot, the whale was good enough to run itself ashore, which saved retrieving.

If the list of Orcadian Mammalia, excluding the Seals, the Walruses, and the Cetaceans, is a very restricted one, the ornithology of the islands is very varied, embracing according to Dr. Clouston no less than 236 species. All the *Falconidæ* included by Macgillivray in his *Rapacious Birds of Britain*, with the exception of the Rough-Legged Buzzard, the Bee Hawk, and the Orange-legged Falcon, have been killed or observed in the islands. The Golden Eagle was at one time by no means uncommon. Wallace tells a story of one John Hay who, as a child, was carried away by one of these birds. Both the Golden Eagle and the White-Tailed Sea-Eagle, thanks to the egg-collecting mania, no longer breed in the Orkneys. Fifty years ago the Erne, as the White-tailed Eagle is called in the Orkneys and Shetland, bred on the Red Head of Eday, Costa Head in Birsay—White Breast, Dwarfie Hamars, the Old Man, Berry Head, and Braebrough in Hoy; and in South Ronaldsay. The Golden Eagle appears to have bred only at the Sneug, some other rock to the west of it, the Meadow of the Kaim, and the Dwarfie Hamars, in Hoy. How numerous the eagles must have been in the Orkneys in former times is shown by the numerous references to them in the Old Country Acts.

Mr. Forbes, formerly parochial schoolmaster at St. Margaret's Hope, and who is still alive, supplied Macgillivray with a good

many of his data and facts concerning the eagles in the Orkneys. Amongst other incidents, he mentioned[1] that a hawk (probably a Goshawk), had suddenly launched out from the Black Craig near Stromness, and struck an eagle, when both birds fell in the sea and were picked up by some people who were fishing in a boat close by. A clergyman[2] in Hoy saw an eagle flying away with a young grunter four weeks old. Sucking[3] pig seems to have been a special weakness of master Erne, as one flying over Harray with a hen in its talons, dropped the hen to make a grab at one of a litter of pigs it espied. The sow, however, beat off the Erne, which after all had to fly home empty-clawed, as the hen in the meantime had escaped into the house. At that time (before 1836), pig-styes were made on the hills in a conical beehive form of turf, with a hole on the top. A pig[4] had by some means been left to die from hunger in one of these styes, when an eagle flying overhead, espying the carcass, immediately went for it, and gorged himself to such an extent that he was caught red-clawed.

Of the other *Falconidæ*, Baikie and Heddle mention the Peregrine, the Merlin, the Sparrow Hawk, and the Hen Harrier as common, especially the three last named. According to Low,[5] Copinsay supplied, in his day, the King's Falconer with Peregrines for which he paid five shillings a nest. In the Register of the Privy Council for Scotland, vol. ii. p. 611, is an entry of the 15th of May, 1577, which shows that the royal falconer was looked upon at that day, as *the Dog-Tax Man* was a few years back in Foula. It runs "Anent Halkis," and after reciting that His Majesty's Falconer had been evil handled in Orkney and Shetland, it was ordered that no one in those isles should reserve the hawks, but provide entertainment for and show every assistance to the King's Falconer.

[1] Macgillivray's *Rapacious Birds of Britain*, pp. 72, 73.
[2] *Ibidem*, p. 73.
[3] *Ibidem*.
[4] *Ibidem*, p. 74.
[5] Low's *Tour*, p. 45.

Of the *Strigidæ;* the Eagle Owl, *Bubo Maximus*, the Long-eared Owl, *Otus Vulgaris*, the Short-eared Owl, *Otus Brachyotus*, the Barn Owl, *Strix Flammea*, the Tawny Owl, *Ulula Stridula*, the Snowy Owl, *Syrnia Nyctea*, and the Little Owl, *Noctua Passerina*, have all, it is said, been seen in Orkney. The short-eared owl is the commonest, the eagle owl, white or barn owl, and the tawny owl, were all, when Baikie and Heddle wrote, supposed to breed in the islands, but were far from common. The others have only been noticed as rare visitors.

Of the *Corvidæ;* in former years, only the Raven and Royston Crow were at all numerous; and the Rook, when Baikie and Heddle wrote, was only an occasional visitor. Within the last few years the rooks, having been evicted in Caithness, have started three large colonies in Orkney, at Muddisdale, in the gardens in Kirkwall, and at Tankerness Hall. To such an extent did they swarm in Kirkwall last year, that they became a perfect nuisance, because of their everlasting cawing and their dropping propensities. Jackdaws though not numerous are said to be on the increase. The Orcadian bird, however, is the Starling, which simply swarms, occasionally taking possession of pigeon cots to the exclusion of the lawful owners. The number said to have been killed in a pigeon-house at Holland, in Papa Westray, at one time is something almost fabulous. Several Rose-coloured Pastors, *Pastor Roseus*, have from time to time, been seen in the islands. The improvement in agriculture, the number of small plantations that are springing up here and there, and the increased care bestowed upon the gardens have not only modified the habits of many species, but have also increased the number of many species formerly only of rare occurrence. Of the *Merulidæ;* the Common Thrush is the most numerous; the Blackbird is said to be much more common than it was; the Fieldfare a regular winter visitant in large numbers; the Redwing chiefly in autumn; the Ring-Ouzel and Missel Thrush very rare. Of the *Silviadæ;* the

Golden-Crested Regulus numerous in winter; the Robin Redbreast not very numerous. The Wheatears fairly numerous in summer; Hedge Accentor or Hedge Sparrow, Redstart, Black Redstart, Stonechat, Black-Cap, Willow Warbler, and Lesser Petty Chaps occasional, or very rare. Of the *Paridæ;* only one specimen of the Blue Tit has been observed. Of the *Motacillidæ;* the Pied Wagtail numerous; the Grey Wagtail and the Yellow Wagtail rare. Of the *Anthidæ;* Rock Pipit abundant; Meadow Pipit common; Tree Pipit occasional. Of the *Alaudidæ;* only the Skylark, which is very numerous. Of the *Emberizidæ;* the Common Bunting and the Snow Bunting very plentiful, though the latter bird only in winter; the Black-headed Bunting and Yellow Bunting rare. Of the *Fringillidæ;* House Sparrow, Lesser Redpole, and Mountain Linnet very common all the year round; Chaffinch, Green Finch, and Common Linnet autumn and winter visitants. The Mountain Finch, Baikie and Heddle thought might be a frequent winter visitor though it had only once been noted when they wrote; Common Crossbills occasionally frequent in winter; Bullfinch, only one specimen had been obtained. Of the *Picidæ;* the Green Woodpecker, the Great Spotted Woodpecker, the Lesser Spotted Woodpecker and Wryneck have all been observed but very rare. Of the *Certhiadæ;* the Common Wren is common; Common Creeper occasional; and of the beautiful Hoopoe several specimens have been obtained. Of the *Cuculidæ;* only the Cuckoo, and only apparently in certain localities. Of the *Meropidæ;* several specimens of the beautiful Roller have been got. Of the *Hirundinidæ;* the Common Swallow, the House Martin, and the Sand Martin regular visitors but apparently confined to particular localities; the Common Swift occasional. Of the *Caprimulgidæ;* a few Nightjars have been obtained. Of the *Columbidæ;* the Rock Pigeon or Blue Rock is very abundant all along the rocky coast-line, and shooting them from a boat as they come like greased lightning out of the caves is a very different thing to

potting them from a trap; the Ring Dove or Wood Pigeon formerly rare now breeds regularly at Muddisdale and in Shapinsay; one Turtle Dove is recorded by Baikie and Heddle to have been seen when they wrote, and one is said to have been since observed. The Red Grouse are the only representatives of the *Tetraonidæ* in Orkney at the present day, and, as they did in former years in Caithness, lie well to dogs in October and November. Grouse disease has never been known in Orkney, and the birds, which are lighter in colour than on the Mainland, are said to weigh more than, or as much as, any grouse in Scotland. Ptarmigan existed in Hoy till about the year 1825, and are said to have been exterminated by the officers engaged on the Trigonometrical Survey. Partridges, which are abundant in Caithness, have been introduced over and over again, from before Low's time down to the present day, but though they sometimes seem to thrive for a time, they always die off in the end. Whether it is the want of hedges and cover generally that prevents their taking to the soil, or whether some subtle climate influence is the obstacle no one seems able to tell. To all outward appearances many of the farms look the perfection of partridge ground. Two Quail are reported to have been killed in Orkney, one in Sanday in 1833, and one at Papdale in 1854, and about 1876 a Great Bustard was shot in Stronsay. Of the *Charadriidæ;* Golden Plover are very abundant in winter, and a few remain to breed, though not in the numbers they do in Shetland. Dotterel Plover, that invaluable bird to the fly-dresser, seems not uncommon at times in the Orkneys, though only one specimen has been obtained in Shetland. The Ringed Plover or *Sand Lark* and the Oyster Catcher or *Sceolder* are very common, the Turnstone is a regular winter visitor, and the Grey Plover and Sanderling are occasionally seen in winter. Of the *Gruidæ;* the Common Heron is very abundant all the year round amongst the Southern Isles, and may be seen at times in very large flocks on the island of Hunda and on the Lochs of

Stenness and Harray; and specimens of the Little Bittern, the White Stork, and the White Spoonbill have been obtained. Of the *Scolopacidæ;* Snipe, formerly very abundant, are said to have been decreasing of late years. Jack snipe are said to be fairly abundant in winter. Woodcock are found chiefly in Rousay and Hoy, though they are spread more sparsely all over the islands. The Curlew or *Whaup*, is common all the year round, the Whimbrel during the breeding season. The Redshank and Dunlin are indigenous. The Common Sandpiper, the Greenshank, the Black-tailed Godwit, and the Purple Sandpiper are more or less rare winter visitors. The Knot, that puzzle to the naturalist as to where it does breed, is occasionally seen in large flocks, and the beautiful Ruff is at times very abundant for so rare a bird. Of the *Rallidæ;* Land Rails, Water Rails, and Water Hens are all more or less numerous throughout the islands. Of the *Lobipedidæ;* the Common Coot breeds in several places, and both the Grey Phalarope and the Red-necked Phalarope, are said to breed in the islands. As might be expected, the Orkneys are rich in water fowl. Of the *Anatidæ;* the Grey Lag Goose, the Bean Goose, the White-fronted Goose, the Bernicle Goose, and the Brent Goose, are all visitors, of which the first and the last two are the most abundant.

The old superstition was that the Bernicle was hatched out of barnacle shells. Mackaile says that the islands abounded with wildfowl, "geise of several sorts, and particularly 'clock' (another name for the Bernicle) geise, which come thither in the end of harvest, and go away immediately before the spring; yet Monteith of Egilshay informed me, that one year they did hatch their eggs in his Holme, which confirmed me in my unbelieving that these geise are generate out of trees." Butler, in *Hudibras*, has a rather muddled reference to the barnacle shell theory,—

> "As barnacles turn soland geese
> In th' islands of the Orcades."

The Hooper, or Whistling Swan, is very common some winters, several were shot in Rousay and other parts during the winter of 1881-82, and a flock remained all the winter through on a small loch in North Ronaldsay, owing their immunity from lead to Dr. Traill forbidding their being disturbed.

Amongst the Ducks; the Shieldrake or Burrow Duck, the Mallard, and the Teal, all breed in the islands, whilst the Pintail and Wigeon are common in winter, and the Common Shoveller, the Gadwall, the Garganey, are rare visitors. Of the Scaup Ducks; the Eider or Dunter is common, and breeds in the islands, the three Scoters, the two Scaup Ducks, the Long-tailed Ice Duck, and the Golden Eye are regular winter visitors. Of the Mergansers; the Red-Breasted Merganser remains all the year through, and the Goosander is only seen in the winter. *Colymbidæ;* of the Grebes, the Little Grebe is indigenous, as also the Sclavonian Grebe, whilst the Red-necked Grebe is a winter visitor. Of the Loons; the Red-throated Diver or *Rain-Goose* is common, and breeds; the Great Northern Diver is common, but whether it breeds is uncertain, and the Black-throated Diver not uncommon. Many small tarns or lochs up in the hills in both the Orkneys and Shetland are known as *Loomie Sluns*, from being the breeding-places of the Red-throated Diver. Of the *Alcadæ;* the Common Guillemot, the Black Guillemot or *Tystie*, and the Razor Bill breed and remain all the year, the Puffin, or *Tammy Norie*, breeds, but leaves for the winter, and the Little Auk is only seen in the winter. Of the *Pelicanidæ;* the Soland Goose breeds on the Stack near Suli Skerry, and is generally to be seen in the sounds and firths, and both Cormorants are common. *Laridæ;* of the Terns the Common, the Arctic, and the Little Tern are all visitors, and of the Gulls the Small Black-headed or *Larus Ridibundus*, the Kittiwake, the Common or *Larus Canus*, the Lesser Black-backed or *Larus Fuscus*, the Herring or *Larus Argentatus*, and the Great Black-backed or *Larus Marinus*, are all more or less common, and specimens of

the Ivory, Iceland, and Glaucous Gulls have been killed in the islands. Richardson's Skua breeds in Walls and Eday, and, it may be, other places, and does a deal of harm to the young broods of grouse. The Manx Shearwater or *Lyre* breeds in Walls, Westray, and Papa Westray, and the pretty little Mother Carey's Chicken or Stormy Petrel nests in several places.

CHAPTER XVI.

NOTES ON THE FLORA OF THE ORKNEYS.

BY WILLIAM IRVINE FORTESCUE.

THE Flora of the Orkneys, though particularly interesting in several respects, is by no means rich, and offers small attractions to any one save the botanist, being deficient in ferns, and other popular plants.

There are sixteen different species of ferns in the islands, besides varieties, and one or two more reported, and possibly but with one exception, namely, a variety of adder's tongue, none are rare in other parts of Scotland. Among the least common may be mentioned *N. Æmulum*, with its crisp curling fronds and hay-like scent, nestling among rocks and heather, in sheltered nooks by the sea-shore; also *H. Unilaterale* (Filmy fern), in Hoy. *A. Marinum* (Sea spleenwort) is found wherever sea-cliffs or caves suit its taste. It is to be regretted that the fern extermination mania—that is the insane desire to dig up every rare fern as soon as found—is extending to the Orkneys.

The Orkneys, however, can boast of one or two plants as yet found hardly anywhere else in the British Islands. *O. Vulgatum*, var. *Ambiguam*, was for many years known only in the Orkneys, but has lately been discovered in Wales; and *Z. Polycarpa* (Horned pond-weed) was for some time confined to the Loch of Kirbuster, but has recently been found in Ireland. *Carex Fulva*, var. *Sterilis*, (a Sedge) is now only found

in Orphir, though formerly reported from Yorkshire. The only Scotch locality for *Ruppia Spiralis*, is the Loch of Stenness, while a new variety of *Ruppia Rostellata* (var. *nana*) was found, in 1880, in the Oyce, Firth, by Dr. Boswell.

The scarcity of trees in the Orkneys being well known, it is worthy of remark that Birch, Hazel, Mountain Ash, and Quaking Poplar, are found indigenous in several glens in Hoy, while the Poplar, along with Honeysuckle, occurs on the Hobbister cliffs, and several other localities. It is evident that at one time the islands were more or less wooded; at any rate in the more sheltered situations, Hazel-nuts, and remains of trees, being frequently found in the peat.

At present about 385 species of flowering-plants and ferns are known in the Orkneys (not including varieties), which are either indigenous or thoroughly naturalised, and a few more are reported but require confirmation. Several species common in Scotland and extending to the Orkneys, are extremely scarce, occurring, perhaps, in only one or two localities.

As a complete "Florula Orcadensis" would not be particularly interesting to the majority of readers, in the following list only the rarer British plants will be mentioned; and to avoid error, only those plants will be given which have been verified by Dr. J. T. Boswell, the editor of the third edition of *English Botany*, who has thoroughly investigated the flora of the islands:—

Thalictrum Alpinum	*Hills of Hoy; Orphir; Evie; Rousay.*
Draba Incana	*Hoy Hill.*
Silene Acaulis	*Hoy Hill; Fitty Hill; Westray.*
Spergularia Marginata . . .	*Wauk Mill Bay, Orphir.*
Dryas Octopetala	*Hoy Hill.*
Circæa Alpina	*Orphir; Hoy; Evie.*
Saxifraga Oppositifolia . . .	*Hoy Hill.*
Myriophyllum Spicatum . .	*Bridge of Brogar.*
Ligusticum Scoticum	*Sea cliffs.*

Galium Sylvestre	*Hoy Hill.*
Saussurea Alpina	*Hoy Hill.*
Hieracium Anglicum	*Hoy Hill; Scapa.*
„ Iricum	*Ditto; ditto; and Pegal, Walls.*
„ Strictum	*Hobbister; Pegal Burn.*
Lobelia Dortmanna	*Walls; Rousay.*
Jasione Montana	*Eday; North Ronaldsay.*
Vaccinium Uliginosum . . .	*Walls; Hoy Hill.*
Arctostaphylos Alpina . . .	*Summits of hills, Hoy; Walls; Rousay.*
„ Uva Ursi . .	*Hoy.*
Loiseleuria Procumbens . .	*Hoy Hill.*
Pyrola Rotundifolia	*Rousay.*
Stachys Ambigua	*Cultivated fields.*
Ajuga Pyramidalis	*Hoy; and Orphir.*
Mertensia Maritima	*Sandy shores, Scapa; South Ronaldsay.*
Primula Officinalis	*Hoy; and Evie only.*
Primula Scotica	*Stromness; Orphir; Sanday; Rousay; Westray; Shapinsay; Walls, &c.*
„ „ var. Acaulis .	*Stones of Stenness.*
Oxyria Reneformis	*Hoy.*
Salix Phylicifolia	*Sides of streams and lochs.*
„ Nigricans	*Ditto, but scarce.*
Salix ambigua	*Grassy banks, with S. Repens.*
Habenaria Viridis	*Mainland; Rousay.*
Juniperus Nana	*Hoy.*
Sparganium Affine	*Hoy; Mainland.*
Potamogeton Nitens	*Loch of Stenness.*
„ Pectinatus . .	*Ditto; and Loch of Kirbuster.*
„ Filiformis . .	*Bridge of Brogar.*
Zannichellia Polycarpa . . .	*Loch of Kirbuster.*
Ruppia Spiralis	*Loch of Stenness.*

Ruppia Rostellata	*Orphir.*
„ „ var. Nana .	*Oyce Firth.*
Scilla Verna	*Grassy banks by streams, and by the sea-shore.*
Blysmus Rufus	*Wauk Mill Bay, Orphir.*
Carex Fulva, var. Sterilis . .	*Swanbister; Naversdale.*
Triticum Acutum	*Scapa; Hoxa links; &c.*
Elymus Arenarius	*Hoxa links; Holm; Scapa; Hoy.*
Aspidium Lonchitis	*Hoy.*
Ophioglossum Vulgatum, var. Ambiguam	*Orphir; Calf of Flotta; Rysa Little; Hunda; &c.*
Lycopodium Annotinum . .	*Hoy Hill.*

CHAPTER XVII.

THE ORKNEYS.—KIRKWALL AND THE EAST MAINLAND.

" Then, from his seat, with lofty air,
Rose Harold, bard of brave St. Clair;
St. Clair, who, feasting high at Home,
Had with that lord to battle come.
Harold was born where restless seas
Howl round the storm-swept Orcades;
Where erst St. Clairs bore princely sway
O'er isle and islet, strait and bay;—
Still nods their palace to its fall,
Thy pride and sorrow, fair Kirkwall!—
Thence oft he mark'd fierce Pentland rave,
As if grim Odin rode her wave;
And watch'd, the whilst, with visage pale,
And throbbing heart, the struggling sail;
For all of wonderful and wild
Had rapture for the lonely child.

" And much of wild and wonderful
In these rude isles might fancy cull;
For thither came, in times afar,
Stern Lochlin's sons of roving war;
The Norsemen, train'd to spoil and blood,
Skill'd to prepare the raven's food;
Kings of the main their leaders brave,
Their barks the dragons of the wave.

> And there, in many a stormy vale,
> The Scald had told his wondrous tale;
> And many a Runic column high
> Had witnessed grim idolatry."
>
> *Lay of the Last Minstrel*, Canto VI.

THERE are three routes by which the traveller from the modern Babylon can reach the Orkneys, and *Saga* in hand wander over the ground rich in the memories of Sigurd the Stout, the Great Jarl Thorfinn, the Sainted Magnus, Rögnvald the Rhymer, Swein the Viking, and William the Old, first Bishop of the Orkneys.

By the first he can take the train for Liverpool, then embark on one of Messrs. Langlands' steamers, and, after calling on his way at Oban, and Stornoway, over which latter place hangs the glamour of Sheila the Artless, the child of nature, reach Stromness, having spent two nights and the better part of three days on the voyage.

By the second he can, during the summer months, leaving London by the Scotch night-mail for Thurso, reach Kirkwall shortly after midnight on the following day.

The sail from Scrabster, the harbour of Thurso, to Scapa, in anything like fine weather, and in the weird twilight of a June or July night, is a very beautiful one, but the railway journey is nearly twenty-four hours in length.

The third, and most comfortable one of the three in anything like decent weather, is by rail to Leith or Aberdeen, and thence by the steamers which, from the 1st of May to the 1st of October, convey the mails three times a week from Aberdeen to Shetland. The Monday's boat, after leaving Aberdeen, proceeds to Stromness, thence to Scalloway, and from that place once a fortnight or weekly up the west side of Shetland. This trip, for those who can only afford the time to run up to Shetland and back, is much the best of the three, as it enables them to see all, or nearly all, of the finest coast scenery of both the Orkneys and Shetland.

The Wednesday's boat from Aberdeen proceeds direct to

Kirkwall, thence to Lerwick. The Friday's steamer, on her way to Lerwick, calls at Wick as well as at Kirkwall.

Leaving Leith early in the morning, you are in the Orkneys, either at Stromness or Kirkwall, the next morning, and in Scalloway or Lerwick the following evening, or afternoon it may be, under favourable conditions. Here it may be as well to suggest, to the intending traveller to the Orkneys and Shetland, the advisableness of taking good warm underclothing and a good thick ulster or pea-jacket for steamer and boat work, as northern sea breezes, if bracing, are occasionally very keen, even in the height of summer, especially after sundown. This suggestion may seem absurd, but the writer has seen many tourists shivering in thin serge suits and overcoats, that might be all very well on a dusty day driving to Epsom, but which as a protection against cold were a farce.

Without impressing you with that weird, northern region sort of feeling, that Lerwick somehow seems to leave upon the minds of most visitors to it for the first time—the more so if they should arrive there when a midsummer night, which is no night, only a subdued day, intensifies the charm in a way that cannot be described, only be felt—the view of Kirkwall as you round Thieves' Holm, and steer down the bay for the grand old cathedral on a bright summer or autumn morning, when sunlight and shadow are alternately rippling over the purple coloured slopes of Wideford Hill, is one that only the most hypercritical of travellers would attempt to decry.

But, before landing, it may be as well to glance at the civic history of the royal burgh or city as, strictly speaking, Kirkwall is entitled to be called. By its first charter,[1] granted by James III. on the 31st of March, 1486, Kirkwall was created a royal burgh with a right of holding courts, and full power of pit and gallows, of infangthief and outfangthief, with two weekly markets on Tuesday and Friday, and with three annual fairs each of three days in length, the first commencing on Palm Sunday, the second, called the Lambmas Fair, on the 1st day

[1] *Maidment Collections.*

of August, and the third, called St. Martin's Fair, on the 11th of November.

Not only were all market, customs, shore, and anchorage dues granted to the Corporation, but strange to say,

"As also, all and haill the kirk called St. Magnus Kirk, and other kirks, &c."

"And all and sundry prebendaries, teinds, and other rights yrto belonging, and particularly all and haill the prebendary of St. John, and all and sundry lands, houses, farms, teind and teind sheaves thereof, with full power to the said Provost, Baillies, and Council of the said burgh and their successors, to intromit, uplift, and receive the same duties of the said lands, and to sell and raise the same in all tyme coming, and that for to be always employed and bestowed upon repairing and upholding the said kirk called St. Magnus Kirk: and farder to call an able and qualified man to be schoolmaster of our said school in our said burgh," &c.

Amongst the long list of lands granted to the Corporation appears Thieves' Holm, "which was of old the place where all the malefactors and thieves were execute." The charter of James III. was confirmed by another granted by his grandson James V., which bears date the 8th of February, 1536. Both charters, however, if they ever were acted upon, appear to have become nullities some time during the sway of Earls Robert and Patrick, as we find Bishop Law[1] on the 30th July, 1612, choosing four of the inhabitants to act as bailies. During the Commonwealth the inhabitants seem to have got some sort of charter from Cromwell; and on the Restoration, by a *novodamus*[2] dated the 15th of May, 1661, their old charters were confirmed, the rights of the bishopric, which had been included in the first charter being, however, expressly excepted. Nevertheless, owing to the disputes between the inhabitants and the Morton family, an act was passed on the 11th of June, 1662, by which the inhabitants were forbidden

[1] *Acts and Statutes of the Lawting*, p 21.

[2] Peterkin's *Rentals*, Appendix pp. 42, 43.

to exercise any of the powers belonging to a royal burgh, till the process between them and Lord Morton was decided. After the grants to the Morton family had been quashed in the year 1669, a new ratification [1] of the charters was made by an act of Parliament, passed the 22nd of August, 1670, from which, however, as from the *novodamus*, all rights belonging to the bishopric were expressly exempted. At the present day the only remnant of the Corporation property granted by the charter of James III. is Wideford Hill, and of the three annual fairs only the Lammas one survives.

The town of Kirkwall may be described as consisting of one long street, at the foot of a hill, running from N.N.E. to S.S.W., out of which several short streets and lanes branch off. To the southward of the harbour is an *oyse*, as lagoons are termed in the Orkneys, separated from the sea by an ayre, or shingle beach, which has been formed in bygone ages by the erosive action of the sea, under the influence of the gales, which from the N. to N.E. cause a nasty sea in Kirkwall Bay. This oyse, generally called "the Peerie Sea," into which the tide pours like a mill race, was in ancient days the harbour of Kirkwall. On landing from the steamer, you pass up Bridge Street, which communicates with the northern end of the long street before mentioned. On your left-hand side, as you walk up Bridge Street, you come to the Kirkwall Hotel, formerly the townhouse of the Traills of Woodwick, having an open court in front. A little higher up, on the same side of the street, you pass Poorhouse Close, or Lane, at the end of which is to be found the church of St. Ola, erected by Bishop Reid somewhere between 1540 and 1558. The original church, from which Kirkwall took its name, in all probability occupied the same site, and was erected, Anderson conjectures,[2] by Rögnvald, Brusi's son, to the memory of his foster father, King Olaf the Holy, who perished in 1030 at the battle of Stikelstad. King

[1] Peterkin's *Rentals*, Appendix. pp. 44 and 45.

[2] *Ork. Sag.* Introduction, p. lxxxix.

Olaf, who by the way must not be confounded with his predecessor and namesake, Olaf Tryggvi's son, who imposed Christianity on Sigurd the Stout in the bay of Osmundwall in the year 995, is thus described by Baring Gould:[1]—"If he was diligent in observance of the fasts of the Church, he was unscrupulous in passing the bounds of temperance on all other days. He rigidly observed the sanctity of the Sunday, but his moral life was far from pure. His successor, Magnus, was not his son by his Queen Astrid. If he was ferociously cruel, he was severely just. He inherited all his pagan ancestors' vices, but they were united to a chivalrous, zealous enthusiasm for the Christian faith. A saint he can only be termed by stretching that appellation to its extremest limits." In 1014 he sailed into the Thames and assisted Ethelred the Unready for a couple of years against the Danes. He threw down London Bridge by a very clever expedient and thus enabled Ethelred to ascend the throne. This exploit was thus sung by one of the scalds:—

"London Bridge is broken down,—
Gold is won, and bright renown,
Shields resounding,
War-horns sounding,
Hildur shouting in the din!
Arrows singing,
Mail-coats ringing—
Odin makes our Olaf win!"

The original church was burnt down, according to Jo Ben, in a raid made by a marauding party of Englishmen, probably the one under the leadership of one John Elder *Miles*. The raiders were afterwards defeated, on the 13th August, 1502, by the Orcadians under one Edward Sinclair, and in attempting to escape to their vessels many were drowned, amongst them Elder. After that, Jo Ben says, the site was used as the burial-place for malefactors. That Bishop Reid rebuilt the church we have not only the authority of Wallace,[2] but also the fact that in

[1] Baring-Gould's *Lives of the Saints*, vol. vii. p. 636.
[2] Wallace's *Orkney*, p. 97.

1855[1] a stone was found, close to the church, having sculptured on it a shield under a mitre, and below the mitre "Robertus . . ." The church consisted of a parallelogram 35 ft. by 18 ft. inside. "The original entrance is on the S., 17 ft. from the exterior W. angle. It is 3 ft. 5 ins. wide, with a semicircular head, and continuous mouldings of a hollow ornamented with four leaved flowers and a filleted roll, like many of the mouldings in the Cathedral, except as to the flowers." None of the original windows remain. "Probably there was a step at 10 ft. or 11 ft. from the E. end, and perhaps a screen. A few feet E. of the entrance inside was a stoup or piscina." When the church was planned in 1855 a couple of ambries still remained, thus described by Dryden: "In the N. wall near the E. angle remains an ambry 1 ft. $4\frac{3}{4}$ ins. wide, 2 ft. 1 in. high, and 1 ft. $3\frac{1}{2}$ ins. recessed. The head is an ogee arch under a hood moulding, and it is flanked by buttresses with finials. The bottom of this ambry is 5 ft. 1 in. above what appears to have been the original level of the floor. The moulding of this resembles that of the entrance except in having no flowers.

"In the E. wall near the S. angle is a smaller ambry, also ogee headed, and less ornate, the bottom of which is 2 ft. 6 ins. above the floor. The use of the ogee is very rare in Scotland. The only curves of that kind in St. Magnus are in fragments of Bishop Tulloch's tomb."

One, if not both of these ambries, has within the last few years been removed to the Scottish Episcopal Church, also dedicated to St. Ola.

The building has been so knocked about that it is hard to believe that it was ever used as a place of worship. After the Reformation one John Sadlare[2] was appointed Reader in 1561, but that appears to be the last notice of the building as a place of worship.[3] In the last century it is said to have been the

[1] Dryden's *Ruined Churches.* [2] *Fasti*, vol. v. p. 380.

[3] See Appendix M. (pp. 616-619) as to *Characteristics, &c.*, of the early churches in the Orkneys and Shetland.

poorhouse, then it became a carpenter's workshop, and now it is occupied as a dwelling-house.

The one long street before referred to is divided into three portions, each known by a different name. The northern part is Albert Street; the central, opposite the cathedral, Broad Street; and the southern Victoria Street. Many of the houses were erected in the last century by the lairds, when they found kelp-making a profitable business, as mansions in which to spend the winter months. The general plan of these houses is three sides of a square with a connecting wall between the gable ends, which made an inclosed court of the open space. The gable ends are almost always surmounted by high-pitched, crow-stepped roofs. Several of the houses, however, date much further back than the eighteenth century.

At the north-western corner of Broad Street stands the Castle Hotel, built on part of the site of the old castle, erected by Henry St. Clair in the latter part of the fourteenth century, and the last relics of which were swept away, when the new approach to the harbour was made in 1865.

A little further on you come to the best specimen of the typical laird's town house, now known as Tankerness House, and belonging to the Baikies of that ilk, though erected probably in 1574 by Archdeacon Fulsie, whose arms and those of his wife are over the gateway.

Close here, opposite that four-storied monstrosity of a shop, utterly out of keeping with the surrounding buildings, which has been recently erected, Captain James Moodie of Melsetter was killed on the 26th of October, 1725.

Moodie,[1] who was a distinguished naval officer, had become obnoxious to Sir James Stewart of Burray and his brother, Alexander Stewart. According to one account[2] the Stewarts, when shooting on the Melsetter estates, had been deprived of their firearms by the servants of the Moodie family, and, though apologies had been tendered, had never forgiven the insult.

[1] See Nisbet's *Heraldry*, vol ii., Appendix, p. 24.

[2] Vedder's *Poems and Sketches*, p. 311.

According to another version, Alexander Stewart, having been too marked in his attentions to Mrs. Moodie, had been forbidden the house by her husband, and having been caught at Melsetter afterwards by Moodie was by his directions flogged on the bare breech with a piece of tang or sea-weed. For this degrading treatment Alexander Stewart is said to have in vain demanded satisfaction from Moodie, who, however, refused to go out, perhaps thinking his character for courage stood sufficiently high for him to do so.

At last, stung to madness by the schoolboy's discipline he had been forced to submit to, Alexander Stewart determined to have his revenge. How he took it is described in a draft letter from the sheriff depute to the magistrates of Kirkwall, discovered, some few years ago, amongst the county papers.[2]

The sheriff, Robert Honeyman,[3] the sheriff-clerk, or, as he was then termed, the steward-clerk, and Captain Moodie were on their way to hold a Justice of Peace Court, when Sir James Stewart of Burray and his brother, Alexander, accompanied by their servants came "out of the said Baillie ffea his gate." Alexander then proceeded to thrash Moodie with a stick. A general *mêlée* seems to have ensued, in the course of which Oliver Irving, Alexander's servant, fired two pistol-shots. One of them mortally wounded Moodie, "the oy^r lighted on my third son, Peter, cutt the Rim of his Belly," and finally lodged in the arm of Moodie's servant. As Captain Moodie[4] is said, when shot, to have been between seventy and eighty years of age, can the whole business have been the usual result of uniting May to December? The Stewarts escaped to the Continent, where Alexander died in exile. Sir James returned privately to England in 1729, and through the intercession of James Stewart of Torrance, was on the 12th May, 1731,

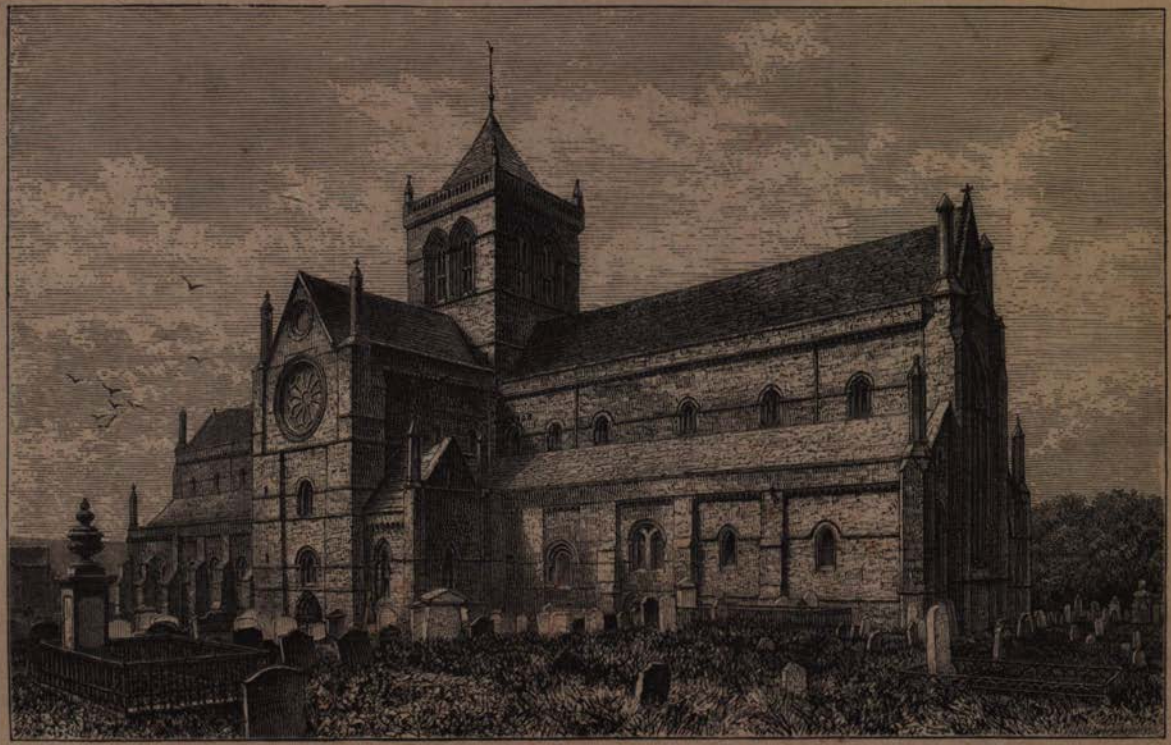
[1] Dennison's *Orcadian Sketch Book*, p. 20.
[2] *Notes and Queries*, January 17, 1863, p. 52.
[3] By the way, he spelt his name *Honeymane*.
[4] *First Stat. Acc.* vol. xvii., p. 324.

pardoned for his share in the affray.[1] Sir James, who in "'45" was aiding the Jacobite cause in secret, was after Culloden captured by a son of Captain Moodie, and conveyed to London, where he died shortly after in Southwark gaol. In order to induce Stewart of Torrance to obtain his pardon in 1729, Sir James gave his bond for £200, which in 1750 became the subject of litigation, to which the then Earl of Galloway was a party. Mrs. Moodie, or, as she was generally called, Lady Melsetter, appears to have been a woman of strong passions, and, if Dennison's story of *The*[2] *Heald-Horn Rumpis* is correct, played *Mrs. Potiphar* to the minister of Evie's *Joseph.*

Up to about the year 1742[3] all that open space opposite the west end of the cathedral and of the north and south churchyards, and at the south-western corner of which stands the town-hall, was portion of the churchyard, which, up to that date, had completely encircled the cathedral. James 16th Earl of Morton had just then obtained the first of the series of tacks of the bishopric estates, which, though nominally in the name of Andrew Ross, his chamberlain, were really granted to himself, and had not as yet received that nice little sum of £7,147 sterling, which was to be paid to him on the abolition of heritable jurisdiction. When therefore the corporation proposed erecting a town-hall, my lord, in consideration of himself and his successors being allowed to use the Great Hall for the purpose of holding courts, not only made a donation of £200 towards the expenses of building, and permitted the corporation to avail themselves of the ruins of the King's Castle, as a quarry from which to get their building materials, but even allowed his precious chamberlain to unroof the Earl's Palace to provide the slates needed. The

[1] The Stewarts of Burray were through the female line descended from Robert Duke of Albany, second son of Robert the Second, and through the direct male line from the Stewarts of Garlies, Lord Galloway's family.

[2] Dennison's *Orcadian Sketch Book*, p. 72. [3] *Maidment Collections.*



The Cathedral Church, dedicated to St. Magnus, from the S.E.

From a photograph by Wilson & Co.

To face page 233.

bill for this last piece of vandalism, which tarred both vendor and purchasers alike, is as follows:—

"ACCOMPT OF SCLATES TAKEN OFF MY LORD OF MORTON'S HOUSE IN KIRKWALL.[1]

1745, *March.* To 3400 Sclate at £8 per thous. is Scots	£27	4
To 103 foot rigging at 3/- per foot ...	15	9
	£42	13

"KIRKWALL, *1st June*, 1745.—Received payment of the above forty-two pounds, thirteen shillings Scots, from Dr. Hugh Sutherland.—ANDW. ROSS."

So for £42 13*s.* Scots = £3 7*s.* 1*d.* sterling this grasping Scots lord and his canny, gripping chamberlain deliberately *stole*, there is no other phrase for it, a portion of the roof of a building, of which they were only tenants. Other houses in the town are said to have been unroofed in a similar fashion. The £200 is said to have been part of a fine imposed by the Justiciary Court of Scotland on Sir James Stewart of Burray for pursuing and firing into a boat in which Lord Morton was crossing Holm Sound. The lower portions of the town-hall, formerly used as a gaol and lock-up, are now utilised as a storehouse for the fire-brigade, but the great hall is still used for corporation purposes. In this room the assemblies were held where cards and dancing were the order of the evening, and where the *great men*, according to Malcolm,[2] came in late in scarlet vests and top-boots, and whence they adjourned to those heavy suppers, where rounds of boiled beef smothered in cabbage, smoked geese, mutton hams, roasts of pork, dishes of dog-fish, and Welsh rabbits, smothered in their own fat were washed down with strong, home-brewed ale, and "etherealised by several large bowls of rum punch." In front of the Cathedral, within the last few years, has been

[1] *Petrie Papers.*

[2] Malcolm's *Tales of Flood and Field, &c.*, pp. 126–136.

re-erected the red freestone cross originally put up by Bishop Graham in 1621. This cross must originally have stood in the centre of the old market-place, wherever that was, and close to it the stocks or jougs must have been placed, as the following sentence will show:—

"Kirkwall the 22 day of Sept. 1678. The qlk day as to the said Mart. Corner ane pyking theife shoe is decerned to stand in ye Joggs ane hor. space and thereaft. to be scourged, about the mercat cross—the lockman is ordained to give hir Twelve lashes and put hir af ye town. And shoe enactes herselfe under paine of death if ever found pycking or stealling fourtie penny worth."

The market cross is the place where the football is thrown up on New Year's Day at one o'clock, when the annual game between "Up the gates" and "Down the gates", is played. The Mainland people play up towards the old Scapa road, and the North Isles folk down towards the harbour. According to all accounts a scrimmage in front of goal under Rugby rules is not a circumstance to the rough and tumble fight that ensues. Last New Year's Day, in a squash, some players are reported to have walked along the heads and shoulders of those engaged, and a wall in one place was brought down, so great was the pressure. According to Fea[1] football was the great game in the last century amongst the lower orders, whilst the upper classes amused themselves with golf, now quite obsolete in the islands, and occasionally did a little cocking and dog-fighting. Fea added, as became a patriotic islander, that both Orcadian game-cocks and bull-dogs were quite equal to English ones. And now let us enter one of the two remaining of the original cathedrals Scotland still possesses.

[1] Fea's *Considerations*, Part I., p. 20.

CHAPTER XVIII.

THE ORKNEYS.—KIRKWALL AND THE EAST MAINLAND—(*continued*).

The Cathedral Church dedicated to St. Magnus.

"It was raised by the superstition of the dark ages on the same model with those so often met with in other parts of the kingdom."—BARRY.

THIS is a cruciform building, consisting of nave and nave aisles; north and south transepts, each having a small chapel on its eastern side; choir and choir aisles; and of a central tower surmounted, at the present day, by a dwarf spire.

On entering the nave you are at once struck by the great *apparent* size of the building, due to its great height as compared with its other dimensions. Neale[1] gives a series of measurements not only of Kirkwall, but also of several of the English cathedrals, which will better enable the reader to realise how small St. Magnus really is, imposing as is the effect it produces on the beholders.

	Total internal length.	Length of Choir.	Length of Nave.	Height to Vaulting.
Chester	350	100	175	73
Rochester	310	160	150	55
Kirkwall	217·6 in.	86	131·6 in.	71
Bath	210	75	135	79 78
Oxford	154	80	74	41·6 in. 37·6 in.

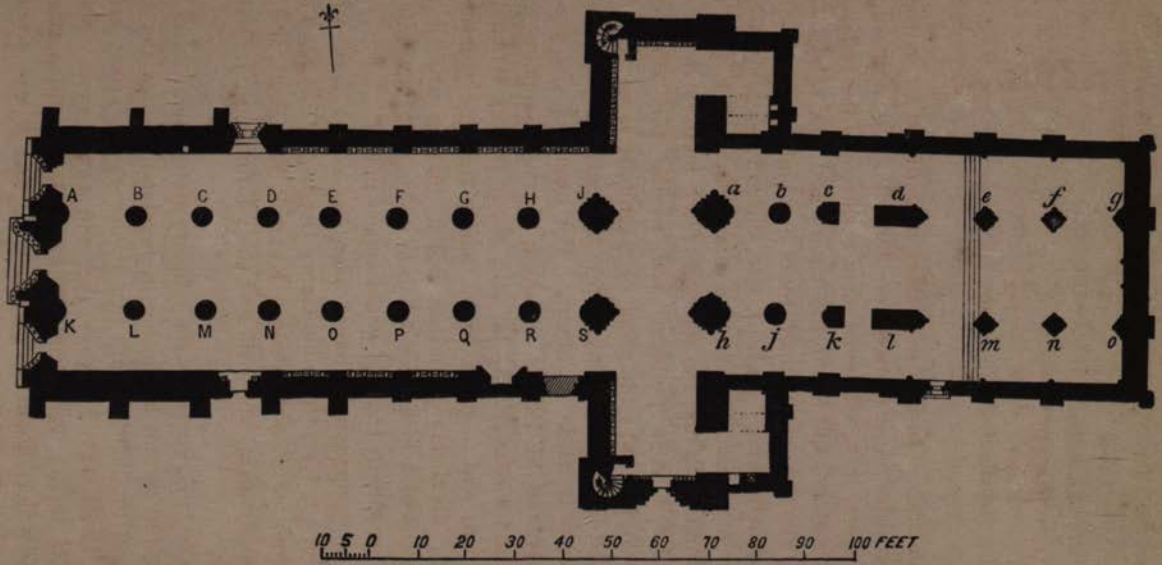
[1] Neale's *Ecclesiological Notes*, p. 93.

	Length of Transepts.	Breadth of Nave.	Breadth of Nave and Aisles.
Chester ...	180	—	74
Rochester ...	123 / 95	32	68
Kirkwall ...	89·6 in.	16	47
Bath	122	—	72
Oxford ...	102	—	54

Neale adds, "In fact, everything is sacrificed to narrowness; and the aisles are, in consequence, left without western windows. Then, again, there are seven piers, exclusive of the responds, in the nave alone, and five in the choir; and this subdivision of length, like the use of small stones in a building, gives a great impression of size. Perhaps, also, the extreme severity of the interior may contribute to the same effect. But, after all, I cannot but think that the solution of the mystery lies deeper: and that it is a problem well worthy the attention of ecclesiologists—why the effect of magnitude is so remarkably conveyed by some buildings, while as remarkably the contrary impression is made by others. For example, Cologne, and Salisbury, and St. Peter's at Rome, always disappoint at first sight; and whatever may be said about perfect symmetry of proportion, and a grand whole, surely the true greatness of Christian architecture consists, not in making what is really stupendous look insignificant, but in making the most of size, which, unskilfully treated, would appear mean."

The accompanying ground plan (copied by leave of the publishers) is taken from Sir Henry Dryden's *Description of the Cathedral and Bishop's Palace;* Kirkwall, Wm. Pease and Son; London, Simpkin, Marshall, and Co.; Edinburgh, J. Menzies and Co.

Dryden, who considers the ordinary architectural terms used in England as not applicable in Scotland, divides the architecture of the building into five styles: 1137—1160; 1160—1200; 1200—1250; 1250—1350, and 1450—1500. Of the last style there is very little. The historical tradition, adopted by most writers about the building, is, that it was originally



Ground Plan of the Cathedral Church dedicated to St. Magnus.

To face page 236.

planned by Kol, Jarl Rögnvald's father; that Bishop Stewart (1486—1511) erected that portion of the choir and choir-aisles lying to the east of the centres of pillars *d* and *l;* and that Bishop Reid added one bay to the west, and erected the south transept door. As Dryden remarks, scarcity of money and difficulty in obtaining skilled labour probably caused slow progress; and slow progress meant change from time to time of architects, who had to make their own designs fit in as best they could with those of their predecessors. He, however, is of opinion, that tradition, in this case, is utterly wrong, or nearly so, and that, from the architectural evidence afforded by the building itself, it is utterly impossible Bishop Stewart can have had anything to do with the erection of the new portion of the choir, or that Bishop Reid can be credited with the erection of the three western doorways, or of the one in the south transept. He is, however, of opinion that Bishop Reid may have *lengthened* the nave and *removed* the door-frames from their old position in the original west front to the places they now occupy. If Dryden is right, it can probably never be known to whom we owe either the beautiful east window, or the still more exquisite doorways in the south transept and west front.

For the writer, who is ignorant of the A B C of architecture, to attempt to compile a technical description of so composite a building would not only be presumptuous, but also absurd.

On a few points, however, he has availed himself of the description before referred to, to which he refers the reader anxious for fuller information concerning the cathedral or bishop's palace.

Nave, transepts, and choir have the usual arrangement, consisting of main arcade, gallery, and clear-story. All the arches in the triforium are semicircular; those on which the tower rests are pointed. The most prevalent moulding of the arches is a roll at the angles of the orders, with a hollow outside it. The label is the ornament most often found in

the hoods, then comes the saw tooth, whilst the billet only occurs in the arch leading into the north choir aisle.

The choir, which is used as the parish church, has been rendered hideous by pews, galleries, whitewashed, pinkwashed, or yellow-ochred pillars, and a tawdry deal screen, which shuts off the choir from the nave. Unfortunately, there is little chance of any change for the better, as, according to the Rev. William Spark,[1] "The real source of evil in the case of St. Magnus, as I stated in my last letter, consists in the circumstance of its being used as a place of worship."

The square port-hole windows under the galleries were stopped up in the repairs by the Government, but were again cut out when the church was re-seated.

It will be shown in the historical description, who were mainly responsible for the modern Scoto-Gothic *improvements*. To return, however, to the work of the benighted, superstitious Papists, the east window, which consists of four pointed lights, surmounted by a rose or wheel window, extending over all four lights, is very fine, and, in Dryden's opinion, probably unique. The gems of the building, however, are the doorways in the south transept, and west front, which Dryden considers as probably the finest examples in Britain of the combination of two different coloured stones in patterns, and which he thus describes:—

"The central door-way of the W. end has five orders in its arch, and the other two in the W. end, as well as that in the S. transept, have four orders. All have hoods. The carving is much decayed, but still retains evidence of its former beauty, when the rolls of free foliage and the deeply-sunk mouldings were perfect. On these door-ways the dog-tooth is much used, as well as a zig-zag roll undercut, something like that on the choir arch, *a—h*. The fillet is also used, but not extensively. The caps were of richly-carved foliage, and on the caps of the central door-way are also two nondescript animals. The shafts have all been renewed. Probably at first they were alternately

[1] See letter in the *Scotsman*, August 15, 1881.

yellow and red. Each of these door-ways differed from the others in mouldings, arrangement of shafts," &c.

Standing in the nave, you are free from the sense of oppression, which you feel when in the choir in its present degraded condition, and as light and shade play upon the red sandstone pillars and arches designed by Kol and others, so superstitious as to think beauty of form and colouring was not either thrown away, or wicked in the buildings they dedicated to the service of their Creator, you cannot help conjuring up some of the scenes the old building has witnessed, and realise, to the full, that sense of the continuity of history, which nowhere so deeply impresses the mind as in the old minsters where prayer and praise have been offered up for centuries. On the bases of some of the pillars towards the east end of the nave is still to be seen some sort of fungoid growth of a dark rich green in colour and of a smooth velvety texture. This, which is probably the *Byssus æruginosa* of Linnæus referred to by Hugh Miller,[1] certainly heightens the pictorial effect. As, however, although it had been probably growing for centuries, there was an impression that it might injure the stone, it was scraped off a few years back with a chisel from the pillars nearest the door under, it is said, the superintendence of the gentleman, to whom of late years the custody of the building appears to have been committed by all concerned. Not only was this horribly dangerous fungus removed, but the pillars were freshened up in other parts with the chisel. In the course of this praiseworthy operation the masons' marks, of which Dryden says there are thirty-four varieties visible all over the building, are said to have disappeared. Some people, not imbued with proper respect for modern Scoto-Gothic architecture, interfered, and so the further prosecution of this *improvement* had for a time to be stopped. When standing by pillars G and M, you are struck by their manifest deflection from the perpendicular, caused, Dryden is of opinion, by the new west front having been

[1] Miller's *Cruise of the Betsy, &c.*, p. 397.

built outside the old one, which was afterwards pulled down to enable the old and the new work to be joined. By the way, in the clear-story K—M, the old ladder from which so many unfortunates have taken a leap in the air, at the Lonhead, is preserved. Placed against the sides of the nave aisles are a number of tomb-stones, mostly to people who died in the seventeenth century; no doubt worthy, decent folk in their way, but of no historical note. Against the wall of the north nave aisle is a tablet to the memory of Malcolm Laing, the historian, and between pillars G and H is an elaborate cenotaph, to the memory of Baikie, one of the many victims of the Niger. In the floor of the south transept, on the west side, is a stone with the following inscription round the edge:—"Heir lyis Villiam-Vrving; Sone To. Vmo^n. Villiam. Vrving of Sabay. Being. Schot. out. of. ye. Castel. In His Maiesties. SVS." Inside the inscription, at the top "VV," then a shield with three holly leaves on it, below which is, "Departit ye 20 of Septembor, 1614," and at the bottom a skull and thigh bone. September, 1614, was when the Earl of Caithness and Bishop Law were besieging Robert Stewart. An offshoot of the Urvings, Irvings, or Irvines of Sabay, settled in the Island of Shapinsay some time in the seventeenth century, from which island the father of Washington Irving, the creator of *Rip van Winkle*, *Ichabod Crane*, and so many other quaint and charming characters, emigrated to America in 1768. The Irvines of Sabay were descended from the Irvines of Drum, in Aberdeenshire, one of the very oldest Scottish families. Another tombstone, with the date of 1612, is that of "Godlie And Virtous Isbel Calcri, Spous To Villiam Bannatyn Of Garsay." On the floor of the north chapel is a slab with an incised cross, and over it a chalice and patten. In the vestry is preserved a "mort brod," as they were termed—a wooden board about two feet square, framed, with white Roman letters on a black ground, which formerly hung by a chain between pillars K and L. On the obverse is a figure of Death, draped

with a sand-glass and a spade, and a heart transfixed by two darts. Around the edges, "Wherefore he saith, &c. (Eph. v. 24)." On the reverse, round the edges, "He shall return no more, &c. (Job vii. 10)." In the field, printed diagonally, beginning in one corner:—"Below doth lye, if ye wold TRYE, come upon this brod. The corps of on Robert Nicolsone, whose soul's alive with God,* He being 70 years of age, ended this mortal life, and 50 of that he was married to Jeane davidson, his wife.* Betwixt them 2, 12 children had, whereof 5 left behind. The other 7 with him's in Heaven, whose joy shall never end."

Of the tombs of the Jarls, Earls, and Bishops not a trace now remains *in situ.* A portion of the altar-tomb of the Great Bishop Tulloch was in 1845 standing between pillars *n* and *m*, and is now in the recessed arch in the south nave aisle. A light-grey marble slab was formerly in the choir between pillars *c* and *k*, underneath which in 1840 were found the remains of a young female, on whose breast was an iron pin having a gold head. These, for a long time, were supposed to be the remains of the Maid of Norway, which, as has been shown before,[1] is impossible, as she was buried at Christ Kirk, Bergen. In the west front of pillar *d* were discovered, in the early part of the century, the remains of a skeleton, which some people suppose may be those of St. Magnus.

Hugh Miller[2] was shown an opening in the masonry, though he does not say in what part of the building; "rather more than a man's height from the floor, that marked where a square narrow cell formed in the thickness of the wall, had been laid open a few years before. And in the cell was found, depending from the middle of the roof, a rusty iron chain with a bit of bread attached."

Could they have been taking a "rise" out of the author of the *Old Red Sandstone?* In the room over the south chapel are two figures in stone in low relief in niches about one foot ten inches high each. One represents St. Magnus in loose

[1] *Ante*, p. 56.

[2] Miller's *Cruise of the Betsy, &c.*, p. 399.

robes, tonsured, and bearing a sword; the other St. Olaf in royal robes, crowned, and holding in his right hand a battle-axe. The alms' dishes in the vestry, which are very quaint, are of Dutch work, and made of brass. One has Adam and Eve, the tree, serpent, &c., and the following inscription:—"Had Adam gedaen Gods woort wys soo vaer hy gebleven int paradys. Anno 1636." (Had Adam obeyed God's words, so had we then lived in Paradise.) The other, a trifle smaller, has Adam and Eve and the tree, but no inscription. There are two staircases leading from the south-western and north-western corners of the transepts, and four staircases in the tower itself, one at each angle. The top of the tower is surrounded by a low parapet wall, and at each angle is a pinnacle. A short slated spire springs from the centre of the tower; and from the floor, directly under it, to the top of the weathercock is, Dryden says, 133 feet 4 inches. What was the height or shape of the original steeple we have unfortunately no record.

In the second volume of the cathedral register, quoted by Peterkin,[1] is a full account of its destruction.

The spire was struck by lightning on the 9th of January, 1671, and, not only was the steeple consumed, but the fire burnt down till "thrie loftings" and all the timber work belonging to the bells and *knock-house*, or clock-case, were consumed. The bells were, however, saved by the vigilance and activity of the magistrates and Bishop Honeyman, and the further progress of the fire seems to have been stayed by the expedient of spreading hides, probably wet, underneath. The smallest bell, known as the skellet or fire-bell, was hung, according to the cathedral register, before the 22nd of March following. The other three bells,[2] however, were not hung and rung again before Friday, the 18th of April, 1679. From the same source we also learn, that the "horologe" or clock was put up on the 29th of June, 1683, and that it was not till the 19th of July, 1684, that the vane was put on the top of the steeple. All three large

[1] Peterkin's *Rentals*, Appendix, p. 63.

[2] Thomas Brown's *Note Book*.

bells were given by Bishop Maxwell, and were originally cast, in the year 1528, at the Castle of Edinburgh, by Robert Borthwick, Master Gunner to James V., and have figures of St. Magnus with a sword. The largest or tenor bell was recast at Amsterdam in the year 1682. They have a peculiar order of ringing the bells, which, however, if quaint, is not inharmonious—C, A A A A, C, G G G G, C, A A A A, C, G G G G—and so far as the writer, who knows nothing of campanology or music, can tell, the tone of the bells is very sweet and mellow. The skellet or shrill-toned bell is used for ringing the Curfew at eight o'clock every evening. There is an insane custom, at the time of the annual fair in August, of allowing any Lammas brother and sister, to hammer out discord at will, on payment of a small fee to the kirk officer, a practice enough to drive an invalid half-crazed, so infernal is the din, that is going on all day. The largest or tenor bell, it may be from this practice, is said to be nearly worn through on one side. It is as well, especially for ladies and cripples, to be careful in ascending and descending the tower, as the steps are, in places, very much worn, and, though there are stanchions in many places, there is no hand-rope.

The view from the summit, especially looking northwards, more than repays you for the trouble of climbing up narrow corkscrew staircases, if only the rooks will allow you to enjoy it in peace, but, if a change of weather is impending, the steeple seems to be the central point around which the "clodding," as the tumultuously circling of rooks before dirty weather is termed in Scotland, takes place, and the noise is simply deafening.

CHAPTER XIX.

THE ORKNEYS.—KIRKWALL AND THE EAST MAINLAND —(*continued*).

Historical incidents connected with the Cathedral Church dedicated to Saint Magnus.

"Rattle his bones over the stones,
He's *only* a bishop whom nobody owns."
T. NOEL, *slightly altered.*

BEFORE quitting the sacred precincts let us carry our thoughts back to old Norse times, when men were so superstitious as to endeavour to embody, as it were, in stone, some of the reverential feeling with which they approached religious matters, and then, coming

". . . . . down the ringing grooves of change,"

let us try to recall some of the scenes the old minster has witnessed, and some of the more notable incidents in its history, till we reach the enlightened nineteenth century, when all feelings of reverence for God's House, His Acre, or the remains of the illustrious dead are, as often as not, conspicuous, by their absence, and the highest ideal of a Christian Temple is that of a comfortable barn.

We are told in the *Magnus Helga Saga*[1] that Bishop William exhumed the remains of St. Magnus twenty years after his death and placed them in a shrine at Christ Church, Birsay;

[1] *Ork. Sag. Intro.* p. lxxxix.

and that, soon after this had been done, the saint appeared in a dream to a man in Westray, called Gunni, and commanded him to inform Bishop William that he, the saint, desired his remains to be moved east to Kirkwall. Accordingly, on the 13th of December, 1135, Bishop William, accompanied by a great concourse of people, transported the holy relics to the little village, as it then was, of Kirkwall, "and placed them in a shrine upon the altar of the church which then was there;" and which must have been the original church of St. Olaf. The building of the stone minster, which had been vowed by Jarl Rögnvald, was commenced under the superintendence of his father, Kol, in 1137, or 1138, and probably the choir was sufficiently advanced for the reception of the remains of the saint before the Jarl and Bishop went Jorsalafaring in 1152.

The ceremony would naturally take place on the 13th of April, the anniversary of the murder at Egilsay, and what a sight it must have been.

We can picture to ourselves the gathering outside the old church of St. Olaf. Here we see Sigurd of Westness, the loyal, high-minded gentleman, friend of that unfortunate Jarl Paul, who might *even then* be lingering out his days, bereft of sight by that paragon of the female sex, his sister, Margaret Countess of Athole. Talking to Sigurd is his wife's overbearing nephew, Kolbein Hrúga, who leads by the hand his young son Bjarni, in after years to become the third Orcadian Bishop. Swein, who, for once, has not gone on his *vor-viking*, is conversing with his brother-in-law, the unfrocked priest Thorbiörn, who has been Jarl Harald's foster father and tutor, and who, six years hence, will murder Jarl Rögnvald, it may be with Harald's connivance. Gunni of Westray is narrating the appearance, to himself in his dreams, of the saint to a group of grateful pilgrims from the farthest parts of Shetland, who owe, as they in their devout superstitious ignorance believe, their recovery from paralysis, of sight, of speech, or of hearing, or, it may be, from that dreaded scourge of the northern group, the loathsome leprosy, to the intercession of the murdered Jarl.

A little way off a knot of fishermen, who, when the mighty deep arose and threatened to ingulf their frail barks, appealed to the all-potent Magnus, and reached the strand in safety, are discussing the prospects of the coming haaf season. Suddenly the different groups become silent, as the procession forms up to follow the holy relics. Bishop William, who, although he has already been bishop of the isles for half a century, is looking forward with almost the ardour of youth to visiting Jorsalaheim, and bathing in the sacred waters of the Jordan, stands, crozier in hand, ready to head the procession. Near him are Bishop Jón from Athole and Kol the architect. After them the good-looking, fair-haired Rögnvald, so impressed by the solemnity of the occasion, that, for once, he refrains from rhyming; close to Rögnvald, Harald, a large-framed, saturnine youth of twenty, crafty and scheming like all his race. Now the holy shrine containing the remains of the virgin Jarl issues forth from the little church, borne shoulder high by the tonsured monks of Hellisey, solemnly chanting—

"Magnus ex prosapiâ magnâ procreatus
Actu, vita, moribus, major est probatus;
Prædis vacans juvenis pravorum instinctu,
Ut Paulus convertitur in viæ procinctu,
Saulus ecce Paulus fit, prædo fit Patronus,
Persecutor factus est plebis Pastor bonus.
Vir Sanctus in Comitem, digne sublimatus,
Carmen per continuos domat cruciatus.
Justus, pius, humilis, mitis, et modestus
Ille suis præfuit exemplis honestus;
Magnus inter cæteros gratiâ Divinâ
Fulget plenus, veluti stella matutina.
Vir sanctus ad propria reversus, componit
Cum Hacone perfido, qui fraudem disponit;
Expetit ecclesiam, qua fraude comperta,
Ut pararet hostiam se *Christo* spe certa.
Hostes turbat Comitis mora salutaris,
Hostiâ dum refici expectat Altaris;
Sanctum trahunt, ...[1] templum irrumpentes,

[1] Neale suggests this blank should be filled up with "Ecclesæ," *i.e.* "of Egilsey."

Sacro plenum pabulo extrahunt amentes.
Haconis præsentiæ Magnus præsentatur;
Sitit agni sanguinem lupus fere satur;
Protulit sententiam, ut morti tradatur;
Et lictori traditur, ut hoc exequatur.
Favus stillans frangitur mellis dans dulcorem,
Mala quæque fugiunt cujus per odorem:
Surdi, muti, precibus Magni reparantur;
Claudis datur sanitas, leprosi mundantur.
Ferro vincti Martyris ope relaxantur,
Naufragantes nexibus mortis liberantur.
Mæstis fit lætitia, ægris medicina,
Firma spes periculis, salus in ruinâ."

Hymns from the Aberdeen Breviary, quoted by Neale.

(1158) Six years have passed away, and we see the remains of riming Rögnvald himself being interred, not far from the shrine of his sainted uncle, amidst the sincere grief, probably, of all present, except Jarl Harald, who is inwardly rejoicing at the bloody murder of his illustrious relative, which has left him with almost sovereign power from the *Skaw* of Unst to the southernmost borders of what, in after days, is to become the County of Sutherland.

(1168) Another ten years have gone by, and the earthly pilgrimage of Bishop William, which has long past the three score and ten years of ordinary mortals, has come to an end, and his remains too are laid in the building he had helped to build, there to rest, till, by the almost incredible callousness of all concerned, they were carted away, like those of a dead dog, in the year of grace, 1855.

(1263) Nearly a century has slipped away, since William the Old joined the majority, and his successors, William II., Bjarni the Scald, Jorfreyrr, and Henry I., who is now bishop, have all, in their devout superstitious manner, been adding to and beautifying their cathedral church, which is now complete, or nearly so, as planned by Kol; except that cloisters, which at one time appear to have been contemplated, on the south side of the nave, have not been erected.

Magnus, the third of that name, is now Earl of Orkney, and

has just returned from Norway with his suzerain, King Hákon, whose fleet is lying in Elwick Bay, Shapinsay. Presently King and Jarl accompanied by the steel-clad nobility of Norway, are ferried over the String to Corness, thence to make their way into Kirkwall, there to pay their orisons at the shrines of the sainted Jarls Magnus and Rögnvald, and to hear Bishop Henry, who is to accompany them as chaplain-general, celebrate high mass and invoke the aid of the God of Battles for the success of the expedition.

A few months have passed, and in the short gloomy days of an Orcadian winter we see Hákon, sick, sad, and weary, slowly riding in from Scapa to the bishop's palace. After a few days' rest he rises to hear mass in the bishop's palace, and then betakes himself to the shrine of St. Magnus, in the hope that he who could cleanse the leper will restore him to health. Not even St. Magnus is of any avail, and Hákon is released from all care and anxiety at midnight on Saturday the 13th of December, 1263. On the Sunday, we are told, the people thronged in to see the remains of their monarch, lying in state clad in the richest garments, with a garland round the head.

On the Monday the royal corpse is borne into the cathedral, there to lie in state all that night. What a Rembrandtesque scene it must have been,—the open grave near the shrine of St. Magnus, the bier round which the royal chamberlains stand holding lighted tapers, the nobles fully armed, the monks and priests grouped round the sides and at the altar, all dimly visible by the light of the tapers, and of torches, each held by a steel-clad warrior! Perfect silence reigns, only broken from time to time by the prayers for the dead, or by the solemn chanting of "Dies iræ, dies illa," or some other of those glorious Latin hymns, the sonorous ring of which no translation can give us. On the Tuesday the royal corpse is temporarily interred, to be removed in the following March to Bergen in the very ship in which the ill-fated monarch had sailed south to Largs.

(1540) Nearly three centuries have glided by, and again a royal procession is seen in the streets of the now royal burgh.

James the Fifth, the King of the Commons, is staying with Bishop Maxwell in the buildings on the west side of Victoria Street, which, probably, were used as the episcopal palace, whilst the palace proper was being re-built. From there we can see the royal Gaberlunzie, surrounded by all his royal suite,—conspicuous amongst whom may have been the "minion," Oliver Sinclair, who two years later is to bring humiliation on his native land harder to bear than Flodden, where at least, if defeated, the Scottish Lion was not dishonoured,—proceeding in state to the cathedral. Perhaps the eldest of Eupheme Elphinstone's bastards is with his royal parent, gazing around him with childish wonder on the scenes, he is in after life to become so familiar with. The choir is now complete, but Bishop Reid, who is shortly to succeed Bishop Maxwell, has yet to lengthen the nave.

Not only did Bishop Reid interest himself about the enlargement of his cathedral church, and the erection, or re-building of the episcopal palace; but he also, by a deed dated the 28th of October, 1644, created a regular cathedral foundation, which, up to that time, does not appear to have existed in the case of St. Magnus.[1] This consisted of seven dignitaries, seven prebendaries, thirteen chaplains, a sacristan, and six choristers. The dignitaries were (1) the provost or dean, prebendary of Holy Trinity, and rector of South Ronaldsay and Burra; (2) the archdeacon, chaplain of St. Ola, with the tithes of Birsay and Harray; (3) the precentor, prebendary of Orphir, with the tithes of Stenness; (4) the chancellor, prebendary of St. Mary in Sanday; (5) the treasurer, rector of St. Nicholas in Stronsay; (6) the sub-dean, also the bishop's butler, rector of Hoy and Walls; (7) the sub-chanter, prebendary of St. Colme.

The prebendaries were (1) of St. Cross, in Sanday, who attended to the bells, and saw that the floor was kept clean; (2) of St. Mary, in Evie, who attended to the roof and windows; (3) of St. Magnus, who acted as confessor to the

[1] Neale's *Ecclesiological Notes*, p. 106.

/

households of the chapter; (4) of St. John; (5) of St. Laurence; (6) of St. Catherine; and (7) of St. Duthus. The sacristan was also rector of the parish of St. Columba, in Sanday, now known as Burness parish. Reid's foundation was confirmed by a Bull, under the seal of David, Archbishop of St. Andrew's, Cardinal and Papal Legate, bearing date the 30th of June, 1545.[1] As has been already mentioned, Reid, together with his brother commissioners, George Lesley, Earl of Rothes, Gilbert Kennedy, Earl of Cassillis, Treasurer of Scotland, and father-in-law of Earl Robert, and James, Lord Fleming, Chancellor of Scotland, died at Dieppe, in the latter part of the year 1558, when on their way home from attending the marriage of Mary Stuart to Francis, the Dauphin of France, poisoned, it was supposed, through Guisean treachery. No tradition of their death and burial at Dieppe had survived there in the year 1861, and it was owing to the researches of Francisque Michel, the historian, when preparing for his work, *Les Ecossais en France et les Français en Ecosse*, that a letter of Chatellerault, addressed to the Dean of Dieppe, in which it was stated, that the bishop had been buried in the chapel dedicated to Saint Andrew, and generally known as the Scots Chapel, of the Church of Saint James in that town, was discovered. Dieppe, in the sixteenth century, was the port at which, or from which, all Scottish merchants, trading in France, landed or sailed; and it was therefore in perfect accordance with the spirit of the age that a chapel, dedicated to their national saint, should be set apart in the principal church of the town, at which Scottish mariners and merchants could pray for deliverance from the dangers of the deep, or return their grateful thanks for their escape, not only from the perils of the sea, but also from capture by English privateers. It was not, however, till the 1st day of June, 1870, when the old pavement of Saint Andrew's Chapel was being taken up for the purpose of renewal, that five coffins were discovered placed side by side, each containing an embalmed body in a perfect state of

[1] Peterkin's *Rentals*, Appendix, p. 25.

integrity. There were no ornaments of any sort found in the coffins, and it was solely from the before-mentioned letter, the mode in which the bodies were placed, and the workmanship of the coffins, that archæological experts were led to believe that the five coffins, contained the remains of Bishop Reid, his three brother commissioners, and probably of some distinguished member of their suite. Some time in the spring of 1872 M. L'Abbé Cochet, inspector of historical monuments for the Lower Seine, with the sanction of the Prefect, and the authorisation of the Archbishop of the diocese, placed in St. Andrew's Chapel an ornamental brass tablet, engraved by Lecomte, of Rouen, and bearing the following inscription :—

"A la Memoire
de
ROBERT REID,
Evêque d'Orkney (Orcades),
President du Parlement Ecossais.
Commissaire Député de l'Ecosse
au Mariage de Marie Stuart.
Décédé à Dièppe, en Septembre, 1558,
Inhumé dans la Chappelle St. André,
dite des Ecossais.
Requiescat in pace."

Horribly superstitious, ignorant people, the French! Fancy taking so much trouble about the bones of a dead bishop! Robert Reid was hardly cold in his French grave, before the Reformation storm burst out in full force, and "the rascal multitude" were wrecking the kirks of Perth, utterly destroying the church at Scone, in which the Scottish monarchs were crowned, and in every possible way showing their hatred for anything connected with "the Paip, that pagan full of pride." Luckily, Kirkwall was sufficiently out of the world to escape infection, and to this cause, probably, we owe the fact that St. Magnus's has been spared to us, barbarously as it has been treated, since the superstitious days of Robert Reid. If we are to believe Baring Gould,[1] the relics of the saint were, at the

[1] Baring-Gould's *Lives of the Saints*, vol. iv. p. 213.

time of the Reformation, removed in case of accidents, part to Aix la Chapelle, and part to the shrine of St. Vitus at Prague. Neale,[1] however, says that what are now at Prague were translated there as far back as 1372. If Baring Gould is right, the remains in pillar *d* cannot be those of the saint. That they are so, is, however, compatible with Neale's version. According to some old records, Robert the Bruce ordered, that five pounds sterling should be paid yearly out of the customs of Aberdeen to St. Magnus Kirk. Can any of the relics of the saint have been borne before the Scottish army at Bannockburn, as we know was the case with other relics? We have seen how Adam Bothwell at a distance from his diocese feued away the property of the See, and the clergy on the spot were not slow in following my lord bishop's example. Colville,[2] Parson of Orphir, was even unblushing enough to "sett the teinds grit and small to his wyff and bairnes, with the consent of the Bischope and chapter"; and William Mwdy,[3] who was presented to the parish of Walls and Flotta in 1585, "sett the personage teindis in long takis to Adam Mudie, his son, with the consent of the Bishop, Dean, and Chapter."

All the Orcadian ministers in the latter half of the sixteenth century seem to have considered themselves, not merely life tenants, but owners in almost fee simple, of their benefices, as at the General Assembly held in 1597—"It was reportit that the Ministrie of Orknay had delapidat their benefices be setting of tackis of the rent of the same."[4]

In 1580 the General Assembly declared the office of bishop unlawful, and called upon all those who held it to resign, a recommendation which, as Adam Bothwell was non-resident, and had assigned his temporalities to Lord Robert Stewart, cannot have affected the Orkneys very much; though, at the General Assembly held in 1598 at Dundee, the Ministers[5] of

[1] Neale's *Ecclesiological Notes*, p. 84.
[2] *Fasti*, vol. v. p. 399. [3] *Ibidem*, p. 403.
[4] *Acts of General Assemblies*, 1560-1618, vol. iii. p. 948.
[5] *Fasti*, vol. v. p. 590.

Caithness and the Orkneys voted for the proposition that it was "necessary and expedient for the weale of the kirk that the ministrie as the third estate of the realm in the name of the kirk have a vote in Parliament," in plain English for the restoration of episcopacy. Gilbert Body, minister of Holm Saint Mary, who led the affirmatives, and, by a majority of ten, carried the day, was for so voting styled by an opponent "a drunken Orkney Asse."

Fifty-one years have passed away, since the King of the Commons was present when high mass was being celebrated, with all the pomp of the Romish ritual, in the most northern cathedral in his dominions, and we see one of his many natural children, Robert, Earl of Orkney, being interred with[1] such service as the rampant Calvinism of the day permits.

(1614) Nearly a quarter of a century after his father's death, Earl Patrick, himself a prisoner at Dumbarton, despatches his natural son Robert to stir up a revolt in those northern regions he, Patrick, is never to see again. The insurrection is quelled, and Robert Stewart, thanks to Halcro's treachery, is a prisoner in the hands of the Earl of Caithness, who, to satisfy the spite his family have entertained for everything Orcadian since the bloody rout of Summerdale, is proceeding to demolish the cathedral, till stopped by Bishop Law. Some of the ruder work at the west end is supposed to have been inserted to repair the mischief done by this vandal descendant of the builder of Roslin Chapel.

(1618) Bishop Law has been translated to Glasgow, and is succeeded in the Orcadian See by George Graham, formerly Bishop of Dunblane, and in this, the third year of his Orcadian episcopate, the cathedral register commences,[2] the first entry in which is "anent *scaldis*, *bairdis*, slanderers," &c., who are to "sit in the cockstuillis the space of four houris," &c. In 1620 we find from an entry, that the good people of Kirkwall used the building as a timber-yard, having probably much the same utilitarian feeling about it, as the Wick fish-curer, who, a year

[1] See Appendix N, p. 619. [2] Peterkin's *Rentals*, appendix, p. 41.

or so ago is reported to have said to a companion, on seeing the building for the first time, "Eh, Lowrie, what a . . . . of a kirk; what a store for herring-barrels it would make." A great number of the entries relate, as might be expected, to "the bigging of seats," and the disputes that ensued thereon. One in particular shows the toadyism both of Bishop Graham and the Kirk-Session. James Baikie, of Tankerness, applies in March, 1631, for leave "to big a seate for his wife before his owne seate," in the aisle in which Earl Robert had been buried, and which, in consequence, was known as the Stewarts' Aisle. Bishop and Session assent to the application, if it does not interfere with the service of the church or the administration of the Communion. The seat appears to have been "bigged," and was probably completed before May, when Edward Stewart, of Burgh, applies to the Session, on behalf of his brother, John Stewart, third son of Earl Robert, whom Charles had on the 14th of the previous December created Earl of Carrick, to have all seats in the aisle in question belonging to any persons, who were not members of the Stewart family, removed. My Lord Bishop not being present, the matter is adjourned till he has considered the whole business under its new aspect. The bishop, having taken the question to *avizandum*, is evidently of opinion that it will be as well not to offend his lordship of Carrick, and "the remanent worthie name of Stewart," and accordingly, at a meeting of the Kirk Session held on the 11th of September, he asks Baikie "Why was he not more carefull and foreseeing to prevent the danger in tyme, and not to incur the indignation of such noblemen as the Earl of Carrick and others of the worthie name of Stewart pretending right and title to that yle; for it would come to his Majestie's eares how such persone did sit there and trample upon his hienes' graund-uncle's bellie, being his buriall place, as the said noble Erle had written to my L. Bishop himself in a particular letter." Baikie expressing his willingness to remove the obnoxious seat, on being repaid the expenses he had been put to, is told that, unless

he does so at once, the bishop himself will clear the aisle and make what use he likes of the materials.

Verily Earls Robert and Patrick had established a healthy funk in the Ocadian mind. In the following month (October, 1631) Sir James Stewart, another son of Earl Robert, applies, on behalf of his brother, to have another seat removed, and threatens in case of refusal that it shall be forcibly removed without with your leave or by your leave. The brethren having considered the "inconveniences that may aryse upon the standing of that seate, for *keiping peace, quietness, and good ordour both in kirk and countrie*," order the stumbling-block to be removed "upon Monanday next to cum, be ten hours in the day." In the January following, Edward Stewart, of Brugh, applies for leave "to big a seate for his wife or a friend, with a foot gang before the same to his daughters to sit upon," in an empty place "under the Stewart's loft," and is told that nothing can be done in that aisle without the special consent of the Earl of Carrick "had thairto be writt." Even in 1649, when Lord Morton was the man they all fell down before, we find an entry ordering a seat to be removed out of the Stewarts' aisle.

(1643) My Lord Bishop has some years back renounced "all Episcopal power and jurisdiction, with the whole corruptions thereof," and retired into private life to save his pickings, and we find the Session forbidding any "wyding in the water openlie upon the Sabbath day; and in case men and women, lads and lasses, be found promiscuously wyding together after a lascivious manner, either Sunday or week-day, whether by day or by night, they shall be severallie censured and condignly punished, for terrification of others, by making their public repentance upon *the quhite stean*, and paying 40*s*. *in pios usus, toties quoties*, &c."

(December 17th, 1643) Although a certain Walter Stewart had, as Commissioner from the Presbytery of Orkney, attended that General Assembly at Glasgow, when the ministers of Scotland worried their bishops, much in the same manner that packs of hounds have been known to serve their huntsmen, it

was not till this date, that the Solemn League and Covenant was sworn to and subscribed in Kirkwall. Probably the epidemic had lost some of its virulence on its way to the far north.

Whether under an episcopal or presbyterian form of church government, the members of the Session seem equally to have dearly loved a lord, and, in 1649, we find my Lord Morton applying to the Session for leave to uplift "some stones of marble in the floore of the kirk of Kirkwall, commonly called St. Magnus Kirk," as he thought they would be "very suitable" for the erection of "ane tomb upon the corp of his umquhile father." By all means, say the Session, providing the places from which the marble is taken are filled up with ordinary hewn gravestones. It was, of course, a matter of perfect indifference to them whether the marble stones in question marked the resting-places of jarl or bishop. A live dog was better than a dead lion. Hardly a year or so has passed away, and the complaisant and accommodating ministers have been sent to the right-about by the General Assembly, and the iron heel of the Cromwellian despotism is making itself felt all over the length and breadth of bonny Scotland, and, as they have done elsewhere, so in the far north, his saints are amusing themselves after their fashion. Bishop Tulloch's tomb, according to Principal Gordon,[1] was, for long after the Reformation, made the special place at which money borrowed was used to be repaid, and was generally held in veneration by the Orcadians. Probably this veneration gave an extra zest to Barebones and his friends, when, as Principal Gordon says, they robbed the tomb "as a shred of the whore of Babylon." By the way the *Englishes*, as the Cromwellian troops were called, were, for long enough, nearly as useful as scape-goats in Kirkwall, as the cat is in lodging-houses. Even at the present day, there are good people, who would have you believe, that all the acts of vandalism, committed some few years back, were *done be the Englishes.*

[1] *Arch. Scot.* vol. i. p. 261.

(1664.) The Commonwealth has come to an end; the king enjoys his own again; and another change rounds has taken place amongst the Orcadian clergy. Andrew Honeyman is Bishop designate, but has not yet been consecrated; and Douglas of Spynie for over a year has been engaged, as Factor and Chamberlain to my Lord of Grandison, in stressing the Odallers of Orkney and Shetland, and extirpating, so far as he can, what still remains of Odal tenure. As can well be imagined, he is probably anything but a popular character, and we are therefore not astonished when a street brawl[1] arises between William Mudy, the younger, of Melsetter, George Sinclair of Gyre, and Alexander Douglas, the younger, of Spynie. Sinclair and Douglas are bound over to keep the peace by Patrick Blair of Little Blair, then sheriff, but Mudy refuses to be bound, and on the Saturday, assembling some eighteen or twenty men, armed, like *Billee Taylor*, with swords and pistols, "breake out and ruffled all that day throw the streets," intending, no doubt, to make it lively for Master Douglas if they had caught him. On the Sunday, Mudy and his tail, armed as before, occupy the cathedral, and prevent the entry of Douglas senior and family through the south transept door. My lords of the Privy Council are written to on the matter, but how it all ends does not appear; perhaps Bishop Honeyman, when he appeared in his diocese, acted the peacemaker.

(1669.) A new volume of the cathedral register[2] commences this year, and from a minute of the 27th of October we learn that the Sacrament had only once been administered in the space of twenty-two years. This does not speak well for presbyter or bishop. In the *Fasti* we are told that Bishop Honeyman assisted at the Sacrament on the 23rd of August, 1674, taking himself six tables out of the fourteen, which looks as if the Sacrament was administered in those days, even under an episcopal form of church government, only once or twice a year at the outside.

[1] *Justices of his Maties, Peace Book of Records, No.* 1.
[2] Peterkin's *Rentals*, Appendix, p. 61.

The burning of the steeple, and the saving of the bells have already been noticed. From an entry dated March 15th, 1671, we gather that the steward and other judges were in the habit of holding courts in a portion of the cathedral known as the *Wall-hous*, probably one of the transeptal chapels. During the rest of the century none of the entries are of any interest to the general reader, and it is not till we reach the eighteenth century that anything worth noting appears.

(1701, August 8.) The new presbyterian brooms are now at work, and we find the Presbytery complaining of the conduct of the town-guard, which, at the time of the Lammas Fair, was stationed in the building. Verily all reverence seems to have departed, and the account reads more as if a mob of Gordon rioters, headed by Hugh, held possession of the town, instead of a douce, sober burgher-guard embodied to keep law and order. The state of things is thus described: "shutting of guns, burning great fyres on the graves of the dead, drinking, fidling, pipeing, swearing, and cursing night and day within the church, by which means religion is scandalised, and the Presbytery most miserably abused; particularly, that when they are at exercise in the said church, neither can the preacher open his mouth nor the hearers conveniently attend for smoke; yea, some of the members of the Presbytery have been stopped in their outgoing and incoming to their meetings, and most rudely pursued by the souldiers with their musquets and halberts, all of which are most grievous to the Presbytery, and to any that have any sense of godliness."

Lyon's *Answer*, &c. has been already referred to (*ante*, p. 83). In it he gives a short notice of a brawl in the cathedral. The Rev. Thomas Baikie, the minister of the First Charge, had apparently been unwell for some time, with a complaint, that Lyon can only, from motives of delicacy, hint at. In his absence, Mr. Wilson, one of the ejected parish ministers, seems to have convened his own congregation to the cathedral, and to have been in the act of preaching, when Baikie, with his nightcap on, and assisted by his loving spouse,

appears on the scene, and, with the aid of said spouse, ejects Mr. Wilson from the pulpit.

(1756 or 1757.) Somewhere about this time the Kirk Session [1] granted a lease or tack of "the Great Church-yard," as all the burial-ground lying to the east and north of the cathedral was termed, to one Thomas Loutit, who "in order," to use his own language, "to bring it to a good sward," proceeded to delve it and sow it with grass and corn. A very pretty shindy seems to have ensued thereon, in which Ross the Chamberlain figures, strange to say, as the guardian of decency.

All through the eighteenth century we find applications being made to the Crown, as holder of the Bishopric lands, for aid to keep up the fabric of the building. What had become of the lands, &c. granted by James III. to the Corporation, for supplying the funds for repairs does not appear, and as far as one can see, neither my Lords Morton or Dundas, nor the heritors, seem to have put their hands in their pockets, nor do any of the good people in the islands appear to have thought it necessary to spend anything on the preservation of the most priceless monument they possessed. How different the state of the building was from what Robert Reid had left it in the days of Papal superstition, can be gauged by the fact that, in a memorial [2] presented to the Barons of the Exchequer in 1770, it was stated that, out of one hundred windows, only twenty-eight were open, all the rest were built up. No wonder Principal Gordon,[3] who is supposed to have visited the islands some ten years later, should have written :—

"It would seem by the darkness into which this and some other old churches have been reformed, that the first apostles of protestantism in Scotland were much afraid of outward light, considering it no doubt a great enemy to inward light. But this apprehension with the no less ill-judged *one* [4] of cleanliness, has made the house of God in Kirkwall such a house as no

[1] *Maidment Collections.* [2] Peterkin's *Rentals*, Appendix, p. 49.

[3] *Arch. Scot.* vol. i. p. 259.

[4] So in original, can it be a printer's error for *want?*

man would choose to receive a friend in, much less take up his own habitation. The *loca senta situ* of Virgil may with great justice be applied to most of such places in Scotland."

In the year 1805 Mr. Gilbert Meason,[1] a connection of Malcolm Laing the historian, and an Orcadian, whose name deserves to be recorded in letters of gold, mortified, as the Scotch law-phrase has it, that is gave to trustees the sum of 1,000*l.*, the interest of which was to be yearly applied in keeping the cathedral in repair, and, as to any surplus that might be over, it might be applied in opening all such windows as had been closed, and in beautifying and restoring the fabric to its original state. As trustees he named the two ministers and kirk treasurer, the provost, and eldest bailie of the borough of Kirkwall, and the convener of the county, all of whom were to be *ex-officio* trustees, and "a residing freeholder of the county of Orkney, to be chosen annually by the heritors, freeholders, and commissioners of supply," &c.

How the choir appeared at that date we can get some idea from Shirreff's account.[2]

"The choir contains the stalls of the canons, &c., curiously carved with different figures, alluding to scriptural passages. In the centre, between two of the pillars which support the steeple, is the original loft, where the organ was formerly placed, and is now used as a church-seat by the grammar school boys. People of rank are buried in the church, a custom which is justly reprobated, on account of its pernicious tendency. There is a great variety of monuments and sepulchral stones, inscribed to the memory of several persons unknown to the present generation. Facing the pulpit is a seat for the provost and magistrates, town council, &c. There is also a large loft for the pilots, or other seafaring people, decorated with paintings of sundry devices, especially a ship under sail, as a badge of their profession."

[1] Peterkin's *Rentals*, Appendix, p. 82.
[2] Shirreff's *Orkney*, Appendix, p. 24.

Neale [1] described the reredos as having been very simple and consisting of three arches, from semi-octagonal shafts, and similar capitals; the bases were concealed by the rising of the floor. In the spandrels were a foliated cross and a shield. On the south side of the altar stood the episcopal throne, erected by Bishop Graham and repaired in Bishop Honeyman's episcopate. The lower portion seems to have been used as the throne, and the arabesque gallery above as the seat for the bishop's family. West again of this stood a very handsome carved oak throne, generally called the Earl's Pew, but which, it has been conjectured, was the original episcopal throne of Roman Catholic days, which in Earl Robert's time may have been occupied by him. The canopy, a rich piece of flamboyant work, Neale supposed had been taken from the rood loft.

Billings (vol. iii.) cited the Wood Tracery Panels of the Canopy of the Earl's Pew, and of which he gives illustrations, as verifying the system of squares as the Geometric foundation of Tracery.

Such was the condition of the Cathedral Church of St. Magnus, when the government of the day, believing the building to be national property, made, in the year 1845, the congregation turn out, and proceeded to put the building into a thorough state of repair, and to purge it of the hideous excrescences which the "bigging of seats" and galleries had, during three centuries of architectural darkness, inflicted on it. In the course of these repairs the tombs of Bishop William the Old and of the Great Bishop Tulloch were opened. In the cist, containing the remains of the first-mentioned prelate, were found an ivory article with an iron pin through it, conjectured to have been part of a walking-stick, and a leaden plate, of which more hereafter; and, in the tomb of Bishop Tulloch, imitations in wax of a chalice and of a paten, and a very rude oak pastoral staff. It will hardly be credited, that these articles were taken away by some sacrilegious antiquarian ghoul, and were presented in 1864 by the Queen's Remembrancer to the National

[1] Neale's *Ecclesiological Notes*, p. 96.

Museum at Edinburgh, where they can be seen at the present day. There could have been no justification for this gratuitous act of vandalism, as no possible good could arise from it to archæology, ethnology, or any other ology. The whole thing smacks of Madame Tussaud's Bazaar. The government having put the place into thorough repair, the congregation in the meanwhile having used a building since pulled down, it struck some of the heritors that they might as well return to the building. It is said they were afraid of its falling into the hands of the Scottish Episcopal Church. The government of the day either took the opinion of their law officers and found it against them, or else gave in, sooner than fight the point, as they had their hands full in the East at that time. Anyhow, they gave in. Some of the heritors are said to have wished the building to remain in the hands of the crown as a national monument, but the others, anxious to show how exquisitely endowed with architectural taste, and how imbued with the *genius loci* they were, carried their point.

Before going into the details of the work of the modern Goths, so superior to poor benighted Kol, and Bishop Reid, it may be as well to give an extract from *Sketches of Orcadian History*, written by the late Mr. Petrie, the well-known Orcadian antiquary, and which appeared in the Orcadian newspaper of the 9th of January, 1855.

"This William, who was the first Bishop of Orkney, filled the see from at least 1112 to 1168. The Icelandic annal, formerly referred to, narrates that 'in this year (1168) died William the Old, first Bishop of Orkney.' A circumstance occurred in 1848, while the Cathedral was being repaired, which was not only interesting in itself, but also corroborates the statement in the annal, and shows the historical value of the Northern Chronicles. A cist, or grave, similar to those found in the barrows or tumuli, was discovered between the first and second pillars at the east end of the north side of the choir; a skeleton lay doubled up in the cist, and beneath the chin there was stuck a flat piece of lead, on which was rudely

scratched or incised, 'Hic requiescit Willialmus senex, felicis memorie,' and on the obverse 'Pmus Epis.' The Annal and the inscription are thus found to agree in thus calling him 'Senex, or, The Old' on account of the great age which he had attained, and in describing him as 'Primus Episcopus' or the first bishop (of Orkney)."

In the *Orkneyinga* and *Magnus Helga Sagas* Bishop William is stated to have been bishop of the Orkneys for sixty-six years, incredible as such a statement may seem.

Having got possession of the building, the heritors had to fit it up again for worship after Presbyterian forms. The government had preserved everything worth preserving; and, as a matter of course, the choir was, in its then purified state, too beautiful for a place in which prayer and praise were once more to be offered up to Him, who made the universe. It had to be made smug and ugly in accordance with modern notions of the fitness of things.

The bishop's throne and earl's pew, which even Cromwell's saints had spared, had to be broken up. Of the earl's pew, some of the panels, richly carved with armorial bearings, are now in private hands. Of course, both throne and pew, if space were the only thing required, might have been placed in the transepts or nave. But then there would have been no delicious feeling of sacrilegious vandalism about the transaction. The galleries went up again in the aisles, and the beautiful, tawdry screen was erected to shut off the choir from the nave. The pillars were naked; and naked pillars, as all right-thinking people of course feel, are horribly indecent, and should be clothed. And clothed they have been with white-wash, pink-wash, or yellow ochre.

The sanctuary, *i.e.* all to the east of the three steps, was lowered, if not completely removed; and whilst this was being done, sometime in the summer of 1855, the cist containing the remains of William the Old, which had been replaced in 1848, was again uncovered; and—it being of course no one's business to look after such trifles—was, with its contents

carted away with the rubbish. Sir Henry Dryden was at Kirkwall at the time, and vouches for the fact. One might have thought, 'that ministers and others concerned would, especially after the appearance in the previous January of Mr. Petrie's paper in the *Orcadian*, have taken special care that, if the remains of the first minister, who had offered up prayer and praise in the fane, had to be moved from their resting-place under the high altar, they should be reverently re-interred in some other portion of the building. It is true he was one of the most contemptible creatures, a bishop; and it may be an open question with some people, whether a bishop can be considered a minister of the Gospel. But then he was no greedy, gripping, Scotch prelate, with an insatiable earth-hunger, but a kindly, genial Norseman, and one of the central figures of that *Orkneyinga Saga*, which, to the Orcadians and Shetlanders, is what the *Nibelungenlied* is to the more stolid dwellers in the Teutonic Fatherland. What makes the apathy of all concerned so remarkable is, not only that the Orcadians are proud of their pure (according to them) Norse descent, but that, probably, nowhere in the British Isles is the standard of culture and education so high amongst the trading classes as it is in the Orkneys and Shetland. The Rev. William Spark, who since 1843 has been minister of the second or first charges, even thinks, that there was something laudable about the transaction; and in a letter to the *Scotsman* of the 15th of August last year, on the subject of the Cathedral, wrote:—

"At the same time, there can be no doubt that those who discovered the fore-mentioned remains in the Cathedral, and had them removed, deserved, in so far as this particular point is concerned, the thanks of the whole community.

"The choir of St. Magnus is not a cemetery."

As the thanks of the whole community are, according to Mr. Spark, due to all concerned, perhaps he will adopt the following suggestion: Let a brass plate, it need not be ornamental, or be carved by Lecomte of Rouen, or any one else, be affixed to the column or pillar nearest the spot where

the cist was found, and let such plate bear the following inscription :—

STAY, TRAVELLER!

Not far from this pillar was found, in the year of Our Lord 1848, *a cist containing the mortal remains of William the Old, First Bishop of the Orkneys.*

He was a "Parisian scholar," and for 66 *years Bishop. He knew St. Magnus. He was the friend of St. Rögnvald, with whom he made the celebrated pilgrimage to the Holy Land. After St. Rögnvald's death in the year* 1158, *till his own in* 1168, *he superintended the building of this Cathedral.*

In the year of Our Lord 1855, *and in the* 19*th year of the reign of Her Gracious Majesty Queen Victoria—as the choir of this Church is not a cemetery—the bones of the said Bishop, which had rested in this building for nearly seven centuries, were carted away with the rubbish,—no man knows whither.*

THE CHURCH ON EGILSAY, NOW DEDICATED TO SAINT MAGNUS, AND NEAR WHICH HE WAS MURDERED. From a water-colour drawing by Sir H. Dryden.

CHAPTER XX.

THE ORKNEYS.—KIRKWALL AND THE EAST MAINLAND —(*continued*).

The Bishop's and the Earl's Palaces.

In a direct line with the south transept of the cathedral lie, at a distance of about 33 yards, such remains of the Bishop's Palace as the Goths of the eighteenth and nineteenth centuries have left to us, consisting of the walls, more or less demolished, of the main building, at the north-western corner of which stands the shell of the round tower erected by Bishop Reid.

The principal building, which runs from N. by W. to S. by E., and forms a parallelogram 112 ft. 5 in. by 27 ft. 2 in. outside measurements, must, according to Dryden, have consisted, in the lower story, of vaulted crypts, or cellars, above which came the grand tier, which was divided into three rooms—a great hall 46 ft. 5 in. in length, and two smaller apartments, respectively 20 ft. 2 in. and 13 ft. 3 in., the smallest room abutting on the tower. Above the grand tier came the sleeping apartments, and above them the attics. Whether any portion of this building was part of the original palace in which King Hákon breathed his last is doubtful; but the round tower was undoubtedly erected by Bishop Reid, as his armorial bearings are still to be seen on a panel near the top, and above the arms a mitre and the letters R. R.

Facing the road, and about halfway up, is a small recessed

arch in which stands a somewhat mutilated figure 3 ft. 4 in. high, generally supposed to represent Bishop Reid, but which, from the fact of its being draped in a short tunic and having long hair, Dryden considers cannot have been meant for that prelate. At the bottom of the tower, which has an exterior diameter of 28 ft., is a five-sided vaulted cellar, the proper entrance into which was from the cellars of the main building. Above the cellar were four irregular quadrangular apartments, access to the lowest one being from the north room of the grand tier of the main building.

The staircase of the tower still remains, though, owing to steps having given way in places, it is dangerous climbing, except for very agile people.

Eastward of the north-eastern angle of the main building, till quite recent years, stood the ruined gateway, which, on the road being made to the new County Buildings, was taken down and built up again in a gap in the east wall of the main building.

East again of the gateway formerly stood a square tower, known as the Mense or Mass Tower, and, not far from it, a smaller square tower, said to have been erected by Bishop Reid, and which, from the "Perspective view of Kirkwall," given in the introduction to Low's *Tour*, page xlvi., must have stood due south of the gateway.

The most picturesque view of the ruins is to be got from the garden on the west side, over which still project three hanging balconies.

Local tradition asserts that the building, of which only the ruins still remain, joining on to the southern end of the Palace, was erected by Earl Patrick, as an office from which his clerk of the works could superintend the erection of the building known as the Earl's Palace.

The Bishop's Palace long served as a quarry from which Goths of the Andrew Ross class got their building materials; and Hugh Miller[1] narrates how he "was scarce sufficiently

[1] *Cruise of the Betsy, &c.*, p. 402.

distressed to learn, that on almost the last occasion on which it had been wrought for this purpose, one of the two men engaged in the employment suffered a stone, which he had loosed out of the wall, to drop on the head of his companion who stood watching for it below, and killed him on the spot."

The Earl's Palace.

This building, originally known as the Newark of the Yards, to distinguish it from the Bishop's Palace, which was called the Place of the Yards, consists of two sides of a quadrangle. The southern side is 80 ft. in length, and the eastern 88 ft At the N.W. angle of the eastern block a tower, about 26 ft. 6 in. square, is joined on to the main building. Originally the building consisted of four stories, except over the southern part of the eastern block, where a high-pitched roof covered the great or banqueting hall. At the N.W. and S.W. angles of the tower, on the first floor, are corbelled turrets; and, according to Low's sketch of the building as it existed in his day, similar turrets, though not so deep, seem to have hung at the angles of the second floor of the south-western gable.

The grand entrance is on the south side, though there is a smaller door on the north side of the southern block, close at the junction with the eastern one.

Entering through the grand entrance you descend some steps into a passage, which runs east and west. Turning to the west you come to the kitchen, 18 ft. by 15 ft., with one of those huge open fireplaces in vogue in those days. Turning east you come to the well, in the south-eastern angle, to which the water was brought in pipes from the high ground to the eastward. From here a passage runs along the western side of the eastern block to the tower.

Opening into this passage are four vaulted chambers, respectively 15 ft. 10 in. by 12 ft. 4 in.; 16 ft. by 12 ft. 4 in.; 16 ft. by 12 ft. 4 in.; and 22 ft. by 12 ft. 3 in. The room in the tower is twenty feet square.

As you ascend the grand staircase, and in fact the only one from the ground to the first floor, you pass a square opening through which the dishes were handed from the kitchen. At the top of the stairs is a door leading into a room over the kitchen, and of similar dimensions. Then between it and the entrance to the great hall on the south side is a small chapel, 9 ft. by 7 ft. 6 in., in which a piscina still remains. Opposite the chapel is a small pantry. The great hall is, however, the feature of the whole building, 55 ft. 1 in. by 20 ft. 4 in. The side walls from which the high-pitched roof sprang are 15 ft. high, and the total height from floor to the ridge of the roof must have been 34 ft.

There are two fireplaces, one on the west side, and the other at the north end of the room. The principal one is that on the west side, which is a very fine one, measuring 14 ft. 4 in. in width and having a stone cross-bar extending from side to side. On each of the pillars at the side are still to be seen, though much worn, a coronet, and, on a band below, P.E.O. (Patrick, Earl of Orkney). The room must have been splendidly lighted.

At the south end a window consisting of three pointed lights each 13 ft. by 3 ft. 2 in., and above this window a small one, 4 ft. by 3 ft. 6 in. On the east side were two large bay windows, and one on the west side. At the north end of the room a gallery seems to have stretched from side to side, probably intended for musicians. At the south-west corner is a staircase, which probably led to rooms over chapel and pantry. On the north side of the great hall is another very fine room 22 ft. by 19 ft. with a fine bay window on the west side. From this room you enter the one in the tower, 19 ft. by 16 ft., having small circular dressing-rooms at the angles. Completed by Earl Patrick in 1600, the building was in 1606 or 1607 handed over to Bishop Law in pursuance of an arrangement between them.

On the final settlement of the bishopric and earldom estates in 1614 the Newark of the Yards was assigned as the episcopal palace, subject, however, to the right of

the king's justiciar to hold his courts in it. Bishop Mackenzie is said to have been the last person who inhabited it, after which it was handed over to the tender mercies of the cultured Rosses and Mortons. Some few years back it was proposed to restore the building for county purposes, and Messrs. D. and J. Bryce of Edinburgh for that purpose prepared plans, and to them the writer is indebted for the measurements given. Lord Sherbrooke, who was then Chancellor of the Exchequer, refused, however, to aid the Commissioners of Supply with a grant out of the public purse, and so the restoration scheme had to be abandoned, and the present block of county buildings erected. Before leaving the building let us try and recall to mind some of the scenes that have been witnessed in the "magna aula."

(1602.) It is for the Orkneys a hot sweltering day in August, all the windows are open, and the great fireplace is filled with such flowers as these northern regions produce. Attendants, each with my lord's cognisance embroidered on the sleeve of his left arm, are hurrying to and fro, spreading the table for the banquet, which will shortly take place. Here is one bearing a dish of heath-fowl which my lord's hawks struck down last week on the moors above the Loch of Birsay; another is carrying a platter full of ptarmigan slain with hail shot from an arquebus on the Hill of Hoy; or it may be hares which my lord and his friends have coursed in the valley under the Dwarfie Hamars with those handsome rough deerhounds, which are lying in the corner out of the heat. At the top of the board smokes a noble haunch of venison from the forests of Sutherland, and, close beside it, stands my lord's master-cook waiting to carve. Below the salt are standing guests, merchants and others from the borough, who, not being of gentle birth, are awaiting the entrance of my lord and his distinguished visitors. Presently a flourish of trumpets from the trumpeters in the gallery announces the entry of the gentles from the private apartments in the north end.

Here comes the Earl of Sutherland, accompanied by Sir

Robert Gordon, the Laird of Assynt and the rest of his suite; after them follows Earl Patrick, now in the prime of life, leading a fair-haired boy, who, in spite of being the bastard grandson of one, like himself, born out of wedlock, looks royal Stewart on every line of his countenance. Bringing up the rear come David Kennedy, my lord's poor cousin and henchman, the crafty Dischington, and the rest of the gentlemen of my lord's household.

The guests have all taken their places, and my lord's chaplain, successor to the unfortunate Parson of Orphir, has said grace, when another flourish of trumpets announces to the crowd outside in the courtyard that the banquet has commenced.

(1616.) Fourteen years have nearly passed away, and, once again, we are standing, in the spirit, on the same spot from which we witnessed the noble entertainment given to the Earl of Sutherland. It is not much more than a year since, worn out with five years of imprisonment and trial upon trial, Earl Patrick was executed at the Market Cross of Edinburgh under his royal cousin's warrant, not so much for the oppression and crimes he had undoubtedly committed, as because Somerset, the Steenie of the hour, was looking forward to a grant of his escheated property. His son, too, whom we saw a fair-haired laddie, met with a still more ignoble death by the cord some six weeks before his father.[1] It is the same banqueting hall, but how changed is everything! The rich hangings of damask and tapestry have all vanished, all the handsome ornaments are gone, and the whole aspect of the room conveys the impression of one devoted to stern business, instead of revelry and feasting. Not only is the appearance of the room changed, but it is also a different time of year. Now a March equinoctial gale is whistling down the chimneys, and making doors and windows rattle again. It is getting late in the evening, and the attendants are bringing in lamps and candles. In the chair of state under the gallery sits Henry Stewart of Carlogy,

[1] See Appendix O 1, pp. 630-1.

his Majesty's Justice and Sheriff Depute; a handsome-looking man, with a keen, intellectual face, he is now ill at ease. In advance of his age, he does not believe that there is such a crime as witchcraft, but, as a judge, he has to put his own feelings on one side. Close to the big central fireplace, on which is glowing a huge fire, partly of sea-borne coal, and partly of peats, stands Bailie Chalmers, whom, nearly four years ago my Lord Archbishop of Glasgow, then Bishop of Orkney, did elect with others "to govern and beir rewll" in the town of Kirkwall, and to whom the procurator fiscal, certain of his verdict, is talking about the affairs of the borough. Seated round the table are the ministers and elders, who have been the chief promoters of the drama, the first act of which is now being played, and who, a few days hence, will look on at the horrible scene at the Lon Head with much the same feelings with which the officials of the Spanish Holy Office contemplate the *auto da fe* of one who has been wicked enough to worship the God of Abraham, of Isaac, and of Jacob, as his forefathers did. Who is this woman, whose dark hair, complexion, and accent betray her Celtic origin? It is the "rank wiche," Elspeth Reoch,[1] "dochter to umquhill Donald Reoch, sumtyme pyper to the Erle of Cathnes." Her very guards stand away from her, as if fearing contamination from the accursed creature. And yet, she is no hideous old hag, but, as you see when she pushes the dark hair away which constantly keeps falling in clusters over her face, a young woman, still in the prime of life, and with a certain weird, melancholy beauty of her own, in spite of the unsettled look of those dark eyes, which indicates a certain lack of mental power. *She* has no fear of the horrible doom that awaits her. When she can collect her poor wandering faculties sufficiently to think at all, she feels sorry she will see Lochaber no more, and that never again will she hear the sound of the pipes, now swelling up, now dying away, in some well-remembered haunt of her youth; and occasionally she wonders whether any one will play one of those mournful

[1] See *ante*, p. 97.

laments, that have such a pathetic wail about them even to southern ears, when they hear of the horrible death the Sassenachs have made her suffer, chiefly because—unhappy woman that she is—she has inherited from her Highland forefathers the fatal gift of second sight. All at once every voice becomes silent, and a solemn stillness falls on the whole assembly, as the gentlemen of the assize or jury, sixteen in number, and headed by their chancellor or foreman—that William Bannatyn of Gairsay, who four years back buried in St. Magnus Kirk, hard by, his "godlie and virtous spous, Isbel Calcri"—walk slowly into their places. The Sheriff now rises, and asks the jury what is their verdict; to which Bannatyn replies, "Guilty, my lord, on all points of the dittay."

His lordship then signs to a repulsive-looking man, from whom the audience seem to shrink away even in a more marked manner than they do from the prisoner. He is the dempster, and proceeds to deliver in a harsh, strident voice the terrible sentence, that on a certain day, she shall be taken by the lockman to the Lon Head, and there be strangled at the stake, and that afterwards, lest her poor frail tenement of clay shall contaminate the earth, her body shall be burnt in ashes, and scattered to the four winds of heaven.

CHAPTER XXI.

THE ORKNEYS.—KIRKWALL AND THE EAST MAINLAND —(*continued*).

Deerness.

"Once, off Dyrness, to the eastward,
Came King Kali in a mail-coat
Famous for its strength and brightness;
But the land was not defenceless,
For, with five ships, nothing daunted,
Scorning flight in warlike temper,
Valiantly the Prince went forward
'Gainst the King's eleven vessels.

"Then the ships were lashed together—
Know ye how the men were falling?
All the swords and boards were swimming
In the life-blood of the Scotsmen;
Hearts were sinking—bowstrings screaming,
Darts were flying—spear-shafts bending;
Swords were biting, blood flowed freely,
And the Prince's heart was merry.

"Never was a battle shorter;
Soon with spears it was decided.
Though my lord had fewer numbers,
Yet he chased them all before him;
Hoarsely croaked the battle-gull, when,
Thick fell the wounded king's-men;
South of Sandwick swords were reddened."

ARNOR JARLARSKALD, *Orkneyinga Saga.*

THIS peninsula, to any one who is not pressed for time, is well worth a visit, both on account of its Gloup and of the

Brough of Deerness, whereon are still to be seen the remains of, we have every reason to believe, the chapel and bee-hive-roofed huts of an early Celtic monastic settlement.

The little wayside public-house at Smiddy Banks is exactly ten miles from Kirkwall, and a pedestrian, who does not mind plain fare, might put up for the night there, and do the sights of the district at his leisure on the following day.

As you ascend the hill to the south-east of the cathedral you come to the junction of the Clay Loan, or Lane, with the road, just above which the road to Holm St. Mary branches off. This is the Lon Head of the trials for witchcraft, where so many poor devils were "brunt in asses," having first been strangled to death. When the road to Holm was being made some years back, the stump of the gallows was brought to light. This may have been the original gallows from which on the 15th of November, 1683, James Loutitt,[1] a son of a bailie of the royal borough, was hung for sheep-stealing. As you ascend the hill you see on your left Papdale House, wherein lived Malcolm Laing, the historian, and close to which must have been the scene of the defeat of the English marauding party under John Elder *Miles* on the 13th of August, 1502, before referred to. Till you reach the crest of the hill you have most beautiful views looking northward.

The moment, however, you commence the descent your eye is no longer strained by an overplus of beautiful scenery, and the road is uninteresting enough till you reach the ayre or isthmus of Dingyshow which connects Deerness with the Mainland, and on the western side of which are the grass-covered remains of the broch of Dingyshow.

As you ascend the hill from the ayre looking westward you see the hills of Hoy, and looking eastward Copinsay and its attendant Horse. Of the latter islet there is a proverb that it will fatten one sheep, feed two, and starve three. Copinsay itself looks very smooth and verdant from the west, but on the east it presents a nearly unbroken wall of rock 211 feet in

[1] Thomas Brown's *Note Book*.

height, which is the principal breeding-place for the sea-fowl on the eastern side of the group. On Corn Holm, which lies between Copinsay and the shore, Low[1] found the remains of a small chapel 17 ft. by 15 ft., with walls 5 ft. thick, but low, and the doorway so low as to compel him to stoop on entering. Close to the chapel was a well with stairs leading down to it, and all around seem to have been scattered the remains of small buildings, similar probably to those mentioned hereafter on the Brough of Durness. Copinsay and Corn Holm would be well worth a visit about the end of May or beginning of June. Before coming to Smiddy Banks you see close to the shores of a beautiful sandy bay the house of Newark, the original building of which was erected by John Earl of Carrick.

About two miles beyond Smiddy Banks you come to the church, one of the usual typical Presbyterian places of worship, which has been erected in the place of the two-towered church seen by Low, and thus described by him:[2]

"The Church of Deerness is very remarkable, and part of it looks to be pretty ancient: the east end consists of a vault which crosses the breadth of the inside, and at each side of this is erected a small steeple. Thro' the vault or quire one enters the steeple on his right hand, and by a turnpike stair goes to a small apartment or vestry built between the steeples. From this last apartment he enters the second, which, or both probably, have had bells; these are now gone, said to have been carried away by Cromwell's soldiers. Tradition is not clear (and there are no records) who was the builder of this Church. The steeples are said to be monumental, and placed over a Lady's two sons buried there, but whether this is so or not is hard to determine."

In Thomas Brown's note-book is a curious entry relative to this church. "1690, Feb. 1st, Wm. Craigie of Gairsay was married to Emma Grahame, Relict of John Buchanan of Sandyside, at the Kirk of St. Androi's, and the brydal olden at the same houss, and in respect it is observed be tradition no

[1] Low's *Tour*, p. 47. [2] *Ibidem*, p. 53.

persones that is married in the Kirk of Deirnes hath any good success or thryving, and thairfor they went and was marrid by Mr. Jon. Phillips, minister at the said United Kirk."

The original church, which was dedicated to St. Peter, was "by a jury of tradesmen, on oath, declared in 1789 too small, ruinous, and irreparable."[1] The foundations were removed some twenty years ago, to enlarge the burial ground.

There is a curious triangular-shaped stone in the churchyard, one side of which is cut in facets like those on the drops of a chandelier. There is another similar stone in Rendale, known as the Queen of Morocco's gravestone. The road ends at the church, and to visit the Gloup and Brough you must trust to your legs.

Half-a-mile's walk across the links brings you to Sandside, where the ruins of the old house of the Buchanans, who were people of position in the islands in the seventeenth century, are still to be seen. On the chimney-piece of one of the rooms was the following lively Calvinistic sentiment, calculated to aid digestion, "Who[2] can dwell with everlasting burnings?" Just off this part of the coast was fought the memorable sea-fight between the Great Jarl Thorfinn and that Karl Hundason mentioned in the *Saga*, whose identity with any known Scottish monarch has been such a puzzle to historical inquirers.

About three-quarters of a mile beyond Sandside you come to the Gloup of Deerness. This consists of a vast chasm some 70 yds. long by perhaps 40 yds. in breadth at the widest part. The sides are perpendicular and about 80 ft. in height. From the eastern end a tunnel or arch some 60 yds. long communicates with the sea, through which with an easterly gale the surf must be driven in grand style. Standing at the western end of the gloup, where a small burn flows over the cliff, you get a glimpse of the sea outside through the arch. There is said to be a cave directly under this burn, to which, in calm weather, access can be had by a boat.

[1] *First Statistical Account*, vol. xx. p. 266. [2] Low's *Tour*, p. 53.

Another three-quarters of a mile or so beyond the Gloup brings you to the Brough of Deerness. This is a stack or rock nearly insulated at high tide. You first have to descend to the beach and then clamber over some large boulders till you reach the western side of the stack, which is from 80 to 100 ft. above sea-level. A very narrow and dangerous path, except to people with very steady heads, leads to the summit, which consists of a plateau, oval in shape, and about 400 ft. by 240 ft. On the land side are the remains of a stone cashel or wall. In the centre, or nearly so, of the plateau are the remains of the old chapel of pilgrimage,[1] measuring externally 24 ft. 5 in. by 17 ft. 4 in., and internally 17 ft. 4 in. by 10 ft. 2 in. The door is at the west end, and there appears to have been only one window at the eastern end, and that, like the door, is mutilated. In the north wall is an ambry or recess. Scattered all over the plateau are the remains of cells, eighteen in number, built of uncemented stones; the largest of which measures externally 24 ft. by 12 ft., and internally 18 ft. by 6 ft.

On the landward side is a wall. Anderson[2] is of opinion that both chapel and cells go back to the days of the monastic phase of the early Celtic Church.

It is not impossible, therefore, that these rude buildings may have been erected by Cormac or some of his followers, and be nearly thirteen hundred years old.

When Jo Ben wrote, in 1529, the chapel was known as "the Bairns of Burgh," and he narrates how persons of all ages and classes from the different islands made pilgrimages to the place, and how bare-footed, on hands and knees, they climbed with difficulty to the top by a path that only admitted one at a time to ascend. Once at the top, with bent knees and hands clasped, they proceeded three times round the chapel appealing to the Bairns of Burgh, and every now and then throwing stones and water behind their backs. Even at that

[1] Dryden's *Ruined Churches.*

[2] Anderson's *Scotland in Early Christian Times*, First Series, pp. 101-5.

date, when the first mutterings of the Reformation storm were as yet only heard in the distance, all recollection or tradition as to whom the chapel was dedicated seems to have disappeared. And at the present day, it is said, no inhabitant of the parish ever visits the chapel without leaving some offering behind.

The writer was told that there was a very fine cave, having a very narrow entrance, accessible from the beach a little to the north of the Brough.

At a place called Scarvating, on the western side of the Moul Head, lie the graves of the unfortunates whose loss by shipwreck is thus noted by Thomas Brown:—"1679, Dec. 10. The vessel or ship called the *Crown* on Wednesday, at nine in the evening or y^about, whereon was 250 or yrby of ye whiggs taken at Bothwell Brigg to have been sent to . . . parrashed at or near ye Moull head of Deirnes."

According to Wodrow,[1] a certain William Paterson, merchant in Edinburgh, contracted under penalty to transport the prisoners to Barbadoes, and dispose of them among the plantations, "sea-hazard, mortality, and force of arms excepted." After being embarked they were detained for twelve days in the Forth before they sailed. Compelled by weather to look for shelter, "they came pretty near the shore, and cast anchor: the prisoners, fearing what came to pass, intreated to be set ashore and sent to what prison the master pleased; but that could not be granted. Instead of this, the captain, who, by the way, I am told was a papist, caused chain and lock on all the hatches." At ten o'clock at night the cable parted, and the vessel drove ashore, when the crew cut down the mast and escaped in that manner to shore. In spite of the crew endeavouring to prevent their landing some forty or fifty of the prisoners got ashore on pieces of board. Wodrow, however, is not the most reliable of witnesses.

Upwards of two hundred of the prisoners were lost, and only a few rough stones mark the spot where the dead were interred. Surely some monument might be erected to mark

[1] Wodrow's *History of the Sufferings, &c.*, vol. iii. p. 130 *et seq.*

the place? If a plain grey granite cross should be considered too superstitious an emblem for pious, God-fearing Scotland in the nineteenth century, a simple monolith of the same material could be open to no objection.

Holm St. Mary.

For this little fishing village, the full name of which is shortened into Holm (pronounced Ham), a conveyance was last year run from Kirkwall during the summer months, leaving the Kirkwall Hotel at eight in the morning and returning from Holm at six in the evening. Turning to your right on coming to the Lon Head, you have for the first mile-and-a-half after leaving the town, most beautiful views, not only of the panorama to the north of Kirkwall Harbour, but also of Scapa Flow, the Ward Hill of Orphir, and the hills of Hoy. Again, from about the fourth milestone, as you begin to descend to Holm, you have spread out before you a charming "arrangement" of islands and islets set in a sea, that rarely in British waters looks so brilliantly blue, as it does in the rapid tideways that pour through the Orcadian sounds and firths. Just before entering the village, which is a trifle over six miles from Kirkwall, you come to a small loch, separated from the sea by an ayre, or shingle beach, which holds very fair trout, running about three to the pound. The village consists of one long straggling row of houses, at the eastern extremity of which is an old store-house, with a high-pitched corbie-stepped roof.

From this little village, now so busy in the herring season, the great Montrose, the author of the well-known lines, so applicable to his own case—

> "He either fears his fate too much,
> Or his deserts are small,
> That dares not put it to the touch
> To gain or lose it all."

sailed forth on that fatal expedition, which was to terminate so disastrously at Corbiesdale.

About half a mile or so beyond the village is the house of Graemeshall, erected by Bishop Graham, himself a cadet of the Inchbraky branch of the clan. The present back-door still bears over it the hospitable motto put up by the Bishop, *Pateas Amicis* with the date 1626. The chimney-piece, in the new dining-room, recently erected, is ornamented with carved oak panels, originally a portion of the throne put up by the Bishop himself in the cathedral. The last lineal male descendant of the Bishop was Admiral Patrick Graeme, who lost a leg at the Dogger-Bank in 1781. On his decease the present proprietor, Mr. Sutherland Graeme, came into the property through his grandmother, who was an aunt of the admiral's.

The old house of Graemeshall saw stirring scenes in June, 1694, when two French privateers sailed into the sound, and, after seizing three vessels, proceeded to loot everything they could lay hands on in the little island of Lambholm, after which they proceeded to break into the old store-house before mentioned. As their boats proceeded backwards and forwards between the vessels and the shore, James Graham, then laird, amused himself by firing several cannon-shots at them, apparently without success. The beacons on the different ward hills having been fired, some 400 to 600 armed men speedily assembled at Graemeshall, and remained there till the Frenchmen, finding there was no more looting to be done, sailed away.[1]

There is a small loch at the back of the house, very good in spring and autumn for sea-trout; and the whole shore, nearly from the battery up to the house, is said to be very good sea-trout ground in the autumn. Mr. Graeme's permission is, however, requisite for both loch and sound, so far as trout are concerned.

There is a gloup out at Roseness, about two miles beyond Graemeshall, somewhat similar to that of Deerness, but not so

[1] *Petrie Papers.*

fine. There is a small inn at the western end of the village, but, during the herring season, it is generally occupied by curers and others connected with the fishery.

Shapinsay.

From Elwick, the harbour on the south side of this now flourishing little island, a smack comes into Kirkwall regularly every day, weather permitting, and, having got the mails returns the same afternoon. In 1796[1] one half of the island was purchased by the present proprietor's grandfather for 1,200*l.*, and in 1846 the other half was bought for 14,000*l.* Balfour Castle and grounds, the last of which were laid out by the late Mr. Craigie Halkett, the well-known landscape designer, if such a phrase is admissible, are the show things of their kind in the islands, but Mr. Balfour not unnaturally objects to people invading the privacy of his grounds. With the exception of the castle, the only other objects of interest are the Broch of Burrowston,[2] opened by Mr. Balfour about 1862, and the remains of the old chapel,[3] supposed to have been dedicated to St. Catherine, and situate near the shore in the south-east part of the island, at a place called Linton.

Of this chapel, which Dryden conjectures was erected in the twelfth or thirteenth century, the external measurements are 35 ft. 9 in. by 19 ft. 5 in. The nave internally is 18 ft. by 13 ft. 7 in. The chancel 7 ft. 6 in. by 7 ft. Within the memory of man, up to the time it was planned (1846-51), the E gable was still standing with a cross on it. On the little islet of Eller Holm, the "Isle Elon" and "Hellisey" of the *Saga*, Mr. Balfour keeps up a stud farm of Shetland ponies, highly eulogised by Druid.[4] On this island, it is supposed, was the monastery from which came the monks who waited on the rhyming Jarl in Westray. When Jo Ben wrote, the remains

[1] *Good Words*, September, 1865, p. 649.
[2] *Arch. Scot.* vol. v. p. 81.
[3] Dryden's *Ruined Churches.*
[4] Dixon's *Field and Fern*, p. 29.

of buildings and a chapel were standing, and to account for their ruined condition, he tells an old wife's story of a bishop having devoted the island to desolation, because one of two brothers who lived on it committed incest with his brother's wife. Even when Neale was in the islands, in 1848, there were the ruins of a very small chapel on the isle. Now, it is not improbable the chapel and remains of houses mentioned by Jo Ben may have been similar to those still existing on the Brough of Deerness, and, it may be, on Cornholm.

Is it possible that monks of the Celtic monastic type can have survived through the days of Norse paganism, owing their immunity, partly to their poverty and partly to some notion on the part of the Norsemen that they were better left alone, lest some unforeseen evil should attack those who interfered with them?[1]

In Eller, or as it should properly be styled Hellier (*i.e.* cave), Holm is the cave in which Swein[2] hid from Jarl Harald when the latter meant closing the account between them in a summary manner, if he had caught Asleif's son.

Wideford Hill.

This hill, though only 740 ft. in height, affords one of the most beautiful panoramas to be seen in the islands, and is well worth a walk on a calm summer evening when the sun is sinking slowly to rest in the waters of the Atlantic.

After passing Grainbank, and just where the cultivated land ends and the heather begins, you come to a dyke or wall composed of the heads of a shoal of ca'ing whales, which were driven ashore in Kirkwall Bay some years back. In the

[1] Since the above was written, the writer has been informed by Mr. York Powell that both Dr. Vigfusson and himself are pretty well convinced, from the internal evidence afforded by early Northern poetry and history, that Christianity must have survived in the Orkneys and Western Islands from Celtic times down to the nominal conversion of the Northern colonists at the end of the tenth century.

[2] *Ork. Sag.*, p. 173.

summer and autumn of 1880, the heather, both of the white and purple varieties, was particularly luxuriant in the Orkneys, and the perfume from it on the hills and from the clover in the cultivated land, was almost too powerful; and you would have said the islands were specially adapted for bee-keeping. Somehow or another they have never thrived as yet in the islands. Mackaile tells a story (worked by Scott into the *Pirate*) of a skep or hive of bees, that was brought by a lady from Angus, and which was destroyed by an Orcadian, who, for fear the bees should all fly away, stopped up the entrance to the hive with a piece of peat. From the top of Wideford Hill you get in summer-time a beautiful view of the old cathedral town, nestling, as it were, in the trees around the Earl's Palace, in the gardens on the north of the Cathedral, and at the back of the Kirkwall Hotel.

Looking N.E. by E., about, on a clear day you may see, over Balfour Castle in the far distance, the faint outline of Fair Isle, around which the winds and waves high revels keep during the greater part of the year. Southwards you can see the Caithness coast, westward the hills of Hoy and the lochs of Harray and Stenness, with a glimpse beyond them of the Atlantic. Altogether a better place to get into harmony with nature, and to give reins to your imagination, and conjure up the scenes the quaint little town lying at your feet has witnessed during its lifetime of seven-and-a-half centuries, would be hard to find; the more so when the mellow notes of Bishop Maxwell's bells come floating up on the breeze.

There is a small well on the top from which you can take a modest quencher, mixed with Clyneleish. This well, according to Jo Ben, foretold when war was imminent by bubbling up.[1] On a green spot on the north-west side of the hill is a chambered mound, explored by the late Mr. Petrie in 1849,[2] but which is now nearly filled up with sand.

[1] Jo Ben also said that the women of Kirkwall were given to luxuries, as he thought, *propter piscium abundantiam.*

[2] Wilson's *Prehistoric Annals*, p. 84.

The mound is bound by a circumscribing wall, 2 ft. high, on all sides except the east, where it abuts on the natural rock. The entire circumference is 140 ft., and the diameter 45 ft.

The passage by which the chambers are reached opens on the west, is about 15 ft. long, 15 in. high, and 22 in. broad. This leads into the main chamber, which is 10 ft. long, 5 ft. in its greatest width, and 7 ft. 6 in. high. On the west of this is another chamber 6 ft. long, 3 ft. 7 in. wide, and 6 ft. 6 in. high. To the east of the main chamber is another, 5 ft. 9 in. in length, 4 ft. 8 in. in breadth, and 5 ft. 6 in. in height. North again of the central chamber is another, 5 ft. 7 in. long, 4 ft. wide, and 6 ft. high, to the east of which is a very irregular shaped chamber. All have the bee-hive shaped roofs formed by over-lapping stones.

The bones and teeth of horses, cows, sheep, and swine were found, but no human remains. What size could the people have been, who crawled in through such rabbit holes, as the passages of this eirde house are? No wonder the popular idea is, that the Pechts or Picts were an uncanny race.

From here you can make your way to Quanterness, near which farm-house is the chambered mound excavated either by Barry or in his time, which is a much more elaborate affair than the one we have just left.

The mound[1] is a truncated cone 14 ft. in height, and 384 ft. in circumference. The passage which was explored for 22 ft., is 1 ft. 9 in. broad and 2 ft. high. This, which opens due east, leads to the largest and central apartment, which runs from north to south, and has two smaller apartments on both its western and eastern sides, and one on its northern and southern sides.

The dimensions of the central apartment are 21 ft. 6 in. long, 6 ft. 6 in. broad, and 11 ft. 6 in. high. Of the others respectively 10 ft. 7 in., 4 ft. 1 in., 7 ft. 6 in.; 9 ft. 5 in., 4 ft. 5 in., 7 ft.; 10 ft., 4 ft. 1 in., 8 ft. 6 in.; 7 ft. 2 in., 3 ft. 9 in.,

[1] Barry's *Orkney*, p. 106.

8 ft. 7 in.; 9 ft. 9 in., 4 ft. 4 in., 8 ft. 1 in.; and 8 ft. 11 in., 3 ft. 6 in., 6 ft. 8 in.

According to Barry's plan each apartment formed a perfect parallelogram. All had bee-hive roofs. In one of the apartments a perfect human skeleton was found, in addition to the bones of men, birds, and some domestic animals.

A little further on the road, on the way to Kirkwall, is the farm of Saveroch, close to which, on the sea shore, another Pictish dwelling-house[1] or store-house was excavated by Captain Thomas, R.N., in 1848, when engaged in the coast survey.

This, however, is very different from the other two, being excavated out of the natural surface of the ground. The passage, the main line of which is from a little to the north of west to a little to the south of east, is 47 ft. in length, and, where perfect, is 2 ft. 7 in. in height and width.

Close to the entrance is a ruined chamber, and shortly before you come to the principal chamber is another passage, running at right angles to the main passage on the north side, 12 ft. in length, and ending abruptly. The principal chamber is 9 ft. below the surface, and forms an irregular pentagonal figure roughly stated to be 9 ft. in diameter.

"The height of the inclosing walls varies from 3 ft. to 4 ft. 6 in. The space within the chamber is very much reduced by the method taken to form the roof, which is by placing stone blocks or pillars, five in number, 2½ or 3 ft. high, and 1 ft. square) from 6 to 18 in. from the walls. Triangular flags are then laid with one angle resting on the pillars, other flags projected a little forwards rest upon these, and so on, till by continued overlapping a rude conical-shaped roof is formed, which at the centre would be 5 or 6 ft. in height.

"A large lintel fire-place, 5 ft. in length and 18 in. square, rests upon two pillars at the entrance of the chamber." The animal and other remains found in this eirde-house have been before mentioned (page 15).

[1] *Archæologia*, vol. xxxiv.

Both the mounds on the side of Wideford Hill and at Quanterness, and this eirde-house just described are now more or less filled up with earth and sand.

Orphir.

A drive or walk of about nine miles or so will enable the ecclesiologist to visit the remains of the round church at Orphir, one of the most interesting ecclesiastical relics, from the early days of the Norse Christianity, in the islands. Just at the end of the town you pass on your right the old road to Stromness, a short distance up which, on the southern slopes of Wideford Hill, is held the annual Lammas Fair, the scenes attending which, in its palmy days, Sir Walter has depicted in the *Pirate.*

Like fairs in most other parts of Britain the Lammas Fair is now only the shadowy representation of the great annual Orcadian saturnalia it formerly was, when business and pleasure went hand in hand; when the burgher guard mustered in the nave of St. Magnus; and all the ferries to Caithness were for the time stopped, so as to prevent the escape of any gentleman troubled with indistinct notions as to the laws of *meum* and *tuum.* It is still, however, a great merry-making, when boat-loads throng in from the outlying islands for the great Orcadian carnival.

Malcolm[1] gives a sketch of the scene as it was in his days, which is suggestive of a good deal that is said to result from the "mops," or hiring fairs, of the north of England, as after describing how the Lammas sister "stood drinks" to her beau, he goes on to say "and for so doing permits, and doubtless expects, something more than mere brotherly love."

Just outside the town, a short distance up this old road on the left-hand side, is the farm of Corse, which Patrick Neill suggests may have obtained its name from a cross having stood

[1] Malcolm's *Tales of Flood and Field, &c.*, p. 297.

there, at which pilgrims from the west knelt on first sighting St. Magnus. Or can it have obtained its name from an old memorial cross having stood there to mark the resting-place of the procession, which brought the remains of the saint from Birsay, before making their triumphal entry into the village?

A little to the west of Corse, at a place called Caldale,[1] were found in 1764 some two feet under ground two horns, close to which were lying several *fibulæ* or crescent-shaped ornaments of silver, in various designs. In the horns were upwards of 300 coins, of which, unfortunately, the greater part were lost. Enough, however, remained to show that the find contained forty-two varieties, coined in different places in England during the reign of Canute the Great.

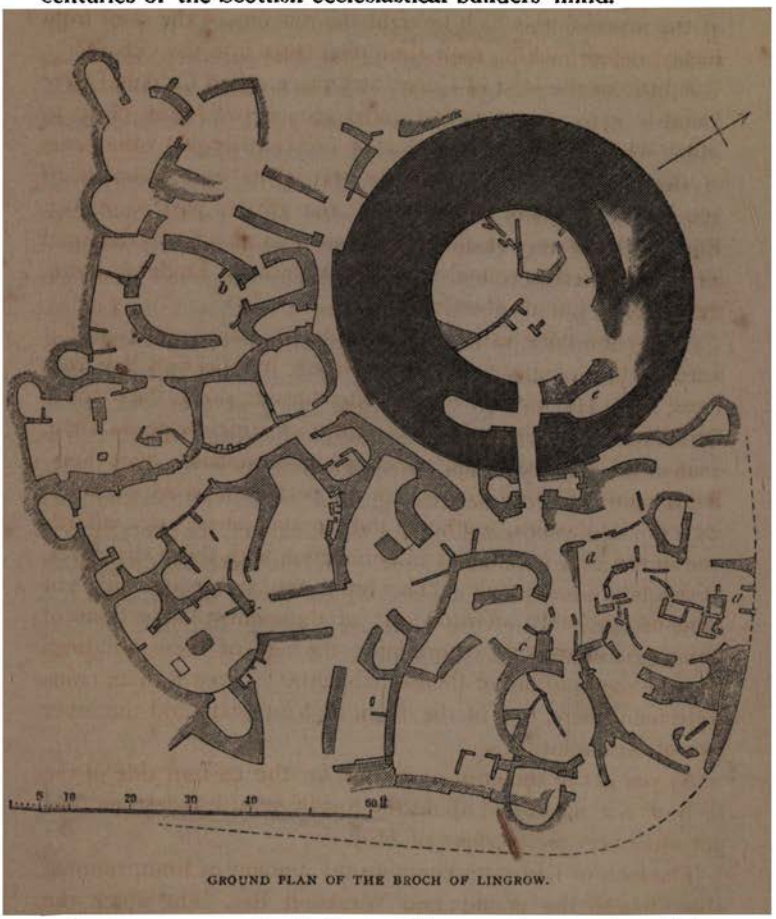
A very low-lying valley, which could be easily canalised if it were worth doing, separates the waters of Kirkwall Bay from those of Scapa Flow. Shortly after turning down the road to Orphir you pass the farm of Lingrow, on which were, in 1870, disinterred from the soil, which had accumulated over them, the remains of a broch, which in the perfect net-work of buildings on its eastern, southern, and south-western sides, affords one of the best specimens, in connection with these structures, of secondary occupation. This broch too, and its circumjacent remains, probably afforded one of the richest collections of objects of interest for determining the age of these buildings and the mode of life of their inhabitants. Three Roman coins were found here, one of the reign of Vespasian, and the other two of Antoninus.

As you get to the crest of the hill on the eastern side of the loch of Kirbuster, and about the fourth or fifth milestone, you get some very pretty views of Hoy.

The loch of Kirbuster contains any amount of trout, running about five to the pound; and Waukmill Bay, into which the stream from the loch flows, is said to be very good for sea-trout in the autumn. You turn off from the main road about the eighth milestone, just under Midland Hill, and half a mile

[1] Barry's *Orkney*, p. 233.

or so brings you to the parish church, erected in 1829, and of the usual barn type of edifice, the highest ideal for many centuries of the Scottish ecclesiastical builders' mind.



GROUND PLAN OF THE BROCH OF LINGROW.

At the eastern end of this building are the remains of the old circular church, which, we have every ground for believing, was erected by Jarl Hákon on his return from Jorsalafaring, and it may be in expiation for his cousin's murder.

The design is supposed to have been taken from that of the church of the Holy Sepulchre at Jerusalem.[1] 'From the curvature of the remaining portion; it must have had a diameter of 18 to 19 ft. The arched semicircular chancel is 7 ft. 2 in. wide, and 7 ft. 9 in. deep, and at the east end there is a small window, 2 ft. 5 in. by 10 in. The side walls of the nave, Dryden conjectures, may have been 15 ft. or perhaps more in height, and that on them rested a conical roof.

There are five churches, all of the twelfth century, still standing in England, all of which were built on the model of the Church of the Holy Sepulchre. Cambridge, consecrated 1101; Northampton, about 1115; Maplestead, 1118; the well-known Temple Church, 1185; and the chapel in Ludlow Castle. Standing by the little chancel, what memories come back to us of the Jorsalafaring Jarl, and his descendants: here Paul, Hákon's son, was worshipping at evensong, when Swein was murdering his namesake in the *skáli*, which, as it is said in the *Saga* you had to descend from it to the church, must have stood on the rising ground to the westward, and not as it is usually supposed, on the north side of the church where the present farm-buildings are. When these buildings were being built more than a hundred jaw-bones of dogs and cats were found. Were the Norsemen given, like the Marlow bargees, to puppy and kitten pies?

[1] Dryden's *Ruined Churches.*

CHAPTER XXII.

THE ORKNEYS.—STROMNESS AND THE WEST MAINLAND.

"For leagues along the watery way,
Through gulf and stream my course has been;
The billows know my Runic lay,
And smooth their crests to silent green.

"The billows know my Runic lay,—
The gulf grows smooth, the stream is still;
But human hearts, more wild than they,
Know but the rule of wayward will."—SCOTT.

THERE are two roads to Stromness from Kirkwall; one through Orphir, the other through the village of Finstown. The first, which is very hilly, is eighteen miles in length; the second, which is very level, is fourteen and three-quarters.

There are, generally, during summer and early autumn, conveyances running daily from the two principal hotels in Kirkwall; which, starting in the morning, return from Stromness the same afternoon or evening. These conveyances always take the Finstown road, which, after passing along the northern slopes of Wideford Hill, skirts the shores of the Bay of Firth, celebrated even in Jo Ben's day for its oysters, of which Patrick Neill[1] said, that they were larger than the well known *Pandores* of Prestonpans. The bay of Firth was, in the old Norse days, known as *Aurridafiörðr* (Salmon-trout Firth); and there are said to be three places on its shores that are fairly good sea-trout

[1] Neill's *Tour*, p. 18.

spots in the season: at Renebuster; at Finstown; and at Isbister. A few miles beyond Isbister is the Bay of Woodwick, also said to be worth a trial. In the Bay of Firth is the small level island of Damsay, supposed to have been called after Saint Adamnan. On this island was the castle which gave shelter to Swein the night he murdered Jarl Paul's "forecastleman" at Orphir, and here Jarl Erlend was slain, when so drunk with his Yule-tide wassailing as to be unable to escape. According to Jo Ben—there was a chapel on the isle dedicated to the Virgin, to which great ladies were wont to make pilgrimages; neither frogs nor toads nor any other earthly evils were to be found there; the women were all barren, and, if any happened to become with child, they never got through their confinements. Monteith[1] speaks of there having been a nunnery on the island. Can this have been what Jo Ben was referring to? Neale said the chapel dedicated to Saint Mary had all but disappeared when he was there in 1848. On reaching Finstown the road takes a southerly direction, and about the eighth milestone you pass on your left-hand side the scene of the battle of Summerdale.

According to local tradition[2] the Caithness men when they landed determined to slay the first person they encountered, somewhat on the principle of "first blood." This was in consequence of a witch, who had met them on landing, walking before them unwinding two balls of thread, one of blue and the other of red, and the thread of the latter having first become exhausted, she told the Earl of Caithness, that the side on which the first blood was shed would be defeated. Seeing a short time afterwards a boy herding cattle the Earl at once slew him, and had hardly done so, when to his horror, the victim was recognised as a native of Caithness. This is supposed to have depressed the Caithness men before the fight. Nevertheless they are said to have fought stoutly, till they were assailed by the Orcadians with stones, which were supposed

[1] Sibbald's *Orkney*, p. 5.

[2] Calder's *History of Caithness*, p. 95.

to have been supplied by some miraculous interposition, as the ground, whereon the battle was fought, was on the previous day said to have been singularly free from stones. When these missiles commenced to fly about, a sudden panic seized the Caithness men, who, throwing their arms into the Loch of *Lummagem*,[1] fled, and, the Orcadians having destroyed their boats were slaughtered in detail. Barry[2] states, that dead bodies had been found at the end of the last century in a marsh, through which the vanquished had fled, with the clothes still entire owing to the antiseptic nature of the soil. The Earl of Caithness himself is said to have taken refuge in a farmhouse near Orphir, and to have been betrayed by the woman of the house to his pursuers, by whom he was immediately slain. His body was afterwards interred on the field of battle, where, when Jo Ben wrote, a stone, afterwards removed by some farmer, marked his grave. One tradition says his head was severed from his body, and sent to Caithness *pour encourager*. The Orcadians are stated to have lost only one man, who, having attired himself in the clothes of one of the slaughtered Caithness men, was returning home at night, and was slain by mistake by his own mother with a stone in the foot of one of his own stockings.

Shortly after passing the road to Birsay you come to the farmhouse Turmiston, close to which is the now far-famed Maes Howe, and, about three miles further on, you reach the Bridge of Waith, which crosses the gut, through which the tide flows into the Loch of Stenness. Close to the bridge the road from Orphir joins the main road.

This route from Kirkwall is far more picturesque than the one through Finstown, and the views of the Hoy Hills, especially after reaching the summit of Midland Hill, are very beautiful. The old road from the bridge to Stromness passes to the east of the hill of Cairston, and is about two

[1] This must be Loomie Shun, see *ante*, p. 217.

[2] Barry's *Orkney*, p. 245.

miles in length; the new road winds round the hill on the western side, and is a mile longer.

If utterly wanting in the halo of historic memories which cluster so thickly round every nook and corner of Kirkwall, Stromness, which, in the early part of the eighteenth century, was a village, and nothing more, is far ahead of its eastern rival in the beauty of its situation and surroundings.

A long narrow street, nearly a mile in length, and, flanked on both sides by houses, whose gable ends abut on it, runs from north to south in a curve along the side of a small bay, which two small holms cut off from Cairston Roads. Each house, on the seaward side of the street, has, either to itself, or in conjunction with its neighbour, a pier or jetty. On the landward side again several steep lanes branch off from the main street up the hill, at the foot of which the town lies.

The best view of the town is looking down from the highest part of the old Cairston Road.

When Jo Ben wrote French and Spanish vessels were in the habit of resorting for shelter to the harbour, but, for a long time, the place appears to have been nothing more than a hamlet. Probably the Hudson's Bay Company gave it its first stimulus, as for a long time Stromness was always the port from which their vessels took their final leave of British shores.

When the *First Statistical Account* was written, it was computed that 312 vessels annually called in at the port, of which the greater bulk were Scotch, half as many English, the rest Irish, with a few foreign craft, and this was a much smaller number than had been the case earlier in the century. From this port most of the Arctic expeditions set sail. Here too, during a portion of the autumn of 1780, lay the *Discovery* and *Resolution*, on their return from that circumnavigation of the globe, in the course of which James Cook, not the least on the long bead-roll of English seamen who have fought their way upwards from the ranks, lost his life.

Up to the year 1754 the borough of Kirkwall was in the habit of assessing the village of Stromness for its own muni-

cipal purposes. In that year, however, the Stromnessians refused to pay any longer, a course which was justified by a judgment of the Supreme Court, and afterwards, on appeal, in 1758, by the House of Lords. This decision set free not only Stromness, but many other places in Scotland, from the exactions the royal boroughs in their vicinity had been in the habit of enforcing. The animus engendered by the litigation is not yet extinct, and Kirkwall pretends to look down on Stromness, whilst Stromness hates Kirkwall for giving itself airs.

Short lived as Stromness is, it is not utterly devoid of historical associations.

Near the House of Claistron, on the other side of Cairston Roads, was born John Gow, the pirate, whose career suggested to Sir Walter Scott that novel in which he has embodied so many of the incidents of his northern cruise, short as it was. His father, a merchant in Stromness, purchased[1] a piece of waste ground on the east of the town, on which he erected a house, and in July, 1716, a seizin of the whole was executed in favour of himself, his wife Margaret Calder, and their eldest son, John, who, after leaving school, proceeded to sea. In January, 1725, Gow turned up at Stromness with a vessel called the *Revenge*, of 200 tons burden, and mounting twenty-four large guns, and six small ones. Whilst lying off Stromness he fell in love with a Miss Gordon, who, according to tradition, pledged her troth to him at the stone of Odin, in the manner described in the next chapter. So binding did she consider this engagement, that, in order to be released from it, she considered it necessary to journey all the way to London to shake his hand after his execution in 1729.

At that period Robert Honeyman, who, the same year, was present when Captain Moodie was killed, resided at Claistron, and, as at that time banks were totally unknown in the far north, had to keep under his own care such portions of his rents, as

[1] *Petrie Papers.*

were paid in coin of the realm, till he had a chance of sending it south, or till it was expended for current purposes. Gow having heard that Honeyman had received a large sum, determined to look him up, and make him hand over. Honeyman, however, saw the looting party landing, and knowing that he had not time to remove his cash elsewhere, by the advice of his wife, who seems to have been a ready-witted woman, placed it on the floor of an open garret, and then, ripping up a couple of feather-beds, completely covered the cash-box with the feathers. After searching all the rest of the house Gow looked into the garret, and seeing nothing but a huge heap of feathers, called out to his party: "Come away, my lads! it is useless for you to spoil your cloaths with feathers by rummaging this d——d old cock-loft." For this incident, as for other information relating to old Orcadian families, the writer has to thank Mrs. Hiddleston, of Stromness, a lineal descendant of Sheriff Honeyman. Mr. Petrie,[1] on the other hand, made out, that all the violence and looting was committed by the crew under the leadership of the boatswain, and against Gow's wishes, and that what finally compelled him to put to sea was the boatswain having plundered Honeyman's house on Graemsay, and carried away four females. Both goods and females were, according to Petrie, at once re-landed on Graemsay; and knowing this exploit would make the neighbourhood of Stromness too hot for him, Gow put to sea the same evening, fearing that if he loitered in such a land-locked anchorage he might be caught like a rat in a trap. Here we will leave Gow for the present, and turn our attention to another Stromnessian of a very different stamp, George Stewart, the unfortunate midshipman of the *Bounty*.

He was descended from Walter Stewart, who, in 1636, was presented by Charles I. to the living of South Ronaldsay and Burray, and who was the ancestor of the Stewarts of Massetter, in South Ronaldsay, of whom Alexander Stewart,

[1] *Petrie Papers.* See also Appendix T, pp. 633-7.

the father of George, was the last male representative, having survived all his sons. Poor George's horrible death in irons in the Pandora's box, due to the fiendish cruelty of Captain Edwards, and the mournful death of Peggy Stewart, his beautiful Otaheitan wife from a broken heart, are too well known to need further notice here. The whole story furnished Byron with the materials for his poem *The Island.* A child of Stewart and Peggy was living up to nearly the middle of the present century, and probably left children, who now, if it is admitted that George Stewart was married to Peggy, and the marriage was quite as good as many that are recognised as such north of the Tweed, represent the old minister of South Ronaldsay and Burray, who himself came of "well kent folk," being one of the Stewarts or Steuarts of Grandtully, in Perthshire. Another character, in the *Pirate,* that of Norna, was suggested to Scott when the lighthouse yacht was lying in Cairston Roads. Bessy Millie, who lived to upwards of ninety years of age, in 1814 resided at the top of one of the steep lanes in a house which is still pointed out, and did a big business amongst wind-bound skippers by selling favourable winds.

In Claistron House, too, Sir Walter was entertained by Mrs. Rae, the mother of the well-known Arctic explorer, who was born in the house Gow, *alias* Gow Smith, intended looting. There is a museum in the town, which is said to possess a very good mineralogical collection. Amongst the fossils is the original *Asterolepis* discovered by Hugh Miller under the Black Craig. There appears, however, to be a sad want of energy amongst the committee, and the whole collection seems to want looking after. A very pretty walk may be taken along the coast-line passing Breck Ness, where are still to be seen the remains of the old mansion-house erected by Bishop Graham, that indefatigable house-builder. Close to the Black Craig is the quarry in which many fossil fish have been found, as well as the *Asterolepis.* At the foot of the cliff, which is 363 feet in height, is a cave, generally known as Charlie's Hole, from the fact of

the only survivor of a Dundee schooner, wrecked here in 1834, having been washed into it with a portion of the wreck. About a mile or so beyond the Black Craig is a stack known as North Gaulton Castle, which the action of the waves has worn somewhat peculiarly, being smaller in the centre than either at the base or summit.

CHAPTER XXIII.

THE ORKNEYS.—STROMNESS AND THE WEST MAINLAND —(*continued*).

DE PISCIBUS, ALGIS, ET REBUS VETUSTIS.

The Lochs of Stenness and Harray; Maes Howe; The Rings of Stenness and Brogar; and The Weem of Skara Brae.

NOWHERE else on British soil are to be found so many relics of that prehistoric past, about which we have no written records at all, as in the six or seven miles of Orcadian soil, which commence with the chambered mound of Maes Howe, and end with the Weem or group of primitive dwellings at Skara Brae, on the shores of the Bay of Skail.

It is an excursion replete with interest, not only to the archæologist and professed student of prehistoric lore, but to any one, whether antiquarian or not, who is not utterly devoid of that sympathy with the past, which culture in its highest sense must inevitably impart.

Not only is the excursion interesting from an antiquarian point of view, but, in fine weather, the varied scenery you see in the course of it is of itself almost enough to repay you.

A good pedestrian, who was willing to devote a long summer's day to it, might accomplish the whole round in a little over twenty miles.

Those, who do not care for so big a walk, can drive out to the farmhouse of Turmiston, about six miles or so from

Stromness, and, sending their conveyance to await their arrival at Skail, walk across themselves.

Before entering the Maiden's Mound, as Professor Barclay has translated Maes Howe, we may as well say a few words about the two lochs of Stenness and Harray, which some enthusiastic natives have dubbed the Orcadian Windermere. If not up to the Queen of the English Lake District, these lochs have, like everything else in these northern regions, a quaint, weird charm of their own, more especially in the case of the upper loch, that of Harray, when the hills of Hoy are lighted up by the setting sun, and the stones of the Ring of Brogar look something uncanny, as their shadows lengthen out. The lower loch, that of Stenness, is an irregular-shaped piece of water some four miles or so long, and a little over two miles broad at the lower end. The lake is brackish, if not perfectly saline, and is connected with the Bay of Ireland by a channel about three-quarters of a mile in length. The lower portion of this next the sea, about six hundred yards long, is known as *The Bush*, though why so called no one can explain. This stretch of water is a favourite resting-place for sea-trout before running into the lochs, and, under favourable conditions, ought to afford splendid sport. It is just like fishing a very rapid river, and the best time of tide is from half ebb round to half flood. A westerly wind and lots of it accompanied by rain is said to suit it best. The loch of Stenness at times swarms with fish. Not only are the coal-fish (*Merlangus Carbonarius*) caught there, but also skate, cod, and very large flounders, and in winter time herrings find their way in. In addition to sea-trout, and the ordinary loch-trout, a special variety of *Salmonidæ* is found, to which Dr. Günther has given the name of *Salmo Orcadensis*. Most of the wild fowl, too, which visit the Orkneys in winter are to be found on this loch and the adjoining one of Harray; and from the Bridge of Waith down to the sea is a favourite spot for gunners at flight time. If the *Fauna* of the lochs is a very varied one, the *Flora* is no less so. Close to the Bridge of Waith you have seaweeds alone, a

little further on seaweeds mixed with fresh-water plants, and in the loch of Harray fresh-water plants alone. The upper loch, which is four and a-half miles long, three-quarters of a mile broad for the greater part of its length, and a mile and a-half at the northern end, is the best for brown trout, and a portage of little over forty yards enables you to take your boat from the one loch to the other. For years nets, set lines, and the infernal poaching machine, the otter, have been used to such an extent, that it is a wonder any trout have been left, but, now the Orkneys have been formed into a salmon fishery district, set lines and otters become illegal, and netting can no longer be carried on with the herring-net mesh, and in the reckless manner hitherto in vogue. In fact, if only the fish can be protected in the spawning season, these two lochs should for angling be second to none in Scotland. There is a small loch called Rango, connected with the north-western end of the Loch of Stenness, belonging to Mr. Graham Watt, of Skail, which is said to hold very large trout. Whilst on the subject of angling, it may be as well to mention that splendid sport is said to be got in Hoy Sound during summer and early autumn, spinning a natural or artificial sand eel for Whiting Pollack, or, as they are termed in Scotland, Lythe (*Merlangus Pollachius*) the gamest of all sea-fish, for which eighty to one hundred yards of trolling line and the stoutest of salmon gut traces are wanted. To return to our antiquarian muttons.

Maes Howe or the Maiden's Mound is a truncated cone 92 ft. in diameter, 36 ft. high, and measuring about 300 ft. in circumference at the base. The mound stands in the centre of a circular platform, 270 ft. in diameter, which is surrounded by a trench 40 ft. wide, and varying in depth from 4 to 8 ft. A long passage 54 ft. in length leads to the central chamber. The axis of this passage, which is perfectly straight, is from N.E. to S.W., or nearly so, the entrance being at the S.W. end. The passage, for the first 22½ ft., is 2 ft. 4 in. wide, and originally must have been the same in height. For the next 26 ft. it is 3 ft. 3 in. × 4 ft. 4 in.; it is then narrowed by

two upright stone slabs to 2 ft. 5 in. Immediately beyond these slabs the passage extends 2 ft. 10 in., and is 3 ft. 4 in. wide by 4 ft. 8 in. high. On the north-western side of the passage, just where it begins to widen out, at 22 ft. 6 in. from the entrance, is a triangular recess, 2 ft. deep, and 3 ft. 6 in. in height and width, opposite to which, in the passage, a stone, of such dimensions that it would fit into the recess, was found, and which was probably used to block up the passage. From this recess the roof, sides, and floor were formed of four immense slabs of stone, of which only one is now anything like entire, and it is cracked.

The central chamber is 15 ft. square on the floor and 13 ft. in height, so far as the walls still remain. The roof is formed by the stones, at the height of six feet from the floor, gradually overlapping, as in the case of the chambers in the brochs and the other chambered mounds, a peculiarity in construction that makes Anderson[1] believe it must have been erected in Pictish or Celtic times. At each angle of the chamber are huge buttresses of stone from 8 to 10 ft. in height, and about 3 ft. square at the base. Immediately opposite the passage, 3 ft. above the floor, is an opening 2 ft. wide, 2 ft. 6 in. high, and 1 ft. 10½ in. long, leading to a cell having a raised floor 5 ft. 8 in. long, 4 ft. 6 in. wide, and 3 ft. 6 in. high. On the south-eastern and north-western sides are similar openings and cells. The opening on the south-eastern side is 2 ft. 6 in. wide, 2 ft. 9 in. high, and 1 ft. 8 in. long. The cell on this side is 6 ft. 10 in. long, 4 ft. 7 in. wide, and 3 ft. 6 in. high, and, like the first one, has a raised flagged floor. The opening on the north-western side is 2 ft. 3 in. wide, 2 ft. 6 in. high, and 1 ft. 9 in. long. The cell is 5 ft. 7 in. long, 4 ft. 8 in. wide, and 3 ft. 4 in. high. This cell has no raised floor. The roofs, floors, and back walls of each cell are, in each case, formed by single slabs, and stones, which, from their dimensions, look as if they had been used to fill in the openings, were found

[1] *Ork. Sag.* Intro., p. cii.

on the floor. These stones, Farrer conjectured, were used to seal up the vaults, for which purpose he fancied these chambers had been intended. There is a finish and a thoroughness about the workmanship of the chamber, that shows, that, were the builders Picts or were they Norsemen, they were not accustomed to *scamp* their work; and the enormous size of the stones used in the passage speaks volumes for the engineering capacity of the people who can have transported such huge masses from the place where they were quarried.

Till it was opened by Mr. Farrer in July, 1861, the mound was known in the district as the abode of "the Hog boy." No one could tell why; though, as Anderson[1] shows, the word is simply the Norse *Haug-bui*, the tenant of the *haug* or tomb; that is, a hoy-laid man, or the goblin that guards the treasure. How customs survive, or crop up, sometimes long after they appear to have been forgotten! When the buccaneers, the Vikings of the seventeenth century, hid treasure in the many sandy keys in the West Indies, they are said to have slain a negro to keep ward and watch over it. When the principal chamber was being cleared, an immense quantity of *runes* were found inscribed on the walls. Runes, as the Scandinavian characters used in ancient days are termed, are divided into two classes, the early Gothic, and the later or Norwegian division of the Scandinavian runes. No runic inscriptions at all had, strange to say, been previously found in the Orkneys, otherwise so rich in relics of the Norsemen. Most of the runes in Maes Howe belong to the Norwegian division. Many of them are mere scribbles, such as an idle man might cut from sheer want of something to do. Some twenty-six were submitted to Professors Stephens, Munch, and Rafn, of Copenhagen, who have, on the whole, not differed so much in their translations as scientists are wont to do on such occasions.

Altogether, we gather, from the runes, that the mound was known to the Norsemen as *Orkahaug*, or the Mighty

[1] *Ork. Sag.* Intro., p. ci.

Mound; that treasure was supposed to have been hidden in it, in search of which the Jorsalafarars, probably some of those who accompanied Jarl Rögnvald to the Holy Land, had broken into it; and that the Norsemen were ignorant of the origin of the mound. On the buttress, on the left-hand side on entering, is cut a cross, which must have been carved by one, who either was on his road to Jerusalem, or had been there. On another of the buttresses a dragon is most beautifully incised, which, from its similarity to one found at Hanestad in Scania, Rafn assigns to heathen times. Another nondescript sort of carving Stephens calls a worm knot, and Rafn says is a symbol found on runic stones at the end of the heathen and commencement of the Christian periods. Many of the names inscribed are the same as those of persons mentioned in the *Saga* as relations and friends of Jarl Rögnvald. One inscription is translated by Munch as: "Ingigerthr is of women the most beautiful," much as if a love-sick schoolboy enamoured of his tutor's daughter should write: "Edith is a stunning girl."

Now Jarl Rögnvald had a daughter called Ingirîd (p. 164 of the *Saga*) and Ingigerd (p. 188), who was married to Eirîk Slagbrellir shortly after her father's return to the Orkneys. Can Eirîk in a spoony fit have cut this tribute to his young woman's good looks?

The only mention in the *Saga* of the mound, supposing it to be the same *Orkahaug*, is when Jarl Harald, on his way to surprise Jarl Erlend at Yule-tide, turned in to have carouse by the way at Orkahaug. The drinking was probably heavy, as the *Saga* states that their journey was delayed owing to two of the party having been seized with madness, or, to speak plainly, having an attack of delirium tremens. Those anxious for further information as to Maes Howe and its runic inscriptions are referred to Farrer's *Maes Howe;* to Mitchell's *Mesehowe;* to a paper by Dr. John Stuart in volume v. of *The Proceedings of the Society of Antiquaries of Scotland;* to a notice by Dr. Charlton in volume vi. of *Archæologia Æliana;* and to *The Runic Monuments of Scandinavia and England*, by Professor

George Stephens, Copenhagen, 1866–68. From Maes Howe you get a most beautiful view of both lochs, of the Rings of Stenness and Brogar, and of the hills running up on the western side of the Loch of Stenness to Skaill, which are overtopped at their southern end by the hills of Hoy.

To the Ring of Stenness from Maes Howe is, according to Farrer, a mile and a half, though the writer would not have thought it so much. Stenness, the *Steinsness* of the *Saga* of Olaf Tryggvi's son, is generally applied to the jutting points on both sides of the Bridge of Brogar, but, in all probability, it is only strictly applicable to the southern one, on which, some little distance from the bridge, is the Ring of Stenness. This consists of a circular mound, which, on the eastern side, has been completely obliterated, 104 ft. in diameter. Outside of the mound came a broad ditch, around which again was a circumscribing mound.

The diameter of the whole must from outer edge to outer edge have been 234 ft.; the circular mound and embankment being both 3 ft. above the natural level of the ground.

At the southern corner of the circular platform still stand two upright stones, measuring respectively 17 ft. 4 in. × 6 ft. × 8 in., and 15 ft. 2 in. × 4 ft. × 1 ft. 3 in. A little to the west again is a stone lying prostrate, which measures 19 ft. × 5 ft. × 1 ft. 8 in., and is supposed to weigh 10·71 tons. On the western side of the circle are the remains of a cromlech, one of the legs of which, 2 ft. high, remains *in situ*, and another has fallen outwards. The capstone, or covering stone, remains, and measures 9 ft. × 6 ft. × 6 in.

About 150 yards to the north of the Ring of Stenness, stood, till the year 1814, a stone somewhat similar to the ones still erect, but having a hole through it a little on one side of the centre, and at a height of 5 ft. from the ground, according to Captain Thomas's informant, and 3 ft. according to Dr. Henry. To the east of the ring and stone last mentioned, which was known as the stone of Woden or Odin,

was the old church of Stenness, at the west end of which was a circular tower.

North-west of the Ring, close to the Bridge of Brogar, is a solitary standing stone, known as the Watchstone, 16 ft. × 5 ft. 3 in. × 1 ft. 4 in.

On the other side of the bridge, about half to three-quarters of a mile further on, is the Ring of Brogar, which most people call, though incorrectly, the Stones of Stenness. Before arriving at this ring you pass two small standing stones, one of which is broken, and a small tumulus, on which are the stumps of two stones. Brogar means the bridge of the inclosure, from the Scandinavian *bro* or *brú*, a bridge, and *gard*, an inclosure. The Ring of Brogar consists of a circular piece of ground of a diameter of 340 ft., surrounded by a broad fosse or ditch of an average depth of 6 ft. The diameter of the whole, from outer edge of fosse on one side, to outer edge on the other, is 424 ft. 4 in.

This fosse is crossed at the W.N.W. and E.S.E. sides by causeways 17 ft. 8 in. broad. Originally the circle must have, according to Captain Thomas, consisted of some sixty stones, each standing 13 ft. 2 in. from the inner edge of the fosse, and 17 ft. 8 in. from its neighbours. Thirteen stones are still standing; ten are lying prostrate; and the stumps of thirteen are still visible. The highest pillar is 13 ft. 9 in., and the average height 9 ft. above surface. These stones are all flagstones of Old Red Sandstone formation, and are supposed to have been quarried some miles off at Sandwick. Lichen covered, they look, as they are, hoary monuments of ages long passed away. North-west of the Ring of Brogar, about a mile further on, is the Ring of Bûkan, consisting of an internal area having a diameter of 136 ft., surrounded by a trench with sloping sides 44 ft. wide at bottom, and averaging about 6 ft. in depth.

On the circular internal space were, when Captain Thomas wrote, traces of five or six tangential circles, about 6 ft. each in diameter, and several stones were lying about, which he

conceived might have been the remains of small cromlechs. Scattered all about the neighbourhood are numerous tumuli, many of which have been opened from time to time.

In one that was opened by Mr. Farrer on the 17th of July, 1854, was found a cist 2 ft. 6 in. by 2 ft., in which was contained an urn 1 ft. 9 in. in diameter, 1 ft. 6 in. deep, and 5 ft. 10 in. in circumference, the outer rim being 1½ in. in width. This urn, which was formed out of some micaceous stone not to be met with in the Orkneys, contained burnt bones and ashes. Now we know from the *Saga* of Olaf Tryggvi's son, that Hávard Arsæli[1] was slain by his nephew Einar Klíning at *Steinsness*, and that the spot where he fell was afterwards called Hávard's teigr—*teigr* meaning an individual's share of the *tún-land*. Hávard's teigr is the name by which the promontory is still known by the natives, so that it is not impossible the urn in question may have contained the ashes of Ragnhild's second victim. Now Hávard is supposed to have been slain somewhere about 970, when the district was known as *Steinsness*, which looks as if the Norsemen had found the stones, &c., standing on their arrival. And, as we have every reason to believe their immediate Pictish predecessors were Christian, we must go back, to before the middle of the sixth century, for the date of the erection of these circles and cromlechs. Both Worsae and Munch unhesitatingly speak of the circles as Celtic. It is not impossible, however, that the Norsemen finding the stones in position, may have utilised them for some of their own pagan rites, and that a tradition of such pagan rites may have come down to quite modern times. We know that the Ring of Brogar was called the Temple of the Sun,[2] and that of Stenness the Temple of the Moon, till quite recent years; and, from a paper communicated to the Society of Antiquaries of Scotland in 1784 by Dr. Henry, then minister of Greyfriars, we learn some of the customs, that had, within twenty or thirty years, prior to that

[1] See *ante*, p. 25.

[2] Low's *Tour*, Intro., p. xxii.

date, subsisted amongst the people of the district. It appears that, on the first day of the new year, they were in the habit of assembling at the Kirk of Stenness, having provisions with them for several days. As long as these lasted they *feasted and danced* away in the Kirk. As the young people had, owing to this custom, a greater opportunity of meeting than they otherwise would have had, many marriages resulted. When therefore a couple had made up their minds on the subject, they were in the habit of stealing away from their companions and repairing to the Temple of the Moon, where the woman in the presence of the man knelt down and prayed to Woden, or Odin, to help her to be faithful to the man; then they adjourned to the Temple of the Sun, where the man went through a similar ceremony; and finally returned to the Stone of Odin, where, one standing on one side and the other on the other, they shook hands through the hole in the stone, and swore to be faithful to each other. This ceremony was considered so sacred, that it was thought to be infamous to break it. Principal Gordon,[1] in fact, was told that the way it came to light was, that a man, having seduced a girl under promise of marriage, was being rebuked with such severity by the Kirk elders, that the minister was led to ask how they were so very hard on the culprit, and was told that the man had broken the promise of Odin. The worthy elders no doubt looked upon a little seduction as a very minor offence, but breaking the promise of Odin was a very serious matter. The Stone of Odin, in fact, was the place where the knot matrimonial was tied; and when a couple thought they were too much married, and wanted to slip the knot, they went into the Kirk, and the one going out by the south door and the other by the north was considered to have legally dissolved the marriage tie, and left them both free for a second venture. The process certainly was as simple and inexpensive as could be desired; and the idea of looking upon a church as a sort of inanimate Sir James Hannen was charming!

[1] *Arch. Scot.* vol. i. p. 263.

Captain Thomas was informed that, if an infant was passed through the hole of Odin, it would never, when grown up, shake with palsy;[1] and that, up to the time of its destruction, it was customary to leave some votive offering, even if it were only a stone. The Stone of Odin was destroyed, and the prostrate one in the Ring of Stenness thrown down, and, according to Peterkin,[2] three others destroyed in December, 1814, by a Highland Goth of a farmer, then tenant of Barnhouse, for the purpose of making byres, or cow-houses. This man, who, as he is said to have served as an officer in Egypt, in Abercrombie's expedition, ought to have known better, was only prevented from committing further vandalism by Malcolm Laing, with two other gentlemen, obtaining an interdict from the Sheriff's Court. That was not all, as the natives Boycotted the *Ferry Louper* against whom they had the additional grudge that some small tenants had been removed to make his farm, to such an extent, that he was at last compelled to leave the country. Some four miles or less from the Ring of Bûkan, and about half a mile south of the manse of Sandwick, is an overthrown cromlech, called The Stones of Via.[3] The stones consist of four short square pillars about 3 ft. high, on which was supported a square slab, 5 ft. 10 in. by 4 ft. 9 in. by 1 ft. Close, too, lies a smaller slab, which has either been placed on the top of the larger one, or else has formed part of a small supplemental cromlech.

On a hill called Vestrafiold, but which should be Vestrafjeld, is a large irregular inclosure, originally fenced all round by large flags and measuring about 800 yards in circumference. A watercourse runs through the centre and there are indications of smaller inclosures. This inclosure, which lies north of the bay of Skail, Captain Thomas considered of very great antiquity, but was unable to form any idea of what it had been intended for.

Persons anxious for further information concerning this

[1] See also Neill's *Tour*, p. 18. [2] Peterkin's *Notes*, p. 20.
[3] *Archæologia*, vol. xxxiv.

district, are referred to the paper by Captain F. W. L. Thomas, R.N., in volume xxxiv. of the *Archæologia of the Society of Antiquaries* (London), of which the writer has largely availed himself.

About a mile or so from the manse of Sandwick, and on the south-eastern corner of the Bay of Skail, lie the remains of the Weem of Skara Braè, one of the most remarkable series of primitive dwellings known, and which were excavated by the late Mr. Watt about twenty years ago. They may be described as a series of chambers and cells arranged on either side of an irregular passage, the general trend of which is from north-east to south-west. The passage is from 2 to 3 ft. wide, and, it is supposed, was from 5 to 6 ft. in height. One of the chambers, speaking roughly, is 21 ft. 6 in. by 11 ft.; another 21 ft. by 19 ft. or 20 ft. In neither case could the height be ascertained. The whole place is such a labyrinth of passages, compartments, and cells, that to attempt to describe it at all clearly would take up far too much space. The reader, therefore, anxious for fuller details is referred to Mr. Petrie's paper in volume vii. of the *Proceedings of the Scottish Antiquaries*. An enormous quantity of bone and stone implements were found. Amongst the animal remains were horns and bones of deer, horns of *Bos longifrons* and *Bos primigenius*, the tooth of a walrus, and vertebræ of a whale. From the marks on a human bone it is supposed the inhabitants were, like the New Zealanders till recent years, given occasionally to "long pig." Several urns, containing ashes, were found in the chambers, which shows that the inhabitants must have paid a certain amount of respect to their departed. In the old house at Skail, erected by Bishop Graham, Mr. Watt has a collection of implements, &c., found in the Weem, which he is very kind in showing to strangers.

On the shores of the Bay of Skail a hoard of silver was, in March 1858, discovered by some boys. The find, which weighed 16 lbs. altogether, consisted of torques and massive mantle brooches, all very similar in pattern, also of silver bars

or ingots, and a number of silver coins. One of the coins was a Khalif al Motadhed, struck at Al Thash (a town of Transoxiana) in the 283rd year of the Hegira, *i.e.* A.D. 896. Two English coins, one a Peter's Penny, coined at York early in the 10th century, the other of Æthelstan "Rex totius Britanniæ," 925—941. The whole is supposed to have been loot acquired by some Viking in foreign parts and to have formed part of the stock of some silversmith whose shop had been sacked.[1]

At the southern corner of the Bay of Skail is a curious arch, or hole, supposed to have been formed by a vein of trap-rock giving way. This arch is known as the Hole of Row. First you have a long narrow geo some fifteen or twenty yards broad; then a square hole some height above water level, which runs right through to the sea on the other side a distance of some fifty yards. A mile or so south of the Hole of Row is the Beacon Hill, from the top of which you get one of the finest views of Hoy that can be obtained from the Mainland. Not only do you see the Meadow of the Kaim and the cliffs of Hoy as far as the Old Man, but also the Caithness and Sutherland coast-line as far as Whitten Head. On the cliffs close to the Beacon Hill may be seen a curious example of the weathering effect of the atmosphere on the rocks, all sorts of curious quasi-geometrical patterns being cut on them. About a mile or so beyond this you come to the Castle of Yeskenabæ, a detached stack somewhat similar to that of North Gaulton. The distance from Skail to Stromness along the cliffs must be about eight miles, and the walk, on a summer's evening, when a setting sun is bringing out the rich red colouring of the cliffs of Hoy, must be a very enjoyable one.

[1] See Mitchell's *Mesehowe*, plate and description. See also Cosmo Innes's *Scotland in the Middle Ages*, p. 311.

CHAPTER XXIV.

THE ORKNEYS.—STROMNESS AND THE WEST MAINLAND —(*continued*).

Birsay.

"This way went the Prince a-fowling;
Skilful are his men with arrows.
Now is many a heathcock meeting
Death beside the verdant hillocks,
Where the elmbow of the hunter,
Keenly bent, as if by magic,
Makes the moorfowl quickly perish."

Orkneyinga Saga.

BIRSAY, the *Þirgishérarð*, or hunting-ground of the Jarls, is the north-western parish of the Mainland. In Low's time, and till quite recent years, Harray and Birsay made one parish, but, at the present day, the two districts have been severed, and Birsay has been formed into a *quoad sacra* parish by itself.

The palace of Birsay is fourteen miles from Stromness, and eighteen from Kirkwall. From Stromness you pass through Skail to get there, and driving from Kirkwall your road takes you through the country of the Harray lairds, of whom Jo Ben wrote that *ignavissimi fuci sunt*, a charge certainly that, from all accounts, could not be brought against them at the present day. In Harray too, he mentions, was situated a great church dedicated to the Virgin, much frequented by people from all the islands, and of which many fables were told.

The palace of Birsay is situated on the shores of a sandy bay bounded on the north by the Brough of Birsay, and on the south by Marwick Head.

The palace originally consisted of a range of buildings forming four sides of a court which measured 104 ft. 3 in., N. and S., by 59 ft. 9 in. E. and W. The external measurements are 172 ft. 2 in. N. and S., by 120 ft. 10 in. E. and W. At the S.E., N.E., and S.W. angles are square projecting towers, and the main entrance was in the south wall. At the N. is a portion of an older building. A modern wall has been built connecting the two flanking towers at the S. end, inside of which can still be seen the traces of the old wall. The whole building is now the remains of a shell, and the best portion is the older part, which has been attributed to the St. Clairs.

In 1858 a large portion of the western side was blown down. We know that Jarl Thorfinn in his latter years made this place his head-quarters, and probably built some sort of dwelling house, though the chances are that, like an Icelandic *Skáli*, it would be composed partly of wood and partly of stone. Jo Ben says there was "palatium excellens," in Birsay in his day, about which he has the following wonderful myth, that a king of Orkney reigned there named Gavus. But when Julius Cæsar became master of the whole world, Orkney became subject to the Romans, a fact to which the inscription on a stone bore witness. That Earl Robert built the new portion of the building we know as an historical fact. Over the gateway stood the stone, the inscription on which, "Dominus Robartus Stewartus Filius Jacobi Quinti *Rex* Scotorum hoc opus instruxit," was held to be proof of treasonable designs, instead, as it ought to have been, of ignorance of grammar. The stone, on which this inscription was carved, is said to have been carried away by the vandal Earl of Morton, who sold the Earldom estates to the Dundasses. Inside the building, over Lord Robert's arms, was the motto, "Sic fuit, est, et erit." The building, which was three storied, was, according to Brand,[1] on

[1] Brand's *Orkney and Zetland*, p. 31.

the first floor decorated on the ceilings with Scriptural subjects, such as on Noah's Flood, and Our Saviour riding into Jerusalem, a fact which, when we consider the manner of man Earl Robert was, is, to say the least, somewhat strange.

Brand said the building had been occupied within twenty years of the time when he wrote (1700), but was fast falling into decay.

Sheep-stealing Sand's examination, by Captain Moodie and James Gordon of Cairston, was, however, held in the building, and in the sketch of the place given in the introduction to Low's *Tour*,[1] and supposed to have been drawn in the latter half of the eighteenth century, the palace, though roofless, seems otherwise entire. From this sketch it appears, that the garden was on the east side of the building, and that, south of the garden, was a walled-in paddock. Close to the palace is the churchyard, in the centre of which stands the parish church. Into the southern wall of the church a stone is built, on which is the word "Bellus," about which all sorts of theories have been started. The western gable is supposed to have been a portion of an older building, and the east window, Sir George Dasent was of opinion, had been removed from another building. To the E. of the church are the traces of another one. Jarl Thorfinn, as we know, on his return from Rome, built Christ Kirk at Birsay; and Bishop William resided there till St. Magnus was built. The older church, of which traces still survive, may therefore have been the original church erected by Thorfinn. Close to the old school-house are the remains of old buildings, which, local tradition says, formed the old episcopal palace.

The churchyard at Birsay, when the writer was there in 1880, was in a shamefully neglected state, and the same remark may be applied to most of the graveyards in both the Orkneys and Shetland. The real fact is, that most of them should either be closed or enlarged, as in many cases so crowded are they, that the coffins are hardly below the surface. The Brough of

[1] Low's *Tour*, p. iv.

Birsay is an islet containing about 40 acres, and separated from the shore by a channel nearly 400 yards broad, of which about 150 yards has a rocky seaweedy bottom, not the pleasantest of walking. At spring-tides this channel is dry for about three hours, but the intending visitor to the brough should get a guide from the village who knows the tide times, and should be careful not to linger too long, as when the tide does begin to flow through the channel, it does so like a mill-race.

The remains of the old church[1] are on the N.E. side of the brough, and close to the shore. The chapel consisted of nave, chancel, and apse. The nave is 28 ft. 3 in. by 15 ft. 6 in. inside, and was entered by a doorway 3 ft. 2 in. wide, at the W. end. In the N.E. and S.E. corners of the nave are circular spaces 5 ft. 6 in., in the S. one of which are the remains of a staircase, and it is probable that there was a staircase in the N. one as well. Dryden conjectures that these stairs led to either turrets or priests' rooms over the chancel, as he does not think there can have been a rood loft. Anderson is of opinion the church, like many other Norse churches, was twin-towered. A stone seat 1 ft. 2 in. high and 1 ft. 2 in. broad in all probability ran round the nave. The entrance to the chancel is 4 ft. 3 in. wide, and was, probably, surmounted by a semi-circular arch. In the N. wall of the chancel is a window 3 ft. by 10 in., and below it, to the E., a square archway 3 ft. high by 2 ft. 8 in. wide, 1 ft. 11 in. in recess, and 1 ft. deep, which, Dryden conjectures, may have been an Easter sepulchre. The altar was at the chord of the apse, and is supposed to have been 4 ft. 1 in. by 2 ft. 7 in. In later times the apse was blocked off by a reredos. Both nave and chancel are supposed to have had tie-beam roofs. The apse, which is horse-shoe shaped, is supposed to have been similar to that at Orphir, and therefore vaulted. Dryden puts the date of its erection at about the year 1100, and supposes it to have been built by Erlend Thorfinn's son. Barry states it was dedicated to St. Peter, but, in the sketch given in the Introduction to Low's *Tour*,

[1] Dryden's *Ruined Churches.*

it is called St. Colme's Church. It was inclosed by a wall, traces of which can still be seen, 33 yds. by 27 yds., and for a long time was used as a *crû*, or sheepfold. There are some very pretty views of the coast-line to be obtained from the top of the brough, which is about 90 ft. in height on the western side, and there is said to be, on that side, a cave worth exploring in a boat.

To the south of the palace, along the sand-hills, and not far from where you commence the ascent of Marwick Head, is the Knowe of Saverough, opened by Mr. Farrer in 1862.[1] In this knowe were found a number of stone cists containing the remains of people of all ages. Some of the skulls which were *Kumbe-Kephalic*, or boat-shaped, were of a very low type, others again, and those the ones in the best preservation, were of a much higher class. Dr. Thurnam, one of the authors of the *Crania Britannica*, had no hesitation in stating that the remains were those of the ancient Celtic inhabitants. A clay jar of peculiar formation, now in the Museum at Edinburgh, was found near one of the cists, and, not far from the jar, the remains of a building, in which were several bone implements, one of them being a comb, very similar in form to those used to clean the heads of dirty children. Close to the building was discovered a cist containing the bell mentioned at page 71 which, Anderson[2] conjectured, may have been buried to preserve it from profanation by the pagan Vikings, somewhere in the ninth century. It is therefore not improbable, that the Norse church on the Brough of Birsay was preceded by an earlier Celtic one, to which the bell lately resuscitated may have belonged. The legend of the Norse church having been dedicated to St. Colme, or St. Columba, points to this. Birsay may now be described as the *mansiest* parish in Scotland, as to the S.E. of the church is the "old manse" of the sketch before referred to. Close to the church is the "Minister's House," also shown, in which Low spent the last twenty years of his

[1] *Proc. Scot. Ant.* vol. ii. p. 10.

[2] Anderson's *Scotland in Early Christian Times*, vol. i. p. 169.

life, and, to the N.E. of the church, the new manse erected a year or so ago. An explorer, desirous of spending a few days in these parts, could get a very comfortable sitting-room and bed-room at the old school-house.

Perhaps, too, the manse, which has just been given up, may be converted into a lodging-house for tourists during the summer and autumn months. Okstro Broch from which the great antiquity of the brochs has been proved, lies a little to the east of Saverough.[1]

There is a very pretty walk along the cliffs to Costa Head, 478 ft. high, from which a very fair panorama all around can be obtained. The sea-face of the head is very fine, presenting a perpendicular face of red sandstone to the waves of the Atlantic 400 ft. in height. On the western side of the head is a very picturesque isolated stack known as Gull Castle. Marwick Head, on the southern side of the Bay of Birsay, is a very fine bold headland 263 ft. in height. Between it and Skail, the life-buoy which Mr. Sands despatched from St. Kilda, and to which he attached a message announcing the shipwreck of the Austrian vessel, was picked up in 1877. It was sent adrift from the island on the 30th of January, and, on the 8th of February, the message was being telegraphed south to the Admiralty, and on the 22nd H.M.S. *Jackal* took off both the Austrians and Mr. Sands from their island prison.[2] It was very wonderful that the life-buoy should have traversed the 185 nautical miles between St. Kilda and the Orkneys in so short a time. The loch of Birsay is a good-sized sheet of water holding very fair trout averaging half a pound apiece. It, like the lochs of Stenness and Harray, has been raked to death with the otter, but, if that can only be stopped, it ought to become a very fair angling water. East of the loch of Birsay, or Boardhouse as it is sometimes called, is the loch of Hundland, in which, however, the trout are small, averaging about four or five to the

[1] *Arch. Scot.* vol. v. p. 76.

[2] Sands's *Out of the World; or, Life in St. Kilda.*

pound. East of Hundland is the loch of Swannay, said to be a very good angling water, the property of Mr. Brotchie of Swannay. From Swannay, round the east side of the West Mainland to Finstown, there is nothing to interest the tourist either in the way of scenery or antiquities.

Roray Head and the Old Man of Hoy during a westerly gale.

To face page 319.

CHAPTER XXV.

THE ORKNEYS.—THE SOUTH ISLES.

Hoy and Walls.

"See Hoy's Old Man! whose summit bare
Pierces the dark blue fields of air;
Based in the sea, his fearful form
Glooms like the spirit of the storm;
An ocean Babel, rent and worn
By time and tide,—all wild and lorn;
A giant that hath warred with heaven,
Whose ruined scalp seems thunder-riven;
Whose form the misty spray doth shroud,
Whose head the dark and hovering cloud
Around his dread and louring mass,
In sailing swarms the sea-fowl pass;
But when the night-cloud o'er the sea
Hangs like a sable canopy,
And when the flying storm doth scourge,
Around his base the rushing surge,
Swift to his airy clefts they soar,
And sleep amidst the tempest's roar,
Or with its howling round his peak,
Mingle their drear and dreamy shriek."—MALCOLM.

Hoy, the *Haey* (High Island) of the *Sagas*, well deserves the name given to it by the old Vikings of the Western Haf, and the contrast between the scenery of this, from a painter's point of view, *the* gem of the Orcadian group, and that of the rest of the islands is very marked. Strictly speaking, only

that portion of the island lying to the north of a line drawn from the Green Head to the mouth of the Summer Burn is Hoy, all south of that, as far as Long Hope, is North Walls, and the southern peninsula, or island as it becomes at high water with high spring-tides, is South Walls, the *Vagaland* of the *Sagas*. For descriptive purposes, however, all north of Long Hope may be considered as Hoy. Allowing this to be the case, Hoy measures some eleven miles from the Kaim to Melsetter, and varies in breadth from three and a-half to five miles.

The whole of the interior of Hoy is one continuous succession of rugged, torrent-worn hills, alternating with glens of the wildest Highland type and cliff-surrounded meadows. The coast-line, on the western side, is one of the finest stretches of rock scenery in the British Isles—glorious not only from the vast height of its precipices, but also from the wonderfully beautiful colouring of some of its rocks. Till the route of the mail steamer was altered in the summer of 1880, passengers, on their way between Thurso and Stromness, were enabled to see the whole of this magnificent panorama from the steamer, but, with the new route, unless the steamer, to cheat the tide, should make for the Berry Head, only a very distant view is obtained. To see the portion between the Kaim and the Old Man, a boat must be chartered from Stromness, and, in fine weather, few more enjoyable boating excursions can be made.

A south-easterly wind is best, as it is not only a *sojer's* wind to and fro, but also insures smooth water—no slight consideration to most people on such an exposed coast. As a rule, the boatmen like to leave with the last of the flood, so as to have the young flood to help them through Hoy Sound on their return. The smaller boats in the South Isles are all sprit-rigged, and are built very much on the same lines as the same class of boats in the south; in the North Isles the boats approximate more to the Shetland yawl, and are generally smack or cutter rigged, the worst rig of all for an open boat, as you, very often, have a difficulty in taking sail off at a

moment's notice, that is to say, when going free. When Scott[1] was in the isles, he seems to have been of opinion, that the Orkneymen were inferior to the Shetlanders in the management of boats under sail. Whatever it may have been then, it certainly is not the case at the present day amongst the regular boatmen. When in Shetland, to cross a dirty bit of firth, you require, or are told you require, a big boat and six men; in the southern group, where the tideways are much stronger, two men will serve your turn as well. A Shetlander almost always cuts a string of tide under oars, an Orcadian under canvas.

Leaving behind you the harbour and Cairston Roads, rich in memories of Ross, Parry, Franklin, and other Arctic voyagers, you skirt along the green isle of Graemsay, Pharos-surmounted at each end, and, after opening up the glen between the Ward and Cuilags Hills, come to the Geos of Selwick and Selwick Little, where in very fine weather you can land to explore the Meadow of the Kaim, of which more hereafter. Then round the Kaim itself, which, unlike its nearly perpendicular Foulaese namesake, slopes down to the sea. Here you come in sight of Sir Walter's likeness, carved by Dame Nature herself on the cliffs between the Kaim and Braebrough. Up to Braebrough you have a precipitous rock slope, here interspersed with grassy patches, here seamed with gullies, down which, in wet weather, foaming torrents rush to the sea.

All along this face sheep and their shepherdesses can wander more or less, though occasionally, tempted by some promising bit of herbage, sheep have been known to reach places from which there was no return, and have been compelled to remain, till they either fell over the banks, or were starved to death. Braebrough, or St. John's Head, the highest point of the whole cliff-line (1,140 feet high), stands out like a projecting buttress. From here to the Old Man the cliffs gradually decrease in height. In the early part of this century the Old Man (450 feet) stood, so to speak, on two legs, an arch piercing through the lower portion of the stack. Towering, as it still

[1] *Scott's Life*, vol. iii. p. 144.

does, over the cliff-line in the immediate vicinity, and a prominent landmark even from the Caithness coast, the Old Man[1] is now on his last leg, and sooner or later must succumb to the pounding blows of the Atlantic, so rarely in perfect rest in these latitudes. Here in very fine weather you can land, eat your lunch, and stretch your legs, which last, after an hour or so's cramped boat-work, you will not be sorry to do. You can even climb to the top of the cliffs in the immediate neighbourhood, but it is a *stae brae*.

When you can get tides to suit, the best time to view this coast-line is, when a declining sun brings out the full beauty of the colouring, which at other times is to a great extent lost. Peterkin[2] narrates how the good ship *Albion*, of Blyth, was, in November, 1815, driven ashore at a place called the Stower, between the Old Man and Roray Head (337 feet). Only two of the crew were left on the ill-fated craft, all the rest had been washed overboard. Of the two survivors one was lashed to the rigging, the other was lying insensible on the deck. Such was the state of things, when some fishermen from Rackwick, clambering down through a cleft in the rocks, boarded the vessel and proceeded, as was the custom in those days, to plunder the cargo. Having done so, they carried the man who had been lying on the deck, ashore, and left him on a shelf of the cliff, still alive, "all night—a night of November, when the earth was buried in deep snow, when an intense frost prevailed, and when a piercing sea-wind would have chilled to death, on the rocks of Hoy, the most vigorous human being, if exposed in a state of inaction to its power." That these savages could easily have removed the man to the summit of the cliffs, and thence to shelter, was proved by their dragging up a companion, who had got drunk on the rum they had found on board. The next day the unfortunate seaman was found dead, as also his messmate who had been made fast to the rigging, and whom the wreckers, in their hurry to plunder, had overlooked. Peterkin states both of these

[1] See *ante*, p. 189.

[2] Peterkin's *Notes*, p. 9.

unfortunates were buried on the spot; he was there in 1818; but there is a curious tradition that the Reverend Gavin Hamilton, then minister of Hoy, had seen the whole transaction in a dream; and that, afterwards, on attending the funeral of the two unfortunate mariners, he taxed the two Rackwickians with their inhumanity, who were utterly at a loss how the minister came to know anything about the matter.

To see the far-famed Dwarfie Stone and ascend Hoy Hill, you have to take a boat to Links Ness, opposite the south-western point of Graemsay. It depends on the state of the tide whether you go east or west about round that island. It is as well on landing to get a guide, not only to show you the easiest ascent and descent of Hoy Hill, but also, as a precautionary measure, in case of being caught in fog or mist on the top.

About a mile, or less, from the landing-place is the Manse, situated in a garden, that, in summer, with its trees, small though they be, and hedges of fuchsias, affords a charming contrast to the wild heather-covered district around it. From here to the Dwarfie Stone is about two miles or so, the road, or path, following the eastern and south-eastern slopes of the Ward Hill.

Lying at the foot of a vast amphitheatre of cliffs, called sometimes the Dwarfie, sometimes the Craw Hamars, the stone is a huge mass of sandstone, that has in all probability fallen from the cliffs above in some long-past age. It measures in length from north to south about 28 ft., and varies in breadth from 14 ft. 6 in. to 11 ft. At the southern end it is about 6½ ft. high, and at the northern about 2 ft. On the western side is a hole, about 3 ft. wide, just high enough to permit your crawling through, which leads to a couple of sleeping bunks, the southern and largest of which is furnished with a stone pillow. In this bunk is cut "H. Roffs, 1735"; and even Hugh Miller was not above the school-boy weakness of chiseling his name.[1]

[1] "The rain still pattered heavily overhead, and with my geological hammer I did, to beguile the time, what I very rarely do—added my name

The hole on the top, whether originally intended for a smoke-hole, or formed by the weathering effect of the atmosphere, is every year being made larger by the curiosity-collecting cads chipping off portions to carry away. How long it is since this anything but desirable residence was carved out of the solid is unknown. Jo Ben (1529) says the myth in his day was, that it had been carved out by a giant and his wife, and that the larger apartment was occupied by the giantess, when in an interesting condition.

If so, they must have been Pictish, or Pechtish giants, as there is not room in either apartment for any large-sized mortal. An antiquarian friend of Dr. Clouston [1] was of opinion, that it had originally been a heathen altar, and afterwards converted into a cell by some Christian anchorite; and Dr. Clouston considers this opinion to have been corroborated, by the fact, that, in former days, the natives were in the habit of depositing offerings on it. There is said to be a very fine echo under the Dwarfie Hamars.

From close to the Dwarfie Stone the carbuncle was said to have been visible on the more scarped portion of the precipitous amphitheatre, which surrounds what is known as the Meadow of the Ward Hill. This carbuncle, which Scott refers to in the *Pirate*, is said not to have been visible of late years. Perhaps the Brownies or Good People hating the materialism of this prosaic, un-sentimental age have spirited it away.

If not pressed for time the best way to ascend the Ward Hill would be to follow up the valley and make the ascent from the north-western side, where the slope is easier than anywhere else. Your guide, however, will be able to put you right as to this. The writer ascended on the eastern side of the Meadow of the Ward Hill, and a fearfully steep climb he found it,

to the others, in characters which, if both they and the Dwarfie Stone get but fair play, will be distinctly legible two centuries hence."—*Cruise of the Betsy, &c.*, p. 475.

1 Clouston's *Guide to the Orkney Isles*, p. 53.

as hands as well as feet have to be used in places. However, once up, you are more than repaid for your toil. The summit of the hill (1,564 feet) is a stony plateau, at the eastern and western ends of which are erected cairns of loose stones. Near the western cairn is a spring of deliciously cool water.

There are mountains and mountains, but few even very much loftier ones, give you such a glorious panorama of land and sea scape, as does this the highest hill of the Orcadian group. On a really clear day the view must be simply magnificent. Southwards, all the Caithness and Sutherland coast-line, from Duncansbay Head to Cape Wrath, over which, showing blue in the far distance, you have Morven, Skeriben, and all the Sutherlandshire Bens as far as Ben Hope. Eastward and northward all the Orkneys set in a blue network of sound and firth; and on a very clear day even Fair Isle is visible. North of west again, some thirty miles out in the Atlantic, lie the Stack and Skerry, the former of which is the most northern British breeding-place of the Solan Goose. Having had your fill of this glorious panorama, you can descend by the northern slopes to the Green of Gair, and then follow the road from Rackwick to Links Ness. There is, by the way, said to be a very fine oak pulpit in Hoy Church, which, according to tradition, is composed of oak obtained from the wreck of a Spanish man-of-war.

For the following description of the walk round to the Meadow of the Kaim, along the cliffs to Rackwick, and thence to Links Ness, the writer is indebted to Mr. Fortescue the Younger, of Kingcausie and Swanbister. The writer had hoped to have been able last summer to have made the round himself, but was prevented from so doing by ill health.

An hour's walk from Links Ness, round the northern slopes of the Cuilags Hill (1,420 feet), will bring you to the Meadow of the Kaim, a semi-circular plot of ground 200 to 300 yards in breadth, and bounded on the south by precipitous cliffs not far from 300 feet in height, and on its eastern and western sides by steep slopes covered with short heather. There is said to be a

very fine echo here, but to bring it out to perfection you require a perfectly still calm day. The ascent of the Kaim is best made from this point on account of the aid given you in climbing by the short heather. If you ascend from the more northern end, you have first to skirt round the head of a geo, the sides of which are from 200 to 300 feet in height, and then have "a fearful climb up a steep grassy slope," rendered all the more unpleasant for the nerves by the knowledge that, if you slip and commence to roll, there will probably be no halting till you reach the bottom of the aforesaid geo. About two-thirds up the Kaim is an indentation in the serrated edge of the cliff, from which you can with comfort and safety get the best view of the cliffs between that point and Braebrough, as along the rest of the cliff-line it is impossible either to see the bottom or to realise the height at which you are standing. From the summit of the Kaim to Braebrough is comparatively easy walking, and about half way between these points is the gully down which sheep are driven by their shepherdesses to browse on the pasture afforded by the precipitous grassy slopes. Dogs are rarely, if ever, used for fear of driving the sheep over the banks, or into places from which they would be unable to return. Somewhere close to this gully a friend of Mr. Fortescue discovered the common cowslip, the only place where it has been found in the islands.

Braebrough, which Mr. Fortescue thinks is about three-quarters of the way between the Kaim and the Old Man, is, as it were, an incipient Old Man, a geo on the south-west side nearly severing it from the Mainland. The top of it is rectangular, about half an acre in area, and covered with short heather and reindeer moss. To reach this you have to descend some thirty feet or so into a narrow chasm, and then ascend a narrow path fenced on the geo side by some rude mason-work put up to protect the sheep. From Braebrough a short tramp along the cliffs brings you to the brow of the hill, from which you get your first view of the Old Man, which, owing to the elevation at which you are standing, looks

insignificant from this point. When, however, you have descended the slope of the hill and walked along the cliffs till you reach the nearest point in the cliff-line to the stack, you realise that you are still a considerable height above the sea, and that the summit of the Old Man is still higher. Looking back along the cliffs you have come you are able to appreciate how vast is the height of Braebrough. From here you make for Rackwick, and skirting under the side of the hill the climbing is nil. As the land falls away on your right towards Roray Head you have, on a clear day, a very good view of Dunnet Head, the south-western doorpost, so to speak, of the Pentland Firth, and a more distant view of Thurso and Scrabster. From the first cottage you come to at Rackwick, perched upon the edge of the cliff, you see the whole "town" dotted about on the hill-side and in the valley below, each cottage surrounded by its patch of cultivated ground. Across the mouth of the valley runs a shingly beach, through which the waters of the Rackwick Burn percolate into the sea. At the north-west corner of this ayre, or beach, are the nousts (*naust*—Icelandic and Old Norse for boat-house), as Orcadians term the places, where they haul their boats up out of reach of the breakers. The cliffs, on the southern side of Rackwick, down to the Berry Head are, Mr. Fortescue says, under a bright sunshine, of the most exquisite rose colour variegated here and there by rich warm yellows. On the left-hand side of the road, leading from Rackwick to Links Ness, is the burn of Berriedale. This, which, to the native Orcadian, is one of the wonders of the world, would be nothing in the western Highlands or Wales, but in this treeless country a very little foliage goes a long way. The valley or dale is formed by steep cliffs on each side, under which, on the north-eastern side of the burn, are dwarfed birch-trees, round which honeysuckle twines in wild luxuriance during the summer months. Down the centre the burn falls in a series of cascades that with a spate on must be very fine. The whirring of the grasshoppers, too, reminds one of the south. These insects

are only to be found in Hoy. *Apropos* of the birch-trees, Jo Ben was evidently very sceptical as to the possibility of trees growing in the Orkneys, as he says: "Si credere dignum, in hac insula, betulæ crescunt, et non in aliis; nam aliæ insulæ absque arboribus sunt." The whole distance from Links Ness round by the Meadow of the Kaim, Braebrough, Old Man, Rackwick, and Burn of Berriedale, will probably be sixteen or seventeen miles, and, to do it in comfort, you ought to allow yourself eight to nine hours.

Before quitting this portion of the island we may as well quote a Hoy yarn narrated by "Druid."[1] A Hoy "Hawk" went to his minister and said, "Oh! sir, but the ways of Providence are wonderful! I thocht I had met with a sair misfortune, when I lost baith my coo and my wife at aince over the cliff, twa months sin; but I gaed over to Graimsay, and I hae gotten a far better coo and a far bonnier wife."

During the summer months a smack brings the mails three times a week from Long Hope to Stromness, and, as soon as the south mail reaches Stromness, starts back. The passage is perfectly land-locked, and the greatest inconvenience a passenger is likely to suffer from will be either the absence of wind or presence of fog. It is a very pretty sail past the cliffs of The Brings (219 feet) and of White Breast, then in between Cava and Risa, and down Gutter Sound till, passing the Martello towers, you bring up just outside the narrow channel which connects the outer with the inner basin.

On the north side of this channel, on the point which is known as the North Ness, is the little inn which is said to be very well conducted; on the South Ness is the post-office, where very comfortable lodgings can be got. It would perhaps be as well, before leaving Stromness, to telegraph to Walls to ascertain whether you can get accommodation, as, during the shooting season, the inn is generally occupied by the tenant of the shootings on the east side of North Walls. South Walls, the *Vagaland* of the *Sagas*, is about three miles

[1] Dixon's *Field and Fern*, p. 39.

from east to west, and about two from north to south. It consists of comparatively low ground, and is bounded on the south side by a stretch of cliffs that, though not of any great height, afford some very pretty bits of rock scenery. Close to Aith Hope is Titley Geo, where the colouring of the rocks is very fine, owing in a measure to a vein of ironstone, which was once worked by a gallery driven along the face of the cliff.

After leaving Titley Geo you pass several other geos before you come to Garth Head, along the face of which are said to be several caves, access to which is had by a narrow ledge running along the face of the cliff. These caves were used as *hides* for the smuggled spirits and tobacco, that, in former days, were so constantly being run on the coast, and may have been utilised quite recently for this purpose, as in September 1880 a cargo was run at Aith Hope, which however, on search being made, could not be discovered. East of Garth Head, and about south of Snelsetter, is a small arched stack, which has at one time, it is supposed, been connected with the land by a natural bridge long ago destroyed. On the stack can still be traced the remains of some sort of building, but whether these are the remains of a broch, or of some rude stone fortalice of a later era, is doubtful. Close to the stack are the Gloups of Snelsetter. The western one is about forty yards long, fifteen yards broad at the south end, nine yards at the north, forty feet deep, and connected with the sea by an arch about eighteen yards long. At the southern end of the gloup is a cave. The eastern gloup is a very gruesome-looking hole connected with the sea by a tunnel about twenty-two yards in length. Snelsetter, the old mansion-house of the Moodie family, is probably "the place of strength" said to have been erected in Walls by Earl Robert.

About a mile or so east of Snelsetter is the Bay of Osmondwall, where Olaf Tryggvi's son converted Sigurd the Stout to Christianity, much in the same way that the Spaniards proselytised the Mexicans and Peruvians—*i.e.* "Become a

Christian or die!" On the shores of this bay is the mortuary house in which, till the end of last century, the defunct members of the Moodie family were placed on shelves at the sides, there to mummify under the antiseptic nature of the sea-breezes. This custom is said to have been discontinued in consequence of Miss Moodie, sister of the then Laird, having, in her brother's absence from home, had all her ancestors decently interred, a course of proceeding that greatly angered Mr. Moodie when he came to know of it. However, the spell was broken, and, after that time, the Moodies were buried like other Christians. A similar custom also prevailed for a long time in the island of Stroma, which, though lying in the full swirl of the Pentland Firth, appertains to Caithness and not to the Orkneys.

The walk of the Walls district, however, is past Melsetter and Tur Ness, up the Berry Head, and home by Hoglins and Helliel Waters.

Melsetter, which lies at the head of the inner basin, is surrounded by the most beautiful gardens in the Orkneys, with one exception, those of Westness in Rousay, and, embowered as it is in trees, one can hardly realise it is situated in "the storm-swept Orcades." In 1746 the house appears to have been twice sacked by parties of Jacobites[1] from Caithness, the first of which, under the command of Mackenzie of Ardloch, seems to have gone about their work in a very thorough manner, having actually carried away with them the bed-ticking.

A walk of about a mile and a-half, from Melsetter, past Tur Ness (Thor's Ness), brings you to the foot of Berry Head. Standing below the head is a magnificent stack known as the Needle, but which, from being overshadowed by the cliffs against which it rises, does not impress you with the same feeling of grandeur that the Old Man does. The cliffs about here are said to be a favourite breeding-place for the lyres (*Manx Shearwaters*) which gave their tee-name to the people of Walls. Some few years back Mr. Heddle's keeper took a man with him to take the young birds from the nests. The man is said to have had

[1] *Petrie Papers.*

a "tot" or so, or otherwise would probably not have attempted to do what he did, which was to climb to the summit of the Needle, into which he stuck his knife, which implement, if not corroded away, is there to the present day. The birds taken are those just on point of flying, at which stage they are very fat. They were, it is said, formerly collected at the Calf of Man for the Earls of Derby, when the head of the Stanleys was King of Man; and Mr. Heddle has a letter written by some Lord Mayor of London, or other civic dignitary, thanking him for some lyres which had been sent up from the Orkneys, and duly discussed at some Mansion House or Guildhall banquet.

Berry Head (595 feet) is probably the most beautiful cliff in the whole island. It is not only perfectly sheer, but the colouring —here a brilliant red, there a rich yellow—is very fine. The southern side is fissured by some five or six geos, one of which is called the Pedlar's Geo, from a tradition that a packman, on his way from Rackwick to Long Hope, being pursued by robbers, cleared it in his flight. If he did, it was one of the *tallest* jumps on record. The path to the summit winds round Pedlar's Geo, but any one, who is not perfectly certain of his head, had better climb up the steeper face to the eastward, where at the worst he can only roll ignominiously down hill. Close to the cairn on the summit, on the south side of North Watery Geo, is a curious tesselated sort of pavement caused by the weathering of the rock. It looks like sheets of gingerbread or toffee, which have been marked off into squares whilst still in a soft state.

The view from Berry Head looking northwards, is the converse to that from above Rackwick, and is a very exquisite one. First you have a very prominent headland with a nearly perpendicular face; then a somewhat lower cliff, over which the Burn of Force (the *Foss* of the Norwegians) falls headlong into the sea; then the very fine, though sloping, head of the Sneug; and in the far distance Roray Head. Altogether such a panorama that it is hard to tear yourself away from it. From

Berry Head you descend to Hoglins Water—said to be a fishless loch—and then skirt under a hill over some marshy ground, tenanted during the breeding season by Scoutie-allans (*Richardson's Skua*), which have an objectionable weakness for young grouse, till you reach Helliel Water, a long, narrow, and deep loch, tenanted only by char (*Salmo Alpinus*).

From the eastern end of Helliel Water you had better make a bee-line for the road, leading to the North Ness, whence, if staying on the south side, you can get ferried across. The whole round will be about twelve or thirteen miles, and some of it heavy walking, but on a fine day you are more than amply repaid by the lovely scenery. In the inner basin of Long Hope were formerly oyster scalps, which, according to Low,[1] produced bivalves so large that they had to be cut into four before being eaten. In Earl Patrick's rental of 1595, Aith,[2] *inter alia*, paid "40 oistris for ilk 1*d.* terræ;" Manclett 80; and Brims 40. There is a considerable Celtic[3] element in the population of South Walls brought by some seventy-one Highlanders, who, evicted from Strathnaver to make room for sheep, settled in the parish between 1788 and 1795, and who have thrown in a dash of good looks not so common in other parts of the group.

[1] Low's *Tour*, p. 11. [2] Peterkin's *Rentals*, No. II., p. 102.
[3] *First Statistical Account*, vol. xvii. p. 313.

CHAPTER XXVI.

THE ORKNEYS.—THE SOUTH ISLES—(*continued*).

Flotta.

FLOTTA, the *Flattey* of the Norsemen, is, as its name imports, somewhat of the level order.

There is nothing much to see, but a visitor staying at Long Hope might sail across to Kirkhope and spend a few hours on an island, that in the earlier years of the century seems to have been in nearly as primitive a state as North Ronaldsay, Fair Isle, or Foula then were.

According to Jo Ben, the clergy of the islands used to meet here in convocation in a very long church surrounded by three crosses, of which only the foundations remained in his day.

Barry stated, that all trace both of church and crosses had vanished when he wrote, but the Rev. James Russell, minister of Walls and Flotta, states that one of the crosses is still in existence.

Jo Ben also says, that these crosses were thrown down by a mason in a fit of somnambulence, and that, after being troubled for some time with unpleasant dreams, he dug down and found in a mound, a hide, candlesticks, bracelets, "et alia mirabilia," &c. Can this have been another instance like those of Caldale and Skail of Viking hoards?

Flotta for a long time was entirely dependent on the mother parish, Walls for spiritual ministrations; and though the

minister was supposed to hold service there every third Sunday, owing to weather, the Flotteyans were often for weeks without a pastor. Under these circumstances, if a couple were in a hurry to be married, the bridegroom, accompanied by his best man, proceeded to the session clerk on the Saturday night, the day when the engagements were generally made, to give directions for the proclamation of the banns. On the following day (Sunday) the clerk, sexton, and a friend proceeded to the kirk, where the clerk gave out the banns, a ceremony which was repeated, as elsewhere, on the two following Sundays. The wedding seems generally to have taken place on a Thursday, and at the wedding-feast a sort of loving-cup was handed round called "the bride's cog," or "leem."

The cog was a sort of diminutive washing-tub with two handles, and held about four English quarts. The "marriage drink" consisted of ale and whisky mixed. What *heads* the company must have had next day if the cog circulated freely, it is something awful to contemplate! The following day (Friday) known as "ranting day," after more eating and drinking, the company assembled at the kirk, when some one having been elected minister for the nonce, he proceeded to read a portion of Scripture and sing a verse or two of a psalm. This ceremony was considered to have a retrospective effect, and without it, the bride was looked upon as "unclean." If, before she was "kirkit," the bride had visited the houses of any of her neighbours she was considered to have defiled them, and rendered them liable to be overrun with moths. When the olive branches came, the mother on recovery, had to attend with her cummers and the "wise-woman," or mid-wife, at the kirk, where the "skilly-wife" read a verse of a psalm, and pronounced the quondam patient "clean."

There is no service in the Scottish Church analogous to that in the Church of England for the churching of women after childbirth, and as far as the writer can make out, never has been since the Reformation. This last custom, therefore, must have survived from Roman Catholic times.

Flotta, for a long time, rejoiced in a Norna of its own, Annie Tulloch or Mammie Scott, to name who, on Bessie Millie's decease, seems to have proceeded to Stromness and acquired the goodwill of that storm-ruler's business. One skipper, who was anxious to proceed to Leith, and had long been windbound in Long Hope, bought a fair wind at the remarkably cheap price of eighteenpence, from Mammie, who, however, stipulated that he was to go to sea with two reefs in his mainsail, and only shake one out on his voyage. All went well till he reached Firth of Forth, when the wind being still fair and the weather fine, he thought he could venture to shake out the remaining reef. No sooner was this done, than a contrary gale sprang up, by which he was blown back to Long Hope. However, for a "consideration," Mammie sold him a whole-sail breeze, which wafted him safely home.

South Ronaldsay.

To reach this, the most fertile of all the Southern isles, the traveller from Kirkwall can either cross the ferry at Holm Sound, walk across Burray, and get ferried across Water Sound; take boat direct from Holm to St. Margaret's Hope; or take the mail steamer from Scapa and disembark at The Hope, as St. Margaret's Hope is always called by its inhabitants, on the return voyage. The island measures some seven miles from north to south, and about five and a-half from east to west at the north, between Grim Ness and Hoxa Head, and about two in the south. The Hope is a land-locked bay, opening into Water Sound, and having, at the lower end, a very large village or very small town. There is a small inn in the place, and probably lodgings might be got..

On the narrow neck of land, about a mile and a-half from the village, which connects Hoxa Head with the island, are the remains of a broch, which was opened in 1848 by the late Mr. Petrie. The interior diameter is 30 ft., and the thickness of the outer wall 13 ft. For about half the circumference

internally, on the western side, a secondary wall 10 ft. high and 1 ft. thick had been erected. No less than fourteen flags, varying in height from 6 to 9 ft., and in breadth from 2 to 5, were set at right angles to the wall. At the sides of four of these flags were stone troughs, and by six of the others rude stone querns. The doorway is, on the eastern side, 3 ft. broad and 6 ft. high. Inside the bar-holes, on the north side, is a passage, 2 ft. high and 1½ ft. broad, leading to a circular beehive-roofed chamber, 6 ft. in diameter and 10 ft. high; a small aperture, 6 in. broad and 1 ft. high, opened from this guard cell in the main entrance outside the bar-holes. There are several other mounds about here, one of which probably contains the remains of Thorfinn Hausakliuf; as from the *Saga* of Olaf Tryggvi's son, we know he was "hoy-laid" in Hoxa heath. Some sort of confused tradition about Thorfinn's interment seems to have survived till towards the end of the last century, as Low[1] states that the tradition was that a Danish king's son, who had been slain in a sea fight in Scapa Bay, had been interred here. The *Saga*,[2] however, distinctly states that Thorfinn died on a sick bed, as if such a thing was rather abnormal in that age.

Close to the manse on the eastern side is a very fine standing stone some fifteen or sixteen feet high; and not far from it a shaft, which is said at the present day to have been sunk for silver, but according to Low[3] in search of lead.

A walk of about six miles from the Hope will take you to Burwick, and the latter portion of it gives you some very pretty views of the Pentland Firth. On your road you pass Tomison's Academy, a school founded at the end of the last century by a native of the island, who had made a fortune in the service of the Hudson's Bay Company, and, having himself felt the want of education, resolved to do his best for the inhabitants of his native island. The funded capital is about £8,000, which is managed by four trustees. In the south

[1] Low's *Tour*, p. 23. [2] *Ork. Sag.* p. 3.
[3] Low's *Tour*, p. 11.

parish church at Burwick is to be seen a curious boat-shaped stone, some four feet long, two broad in the centre, and eight inches thick, on which are clearly impressed the marks of two naked feet. Low[1] suggests, that it was used as a stone, upon which delinquents were made to stand in Roman Catholic days; but Jo Ben has a legend about it, that a certain Gallus, being banished from his own country, took refuge on board ship, and being in danger of shipwreck, did vow to build a church and dedicate it to the Virgin, if he reached the shore in safety, and that she thereupon sent a *bellua* to his aid, on whose back he was borne safely to land. Being a man of his word, he proceeded to erect the church as promised, and "Bellua tandem mutata in lapidem ejusdem coloris ipse in ecclesiam illam collocavit, ubi adhuc manet, ut supra dixi." The foundations of the original Lady-kirk are still to be seen on the banks of the little loch close by. This church at Burwick has generally been supposed to have been dedicated to the Virgin, but, in the report[2] made to Bishop Graham for the purpose of rating the teinds in 1627, it is called "Saint Colmis chappell at the loch of Burwick"; whilst the chapel at Halcro, about a mile off, is called "Our Ladie chappell at Halcro." This chapel, of which even the foundations have now gone, measured[3] inside 21 ft. by 14 ft. The two chapels had evidently got jumbled together in the report. In addition to the two mentioned and the parish church at the north end of the island dedicated to St. Peter, were St. Andrew's at Windwick; the Rood chapel in Sandwick; St. Tola (Qy. Ola's) in Widewall; St. Colme's in *Hopay;* St. Margaret's in *Howp;* St. Colme's at *Grymness;* and St. Ninian's in Stow. It is worthy of remark that, in this island alone, were no less than three chapels dedicated to St. Colm, or St. Columba, and one to St. Ninian. This makes the writer believe, that some of the original Pictish inhabitants must have survived through the heathen period which elapsed between the complete settlement

[1] Low's *Tour*, p. 27. [2] Peterkin's *Rentals*, No. III. p. 86.
[3] Dryden's *Ruined Churches.*

of the Norsemen about 872, and their nominal conversion 120 years afterwards; and that if Pictish inhabitants survived, some of the ecclesiastical establishments may have done so as well; as otherwise, there could have been preserved no recollection of dedications to St. Columba and St. Ninian—purely Celtic saints. Neale[1] says that, in 1700, there were thirty-one churches and one hundred chapels in Pomona, or the Mainland, alone; he does not, however, say whether entire or not, though it would seem as if he meant entire.

The rectorial tithes of South Ronaldsay and Burray furnished the endowment for the Prebend of Holy Trinity, held by the Dean or Provost; and in the rental for the *provestrie* for 1584, we are told how the tithes were collected. The collector had to collect the egg-teinds in Passion Week, and had "to[2] sycht the gryssis" (pigs), "and calwis" at the same time, which were to be handed over after "pasche." On St. Colm's day, June 9th, he had "to ryde and stent the lambes, to resaif the wollteynd according to their ayth at the first sychtting of the lambis."

"To stentt the butting about the first Lady day, quhilk is xv. dayis efter Lambes," which had to be delivered "betuix and ælhallowday." "To ryde & estimie the outbrek teyndis, quhen thai putt first huik in the cornes, or betuix the Lady dayis, quhilk outbrek teyndis suld be led to my Mans in Thurregar."

To leave matters ecclesiastical and antiquarian, about a mile and a half or more from Burwick, on the east side near Halcro Head, is the Gloup of Halcro, by far the weirdest and most gruesome-looking hole of the kind in the group. It looks like an old disused mine shaft grass-grown at the sides, and judging from the cliffs close to, must be about 150 feet deep. The tunnel connecting it with the sea is about one hundred yards long, and it is said, a boat once penetrated through it to the Gloup, but that the roof was so low, that

[1] Neale's *Ecclesiological Notes*, p. 117.
[2] *Rentale of the Provestrie of Orknay.*

in places, the boatman had to lie down to enable him to shove the boat along. Even in the calmest weather "the much resounding sea" sends a deep boom through the tunnel; and with an easterly gale, the roar of "Polly's the boy for the lasses," as the Irish student translated the well known words, must be a thing to recollect. There is some very fair cliff scenery between here and Stow's Head, and according to Low [1] there are several caves in Stow's Head abounding in stalactites. Burwick was the place from which the mails were transported to Caithness. The Burwick boat met the Huna boat with the mails and passengers from the south in mid firth, where bags and passengers were exchanged. Fancy shifting from one small craft to another in the midst of the hurlyburly of the worst firth or sound in Britain! Yet it is said accidents were very rare.

Burray.

This, the *Borgarey* of the Norsemen, owes its name no doubt to the two brochs, the remains of which are still to be seen on the western and eastern shores of the northern portion of the island. The eastern broch [2] has two guard-chambers, the entrances to which are *outside* the bar-holes in the entrance, a special feature, which as far as the writer can gather, does not exist in any other broch. Burray is totally devoid of scenic interest, being, with the exception of two small hills on the southern side of the island, flat, and having a sandy soil alternating with peat.

The last owner of Burray, of the name of Stewart, was that Sir James who died in prison whilst awaiting his trial for treason. The family seem to have exacted from their tenants everything that Scottish feudal tenure (and it was tolerably comprehensive), permitted; and even after the island became the property of the Dundas family, some of the tacksmen are said to have taken a leaf or two out of the Stewarts'

[1] Low's *Tour*, p. 25. [2] *Arch. Scot.* vol. v. p. 72.

book. The *droit de seigneur*, which gave rise to the tenure of Borough English, is said to have survived here till a very late date.

The tenants were *thirled*[1] to the island-mill; and, as there was very rarely water enough, they had the satisfaction of carrying their grain elsewhere to be ground and paying double multure, one where the grain was ground, and another where it could not be ground.

Apropos of mills and thirling, Mr. Petrie[2] found, in 1863, a decree made by David Traill of Sabay, as "Stewart Deput and Justiciar," on the 11th of January 1699, which, for unblushing grip, grip, gripping, and impudence banged Banagher all to nothing. It is so deliciously absurd in its coolness, that it may as well be quoted nearly in full. It commences by saying that the Stewart "Taking to his serious consideratione The hight of sin and iniquitie abounding in this Countrey, which hath provoked Almightie God to Deny us the wonted mercies of the earth These four last calamitous and backward harvests, Notwithstanding of which extream povertie The Commonaltie have ane bad custome of grinding their cornes upon quernes,[3] qrby, (whereby) mutch victuall perish and is lost by making *burstine*[4] sua that the vassalls and Tenants come verie much short off that dewtie payable both to King and Master. And also considering ther be seall, (several) mylnes in the countrey sufficient to serve the haill Inhabitants, Thairfore and for remending such abuises for the future, The said Stewart and Justitiar, with the unanimous consent of the gentlemen of the countrey conveind for the tyme in the forsaid head court hes statute and ordained, and heirby statuts enacts and ordaines That the Baillies within the severall Illes and Paroches shall call in and make search for the haill quernes within their rexive (respective) bounds, and the same to break, and that betwixt and the Twentie fyfth day of March next, and to report against the nixt head court, Hereby Dischargeing all and

[1] *First Statistical Account*, vol. xiv. p. 302.
[2] *Petrie Papers*.
[3] Hand mills.
[4] See p. 159.

evrie ane to make use of the saids quefnes after the said day under the pain of fourtie pounds Scots, &c."

Wallace[1] has a curious statement about what he calls *Finn Men.* "Sometimes about this Country are to be seen these men they call *Finn-men.* In the year 1682, one was seen in his little Boat, at the South end of the Isle of *Eda*, most of the people of the Isle flock'd to see him, and when they adventur'd to put out a Boat with Men to see if they could apprehend him, he presently fled away most swiftly. And in the year 1684, another was seen from *Westra;* I must acknowledge it seems a little unaccountable, how these Finn-Men should come on this coast, but they must probably be driven by Storms from home, and cannot tell when they are any way at Sea, how to make their way home again; they have this advantage, that be the Seas never so boisterous their Boat being made of Fish Skins, are so contrived that he can never sink, but is like a Sea-gull swimming on the top of the Water. His shirt he has is so fastened to the Boat, that no Water can come into his Boat to do him damage, except when he pleases to unty it, which he never does but to ease nature, or when he comes ashore. A full account of these Finn-Men may be had *En L'histoire naturelle et moralle des Antilles,* Chap. 18. One of their Boats which was catched in Orkney was sent from thence to *Edinburgh*, and is to be seen in the Physicians Hall, with the Oar and Dart he makes use of for killing Fish. There is another of their Boats in the Church of *Burra* in *Orkney.*"

Brand,[2] who was in the Islands in the year 1700, mentions that one of these Finn Men had been seen within a year of his visit at Stronsay, and another at Westray within a few months.

No tradition even survives in Burray about the Finn Man's boat, said by Wallace to have been preserved in the church there. Dr. Anderson, the Curator of the National Museum, tells the writer, that the boat, &c., stated to have been presented

[1] Wallace's *Orkney*, p. 60.

[2] Brand's *Orkney and Zetland*, p. 50.

to the Physicians' Hall, were afterwards presented to the University Museum, since incorporated in the Museum of Science and Art, of which Professor Archer is Curator. What can these Finn Men have been? Is it possible Eskimo can have been driven over from Greenland? Or can there have been a substantial basis of actual fact for the traditional Shetland Finns that "came ow'r fra Norraway"? The Burray and Stronsay instances all point to the *kayaks*, or whatever they were, being driven from the east, and the ones seen off Eday and Westray may, with equal probability, have come from that quarter. Besides, Cape Farewell, the nearest point of Greenland to the Orkneys, is 1,180 nautical miles from the Noup Head of Westray, whilst the Norwegian coast, at the southern end of Finmarken, is 750, and at the nearest point only 240 miles.

CHAPTER XXVII.

THE ORKNEYS.—THE WESTERN ISLES.

A SMALL steamer, the *Lizzie Burroughs*, plies regularly between Rousay and Kirkwall, calling at Egilsay, Veira, Gairsay, and several places on the east side of the West Mainland. As, however, her head-quarters are in Rousay, she is, on her regular trips, of no service to the tourist who wishes to return to Kirkwall the same evening after visiting the three smaller islands. One day in every week she is generally off the passage and remains at either Sourin or Trumland, and persons anxious to visit Egilsay and the other two small islands, might arrange to hire her for the day. The only place, at present, in Rousay where lodgings can be obtained, is at Mr. Reid's, at Sourin. A sailing-boat however can always be got in Kirkwall, and if tides suit Egilsay, Veira, and Gairsay might all be visited in the course of a long summer day.

Gairsay.

The chief object of interest in this island is the old mansion house of the Craigies, now turned into a farmhouse, situated on the western side of the island.

It is said to have been erected by that William Craigie whose marriage to Mrs. Buchanan of Sandside in 1690 has already been referred to.

The house consists of buildings on the north, east, and south sides of a court with a rather ornate curtain wall, loop-holed for musketry, containing the entrance. Outside are the ruins of the chapel.

No traces have as yet been found of the big drinking-hall said to have been erected by Swein. It was probably like the Icelandic *skálas*, composed chiefly of wood. On the narrow isthmus which connects the promontory known as the Hen with the island, is a grass-grown tumulus, which may or may not cover the remains of a broch or later building. The situation is an admirable one for a Viking station, as, in case of bad weather coming on, the boats had only to be taken from one side to the other round the Hen to ensure smooth water, and might even, if necessity compelled, be dragged across the isthmus. The name of Swine, applied to the holm on the east side of the island, is clearly a misnomer, and should be Swein. A very pretty view of the Northern Orcadian archipelago is to be got from the top of the little conical hill which constitutes the greater part of the island.

Veira.

Veira, Weir, or Wyre, the *Vigr* of Norse days, is a peculiarly shaped island, that from Rousay appears not unlike some huge cétacean lying on the water.

The grass-grown mound, which is now all that remains of Kolbein Hrúga's fortalice, locally called Cobbe Row's Castle, is about a quarter of a mile from the shore on the west side of the island, where the ferry crosses from close to the Established Church in Rousay. According to Wallace's description it must have been of no great size, as he says "It is Trenched about, of it nothing now remains, but the first Floor, It is a perfect Square the walls eight feet thick, strongly built, and cemented with Lime, the breadth or length within Walls not being above ten *foot*, having a large Door or Slit for the Window." The fosse or ditch is still to be traced. About thirty yards

or so from the mound is the old church, now roofless, which, as Dryden[1] is of opinion that it was erected in the twelfth or thirteenth century, may have been built by Kolbein Hrúga, or his son, Bishop Bjarni.

It consists of nave and chancel, of which the nave measures 19 ft. 2 in. by 12 ft. 10 in. The door is at the west, and "is 2 ft. 6 in. wide at the bottom, with a semicircular head, the feet of which are set back at the impost 2½ in. at each side. This mode of fastening the arch on was probably done to give a support to the centre on which the arch was built. The jambs are parallel, 3 ft. 2 in. thick, and having no rebate for doors, nor any traces of there having been one. There is no cap. The impost is 4 ft. 11 in. above original stone sill." Such is the technical description. The semicircular head may be described, for the non-technical visitor, as being composed of a number of thin slaty stones set on edge, and radiating like the spokes of a wheel. An arch, with a like semicircular head, leads into the chancel, 7 ft. 10 in. by 7 ft. 2 in. All the windows are on the south side, two in the nave and one in the chancel. Only one of those in the nave is supposed to be original, and it is flat-headed, 1 ft. 10 in. by 8 in., and splays inwards to a width of 2 ft. 3 in. The one in the chancel, supposed to have been round-headed, is 2 ft. 7 in. by 11 in., and splays inwards to a width of 2 ft. There is no trace of ambry, altar, or altar place. In the chartulary[2] of the Monastery of Munkalif, near Bergen, is preserved a deed, by which Bishop Bjarni gave to the monastery certain property known as *Holand*, near Dalsfiord, north of Bergen, in order to provide masses "for the souls of his father, his mother, his brother, his relations, and friends," a tolerably comprehensive list. According to Barry, the churchyard of Veira contains graves of an extraordinary length, but, when the writer was there, it was in the usual disgraceful state common to Orcadian "bone-yards," so much so, that even the boatman who had ferried him across commented on it.

[1] Dryden's *Ruined Churches.*

[2] *Ork. Sag.* Intro. p. lxxv.

Egilsay.

Crossing over from Sourin, on the eastern side of Rousay, you land at Shelting, which is about a quarter of a mile from the church. On your road to the church you pass a green knoll on which local tradition says Jarl Magnus was executed. The church[1] consists of chancel, nave and circular tower, access to which is from the nave. Internally the nave measures 29 ft. 9 in. by 15 ft. 6 in., entrance to which is by two doorways facing each other on the north and south sides, each having a round arched head, and being 2 ft. 6 in. in width. On the north and south sides are windows, each 3 ft. 3 in. high, and 8½ in. wide, splaying inwards to a width of 2 ft. 9 in. On the south side are also two other windows, not original.

The chancel is 14 ft. 11 in. by 9 ft. 5½ in., and is roofed with a plain barrel vault, of which the semicircular chancel arch forms part. There was no window at the east, and but one on the north, and another on the south sides, each semicircular headed, 1 ft. 7½ in. by 11 in., and splaying inwards to 2 ft. 1 in.

Over the vault of the chancel is a chamber entered by a doorway semicircular headed, 6 ft. 4 in. by 2 ft. 2 in. above the chancel arch. This chamber is lighted by a flat-headed window in the east end, 1 ft. 6 in. in height, and is called by the natives the "grief-house," from some idea that it was used as a prison.

Each gable was corbie stepped, and from the drawing in Hibbert, the roofs seem to have been formed either of stone slabs, or of very coarse slates. *The* feature of the building is, however, the round tower, 14 ft. 10½ in. in diameter, external measurement, at the ground, and 7 ft. 8 in. internally. The entrance is by a semicircular headed doorway from the nave 2 ft. 5 in. wide. At present the tower is 48 ft. in height, and 15 ft. is said to have been removed many years back. In

[1] Dryden's *Ruined Churches.*

Hibbert's sketch it is surmounted by a conical cap. In its original condition the tower is supposed to have had four chambers, the fourth of which was lighted by four windows facing the cardinal points; below these, on the east side, is a flat-headed opening, and below this again a semicircular headed opening 4 ft. 1 in. high by 1 ft. 9 in. wide. There are also small windows on the second and fourth stories looking north, and a modern one near the ground on the south side. In addition, above the door leading from the nave 16 ft. 3 in. from the floor, is an arched opening 5 ft. 4 in. high by 2 ft. 3 in. wide. All the windows and the north doorway have now, for preservation, been built up, and an iron gate has been placed in the south door, the key of which is kept at North Toft farmhouse.

The churchyard is surrounded by a good modern wall, and is a marvel of neatness for the Orkneys. The church itself has been used for service within the present century. What is the date, at which this almost unique church was built, will probably be never satisfactorily settled. Munch is of opinion that the Norsemen found a church here, and joining the Celtic or Gaelic word for a church, *eaglais* (derived from *ecclesia*) to the Norse *ey*, an island, made Egilsey. Others, again, Mr. Karl Blind amongst them, are of opinion, that the *Egils* is taken from the genitive of the Teutonic and Scandinavian name *Egil*. There is, by the way, an Egilsay in Shetland, in which, so far as the writer is aware, no trace of a church has ever been found. Assuming Munch to be correct, and that this is the original church, and not a second building erected on the site of the first, we should have to go back to the ninth century at least, if not earlier. The round tower has made many people assign it a Celtic origin, but, after weighing the *pros* and *cons* both for Celtic and Norse buildings, Dryden is of opinion that it was built after the Irish model shortly after the re-conversion of the islands to Christianity in 998. Be the date of its erection what it may, when standing by the old walls covered with the marks of a hoar antiquity in the grey and

yellow lichens which give such a variegated appearance to the whole building, and especially to the tower, you cannot help letting your thoughts go back to that 16th of April, 1115, when the bloody tragedy was being enacted on the green mound between here and the beach. You see Magnus, surrounded by his followers, watching Hákon's vessels crossing from Wyre Sound into Howa Sound; then, the mass being celebrated in fear and trembling by the priests of the church; the execution itself; and, finally, when the drink had begun to tell on Hákon, Thora, mother of the murdered one, imploring his murderer to allow her to give his victim Christian sepulture.

Rousay.

This, the *Hrólfsey* of the *Saga*, may be roughly described as a circular island, from five to six miles in diameter. On its eastern, southern, and south-western shores it slopes gently to the sea, whilst from Scabra Head round to Paraclett, or the Knee of Rousay, as it is called on the chart, with the exception of a small portion of the bay of Saviskail, the coast is more or less precipitous. On the south-east side a range of hills, of which Blotchinfield (811 feet) and Knitchenfield (732 feet) are the highest points, runs from a little to the west of Sourin to nearly above Westness; north of this again a valley, of which Muckle Water (322 feet) is nearly the summit, runs across the island; north of which is another hill range, of which the pointed peak of Kierfea (762 feet) is the highest point. One special peculiarity about the Rousay Hills is the terraced outline of their slopes. This is very marked above Westness and again on Kierfea. Following up the valley down which the Sourin Burn flows from Muckle Water, you come on the southern side of the burn to the Goukheads, a very rough bit of broken-up bog ground overgrown with heather, and fissured with numerous holes, which, to save a sprained ankle or worse, necessitate very careful walking. This is the habitat of the

Pyrola Rotundifolia, and is said to be the only spot in the Orkneys where this flower, known in the island as the "Round-leaved Winter Green," is to be found. On a line between the eastern end of Muckle Water and the top of Blotchinfield is a curious ridge called the Camp of Jupiter Fring, some 600 yards long by 40 or 50 broad, and having very steep scarped sides on its northern and southern sides. How it came by this name no one knows; Wallace referred to it two hundred years ago, and seemed to think the name had been given by some dominie from Jupiter Feriens on account of its being frequented by Jove's bird. From the camp to the summit of Blotchinfield is a very short distance, and the view from the top, in clear weather, must be very fine. It is said that, not only Fair Isle, but even Foula has been seen at times from either Blotchinfield or Kierfea. From the top of Blotchinfield a course, a little to the south of west, will bring you to Westness, the gardens of which, planted almost entirely by the late Dr. Traill of Woodwick, a former proprietor of the island, are the most beautiful thing of their kind in the group. Standing in them, on a warm summer's day, when a shower has brought out the full fragrance from tree and plant, when the wild bees are flitting from flower to flower, and the whole atmosphere full of the sounds of insect and bird life, and looking out on the rapid-flowing sound below you, it is hard to realise that you are not in the land of clotted cream and cider, and that you are on the north side of the Pentland Firth of evil repute. About a mile further west you come to the church of Swendro, till quite recent days the parish church of the island. It is a parallelogram,[1] 52 ft. 11 in. by 14 ft. 5 in. inside. The doorway is on the south side, near the west end, and on the same side are three flat-headed windows splaying inwards and outwards. There are also windows at the west end, north side, and east end. Close to the door is a recess, probably for holy water.

North-west of the church, and just outside the churchyard

[1] Dryden's *Ruined Churches*.

are the remains of mason-work, which local tradition says formed part of Sigurd of Westness' dwelling-house. West again of this are the grass-grown remains of one if not more brochs. To the east of the churchyard are some curious impressions on the rocks, as if made with naked feet.

On the south side of the little islet of Eynhallow (the *Eyin-Helga*, Holy Isle of the *Saga*) were discovered some years back the remains of an old chapel, which, a gentleman informed the writer, have since been wantonly thrown down by a yacht full of gorillas. It is somewhat rough on the gorilla, and, one could hardly realise such a piece of gratuitous vandalism, had there not been the case of the Logan Rock in Cornwall. The chapel,[1] so far as could be made out, consisted of a nave 20 ft. 7 in. by 12 ft. inside, at the *west* end of which was a round arch, 4 ft. 3 in. wide, leading to a building 7 ft. 9 in. by 7 ft. 5 in., which Dryden is of opinion might have been a sacristy added at a later date, the doorway leading to it being the original entrance to the church, and the south doorway being opened when the chancel was added.

There was a regular chancel at the east end, 12 ft. by 8 ft. 9 in. Outside the south door of the nave was a square addition, 8 ft. 1 in. by 7 ft. 7 in. inside, with a radiating staircase. The building had long been occupied as a dwelling-house, and of course had been very much mutilated; but summing up the probabilities, Dryden is of opinion that the nave and chancel were 11th or 12th century work; that a new chancel arch was put up in the 14th century, at which date the buildings at the west end and on the south side were added. Mr. Karl Blind is of opinion that the name *Eyin Helga* meant "The Sanctuary (*Heiligthum* in German) of the Isles," and that the islet held the same position to the rest of the group that Heligoland did to the Frisian Isles.[2] On the north-western and south-

[1] Dryden's *Ruined Churches*.

[2] Munch, in one of his papers on the Orcadian place-names, mentions a curious superstition in connection with Eynhallow, *viz.*, that if corn is cut on it after sunset, blood flows from the straw.

western sides of Eynhallow are the Burger and Wheal Rösts, which, as the flood-tide, with springs, runs seven knots an hour, must be a sight to see, when a nor'-wester has for some days been piling the waters of the Atlantic on the Orcadian coast. A little west of Swendro Church is a geo, rejoicing in the significant name of Paradise, in which boats sometimes take shelter, till the tide turns. Somewhere about here Swein captured Jarl Paul, when hunting otters near Scabra Head, and the name of the district, Swendro, appears to have some connection with that incident. A cave on Eynhallow Isle bears the name of "the Cave of Twenty Men," which may also have owed its name to the abduction of Paul. A short distance beyond Paradise Geo you come to a series of gloups, or blow-holes, known as the Sinions of Cutclaws. The first is about thirty yards from the sea, thirty yards long, and twenty-four broad; the second a few yards beyond, circular, and about ten yards in diameter. Before, however, coming to the Sinions, and between them and Scabra Head, are some curiously formed arches, known as the Hole of the Horse, and Auk Hall; and without being of any great height, the cliffs are very picturesque and bold. A mile further you come to another sinion, known as the Kiln of Dusty. Here Bring Head commences, a very fine stretch of cliffs in places overhanging the water, the highest point of which, Hellia Spur, is probably about 300 feet. Close to Hellia Spur is the Stack of the Lobest, a long, narrow portion of rock which has slipped away from the cliff, from which it is now separated by a chasm not much over twenty feet in width. A little east of this is another similar stack in process of formation.

From this point you get a very pretty view of Sacquoy Head, with Westray behind it. Close to Sacquoy Head are the Kilns of Brin Never, before coming to which is a gigantic edition of the well-known Grind of the Navir in Shetland, though not so accurately cut. The sea has seized hold of a weaker than usual spot in the stratification of the cliff line, and

has carved out a huge gateway, or embrasure, the stones from which lie piled in heaps to the rear. The Kilns are a series of three gloups, extending about 200 yards, from east to west. The western one is a gruesome abyss. Both of the eastern ones have arches opening seaward, through one of which you get an exquisite peep of the sea outside. All this coast line, to be properly appreciated, should be seen from a boat, and there are any amount of caves to be explored. Owing, however, to the strong tideways off the points, and the "lift" of the sea close to the rocks, the weather must be something exceptional to render it worth a trial. Probably a week or so of light winds from east or south-east and tides at dead neap would be most favourable. From the Kilns of Brin Never it is best to make straight for Saviskail, as the rest of the coast-line is not worth following round. The loch of Saviskail, or Wasbister, though not more than forty-five acres in area, is one of the best in the islands for fishing, as the trout average nearly three-quarters of a pound each. On a small holm in the loch, where quantities of wild duck breed, are said to be the remains of a small chapel, known as the Chapel of Burrian—a name which looks as if it had been built, like the chapel dedicated to St. Tredwell in Papa Westray, on the site of an old broch. There must have been in ancient days a perfect nest of these small chapels around this loch, as at the north end, close to the old burial-ground, was one known as Corse, or Cross Kirk; on Bretaness, a small promontory jutting out on the east side, was another; and N.N.E. of Langskail, close to the sea, and dedicated to St. Colm, a fourth.

Here you strike the carriage road again, a splendid instance of misplaced ingenuity, being carried over the shoulder of Kierfea Hill, instead of, as might have been done with very little trouble, round it. From the highest point (411 feet above the sea), you get some good views of Paraclett Head, in the face of which is said to be a very fine cave, access to which can, with the aid of a rope, be had from land, by a steady head

and strong arms. The whole round from Sourin past Westness, if Blotchinfield and Jupiter Fring are not visited, will take some eight or nine hours. There ought to be very fair sea-trout fishing with wind off shore, and water slightly coloured by rainfall, at the mouth of the Sourin Burn; but, as a portion of the shootings is let, and the proprietor, Lieut.-General Burroughs, C.B., generally has a houseful of visitors staying at Trumland, the tourist must not expect to get any fishing.

In the autumn of 1881 a cluster of grave mounds, near the farm of Corquoy, in Sourin Valley, was opened, and in the largest, which was fifty feet in circumference, and raised five and a half feet above the level of the adjacent ground, a stone cist was discovered, in which was placed a cinerary urn of steatite, 7 in. in height, and 9¾ in. and 8 in. across the mouth, which urn is now in the National Museum. The fact of the urn being made of stone, and especially of steatite, and not of clay, leads Dr. Anderson to suppose that these mounds formed a cemetery of the later Viking period, when interment after cremation was practised.

URN OF STEATITE, FROM CORQUOY, ROUSAY.

CHAPTER XXVIII.

THE ORKNEYS.—THE NORTH ISLES.

Stronsay, Sanday, and North Ronaldsay.

"When Albyn's men of mountain blood
Rushed down, like their own torrent's flood,
To place the Stuart upon that throne
They warmly deem'd by right his own,
E'en in these isles each nobler heart
Burned in his cause to bear a part;
But when the cloud of war rolled back,
And, like December's storm-smote rack,
Scourged darkly o'er its dreary sky,
In scattered ruin far did fly;
When stretched revenge her gory hand,
Against the bravest of the land,
Then found they shelter in those caves,
Where sung to them the wind and waves;
In safety from the hand of power,
They passed away their darkening hour."

MALCOLM.

BEFORE steam communication with the North Isles was started in 1864, what with calms and fogs in summer, gales in winter, and strong tideways all the year round, the voyage to Westray must, often, have been a thing of days, instead of, as at present, hours,—days too of scant enough comfort, both as regards accommodation and victuals.

One gentleman who, twenty years ago, had a good deal of work amongst the islands, in connection with his duties as a

drainage commissioner, being becalmed, befogged, or storm-stayed short of his destination, was awakened one morning, by the steward of the smack requesting him to get up, as the sheets he was lying in were wanted for the tablecloths! Leech's waiter's dirty pocket-handkerchief was not a patch on that. From Kirkwall to Pierowall in Westray, along the western side of Eday, and through Weather Ness Sound is twenty-four miles, but, by the route the steamer takes, the round is about forty-two miles —a distance which, owing to stoppages at the different posts of call, she takes six hours, and sometimes longer, to accomplish. The Orcadia is a very good sea-boat, an absolute requisite, as, at times, owing to the innumerable *rösts*, heavier or nastier seas would be hard to find anywhere. Unfortunately, though she has "good accommodation for man and beast," no refreshments, even of the class the soul of Sir Wilfrid Lawson loveth, are to be had on board; so the intending traveller should see to the commissariat before starting, at least, if he is going through to Pierowall. In summer weather the sail is a very pleasant one for the traveller from the south, though, with the exception of Calf Sound, the scenery is not of a high order. When you have reached Galt Ness, the north-western point of Shapinsay, you begin to realise what an Orcadian *röst* is, if, indeed, you have not already found it out before. Under certain conditions of tide, and certain airts of wind, the line of broken water extends right across the sound to War Ness in Eday, the sea off the latter point being the worst. Occasionally the steamer calls in at Backaland in Eday, otherwise she makes straight for

Stronsay.

This island, the *Strionsay* of the *Saga*, is so indented by the deep broad bays of Linga Sound, Rousholm Bay, and Odin Bay, that it looks not unlike the three legs on the Manx coinage. At the northern end of the island is the Bay of Whitehall, so sheltered by the little island of Papa Stronsay as to be practically land-locked. There is a good pier here,

and a considerable herring fishery has of late years been carried on from the sound. In the report[1] made to Bishop Graham in 1627 it was stated the teinds of the dogger-boats had once been let to Earl Patrick, which looks as if the Dutch doggers had been in the habit of fishing from here. From the same report there seems to have been two churches on the island, one dedicated to St. Peter, the other to the Virgin; and on the little isle of Papa Stronsay, the *Papa Minni*[2] of the *Saga*, was a third, dedicated to St. Nicholas. According to Neale there was another chapel on this small island dedicated to St. Bride. On *Papa Minni* Jarl Rögnvald, Brusi's son, was murdered by Thorkel Fostri, who had been Thorfinn's foster-father. Curious coincidence that the second Rögnvald should have been murdered by Thörbiorn Klerk, who had been Harald's foster-father. According to Barry, between the two chapels was the Earl's knoll, on which were some graves and ruins. One of the graves was opened, in which the bones appear to have been those of a man nearly eight feet in height. Can these have been the remains of Jarl Rögnvald, as in the *Saga* he is described as "a man of large stature and great strength"?

There is a little lodging-house close to the pier; an inn, or licensed shop, in the centre of the island; and very good lodgings indeed can be obtained, it is said, at a Mr. Chalmers', a mile and a half on the south road.

Close to Whitehall, on the shores of Odin Bay, is the Well of Kildinguie, consisting of three springs of chalybeate water of varying strength, formerly in high repute as a spa, to which patients are said to have come all the way from Norway and Denmark. Spring-tides flow into the well, but, if cleared of the brackish water, it fills again all right in a few minutes. On the south side of the well is a stone seat, said to have originally had arms to it; and, in front, is an indentation on the rock, supposed to have been made by the feet of the officiating priest who sat there offering the water to the pilgrims.

[1] Peterkin's *Rentals*, No. III. p. 95.
[2] Neale's *Ecclesiological Notes*, p. 113.

A similar seat is said to have been on the north side of the spring, which was destroyed by the masons when building the farmhouse of Hunton. On the bank above stood a chapel, the grass-grown foundations of which can still be traced. So great was the fame of the well that the virtues of its waters were celebrated in a proverb which says, "The well of Kildinguie, and the dulse (species of seaweed) of Geo Odin will cure all things except the Black Death." The island is the most fertile of all the group and cultivated as it deserves. The highest point of the whole island is close to Whitehall, St. John's Hill, 179 ft.; but you nevertheless get some pretty views, as you walk down to Lamb Head, some six miles from Whitehall. On the head are the remains of a broch explored by Dr. Petrie many years back. This has a great number of cells in the walls, and one peculiarity about them, according to Captain Thomas,[1] consisted in their having a raised bench at each end. Close to the broch are the remains of an ancient pier which Captain Thomas believed to be coeval with it. On the east side of the isthmus, on which the broch stands, is a wild stack-studded geo, rejoicing in the name of Hell's Mouth. From Hell's Mouth a walk of about two miles takes you to the Vat of Kirbister, passing on your road the Geo of Odin, where grows the miraculous, health-giving dulse. According to Neale[2] there was also a chapel here. The Vat consists of a basin not exactly round and not square. The diameter is about eighty yards; height, perhaps eighty feet or so. On the eastern side is the finest rock arch in the Orkneys, to the south of which the ridge has partially fallen away, rendering it impossible at the present day to walk round it, as was done not long ago. There are a couple of caves inside tenanted by flocks of pigeons, and the whole would be well worth exploring in a boat by any one who was making any stay on the island. The farm of Housebay, of which Lamb Head forms part, is the largest in the islands; with it Mr. Learmouth, the tenant,

[1] *Archæologia*, vol. xxxiv.

[2] Neale's *Ecclesiological Notes*, p. 117.

holds Auskerry as a sheep farm. Of this islet Jo Ben said, "ubi sunt equi ferocissimi." He has also a wonderful account of a Trow, who in the shape of a pony, annoyed a married woman for over a year with his attentions. His description of the beast is identical with that given by the Shetlanders at the present day of the *Shoulpiltee* or *Nuggle*. Can the "equi ferocissimi" have been *Shoulpiltees?* Once or twice in Shetland the writer has been told by his gillies of the existence in out-of-the-way places of "wild horses," and, at the time, he thought nothing of the remark; but, since he has read of the *Nuggle* theory, he is half inclined to think his guides referred to demon steeds, and not to the ordinary shelties of everyday life.

Sanday.

A little over half an hour's steaming takes you from the pier at Whitehall, across Sanday Sound, to the pier at Kettletoft, close to which is the lodging-house kept by Mrs. Sinclair, one of the best establishments of the kind in the Orkneys or Shetland. There is a public-house, also, at Castle Hill, about a mile or so from the pier. Sanday is a curiously shaped island, and has been compared to a lobster, and the comparison is not a bad one. The southern or tail portion forms the parish of the Holy Cross, to which has been added, since the Reformation, the parish of St. Columba, or, as it is now called, Bur Ness, which comprises the shorter or western claw. In prelatical days the rectorial teinds of the parish of Saint Columba were attached to the office of the Sacristan of Saint Magnus. The eastern or larger claw forms Lady Parish, to which the island of North Ronaldsay was formerly attached, and from which it has been only severed *quoad sacra* of late years. A range of low hills runs from the Bay of Brough to the southern end of Cross Parish, the highest point of which, Stove Hill (249 feet), is at the extreme south. Both Bur Ness and Lady parishes are as flat nearly as a billiard table. The soil, in the northern parts of the island, is chiefly sand, from which the island is

said to take its name. The nature of the soil, combined with the numerous lagoons or *oyces*, as they are called in the Orkneys, the haunts in winter of numerous flocks of wild-fowl, has no doubt aided the ever hungry sea in the encroachments that are so constantly going on. That the deep bay called Otterswick was once *terra firma*, is shown by the peat soil and numerous trunks of trees that a big ebb sometimes leaves exposed. Barry[1] even says that the shoal of Runabrake, some five miles north-west of Bur Ness, was once connected with the island, and that the inhabitants were wont to play football there. As the chart shows soundings of seventeen fathoms between the shoal and the island, Barry's version can hardly be correct. The northern portion of the island must in ancient days have been covered with brochs. Many of the existing houses are said to be built on the sites, or rather on the actual remains of those Pictish forts. Thus a year ago, when the Manse of Cross and Bur Ness was being rebuilt, the old house was found to have been erected over one. Mr. Dennison, the author of *The Orcadian Sketch Book*, and the tenant of West Brugh, has a very fine collection of bone and other implements which have from time to time been found, amongst them one of those dice made of a sheep's shank-bone. An ancestor of Mr. Dennison helped to capture Gow the pirate, and, amongst other curios, he has a telescope said to have belonged to the Orcadian Captain Kidd. He has also, what is of more value, one of the old Orkney wooden ploughs. On the southern side of the Bay of Brough is the Cave of Helzie Geo, to visit which you must take a boat. The cave is in the face of a very low cliff, and the entrance is about thirty yards long, seventeen feet high at half tide, and not broad enough for oars to be used. The cave itself is about forty or fifty yards broad from west to east, is about thirty-five feet high, and is said to extend a considerable way south. To explore it properly requires torches, the more so as there are said to be numerous rocks just under water. Formerly it was, it is

[1] Barry's *Orkney*, p. 58.

said, festooned with stalactites, but very few now remain, the curiosity-collecting cad having of course done his utmost to destroy what must have been the great charm of the place.

The low range of hills running southward affords some pretty views here and there. At a place called Hecklabir is a huge mass of plum-pudding stone, which, for a long time, was supposed to have been volcanic in its origin.[1] Just north of Laminess are a couple of circular basins, and into the one nearest the ness is an entrance from seaward. The ridge of stones which separates the one basin from the other is very like a pier, and the writer was told that stones had been found perforated with holes, into which lead had been run. On the ness is a mound which looks as if it covered the remains of a broch. There also appeared to have been covered ways, one running out to the head of the ness, the other at right angles to the bay. Jo Ben has a curious tradition about this parish (Holy Cross). He says he was passing through the island, and being very much fatigued rested at the manse or church, and, in the graveyard, saw about a thousand skulls, three times as large as the crania of the men of his time, and that he extracted from the gums teeth like kernels. On asking how these remains came there, he was told that the Sanday people had, being of an unwarlike disposition, been subject to the people of Stronsay, to whom they paid a yearly tribute. That at last, taking heart of grace, they had, on the day when the annual tribute was payable, fallen on their oppressors, who, not suspecting anything, had been making a huge picnic of the day, having brought with them, not only their mothers and their sisters, but also their cousins and their aunts. Now what actual historical fact can have lain under this apparent myth? By the way, Jo Ben also says that both the inhabitants of Sanday and North Ronaldsay, as Shakspeare said of the Lucys of Charlecott, "pediculosi sunt, ut nulla arte mederi possunt."

A drive, of about twelve miles, from Kettletoft, will take you to the Start Lighthouse, at the north-eastern corner of the

[1] As to the Savil boulder, see p. 194.

island. This lighthouse is, at high water, completely insulated, and the view from the gallery round the light is said to be worth seeing.

On your road out you pass the house of Newark, built on the site of Brugh, which was burnt down by the Hanoverian troops after Culloden. Close to Newark is a farm called Purgatory, and, a few years back, not far off was another known as Hell. At the north end is the plain of Fidge, which, in the last century, was the favourite golfing links of the Orcadian gentry. Sanday, as might be expected, from its very low coast-line, was in former years the cause of many wrecks. Jo Ben said, English and German vessels often perished at the *Star* of Lopeness, the very spot, where the lighthouse is now placed. When Scott[1] was here in 1814, shortly after the lighthouse had been erected, Stevenson, the well-known builder of Skerryvore lighthouse, on observing to a farmer that the sails of his boat were in bad condition, was told, "If it had been His (*i.e.* God's) will, that you had na built sae many lighthouses hereabout, I would have had new sails last winter." What a Scotch ring there is about the story! A Sanday minister,[2] too, is said to have prayed "Nevertheless, if it please Thee to cause helpless ships to be cast on the shore, oh! dinna forget the poor island of Sanda!" The Cornish parson, who is said to have stopped his congregation, who were flocking to a wreck, till he had taken his surplice off, in order that they might, himself included, all start fair, would have suited Sanday, in old days, admirably.

Even with the lights on the Start, and on Dennis Head in North Ronaldsay, some sixteen vessels, at least, have gone ashore on Sanday since 1862, of which only three have been got off again. In two instances three lives were lost in each case, and in a third ten. Many of the Orcadian wrecks, however, are wilful. One scoundrel was seen, some years back, to deliberately beat his vessel up to windward to get her ashore, and, what is more, the insurance is said to have been paid. Another, who

[1] *Scott's Life*, vol. iii. p. 179.

[2] *Maidment Collections.*

by mistake, ran his craft on sand or mud in Holm Sound, said, with tears of rage in his eyes, pointing to a reef of rocks, "D——n it, that is where I intended to have put her." The skipper of a German craft, that got ashore near Ellsness, on being told that it was a bad job, is reported to have smiled like the Heathen Chinee, and said, "No my friend, it is not bad, she is well insured."

North Ronaldsay.

For this island, the most northerly and easterly of the Orcadian group, a mail boat crosses once a week, weather permitting, with the bags from Black Rock, at the south-eastern corner of Otterswick Bay, a cheese-paring postal administration evidently being of the opinion, that the letters, papers, &c., for this northern Patmos, which arrive in Sanday on Saturday, ought not to be ferried across the sound before the following Wednesday.

North Ronaldsay Sound is, as a glance at the map will show you, nearly as exposed a bit of water, for open boat work, as can be found in British seas, and all the worse for the numerous *rösts*, which are created by the rapid tides which pour through it. Finer boatmen, however, than the two men who man the boat would be hard to find, and, during all the inclement winter of 1880-81, they never missed a week. Fancy open boat-work, on a pitch-dark winter's night, enlivened by driving showers of snow and sleet, amidst a ramping, raging, hurlyburly of water, having to dodge a *röst* first to the right of you, then to the left of you, and finally to hit a coast-line, that, in daylight, almost requires a microscope to see it; ugh, the very idea is enough to give you the shivers.

There is no regular accommodation in the island, and any one, purposing visiting it, should ascertain in Sanday, whether there is any chance of his being put up anywhere. There is not much to tempt the wanderer in search of the picturesque. Measuring some four miles or so long from Dennis Head in

the N.N.W. to Strom Ness in the S.S.E., by, perhaps, two miles in breadth at the outside, the island is very slightly elevated above the level of the Atlantic and German Oceans, whose surges are so constantly beating upon its tang-strewn shores, the highest point, on which stands Holland (the *Houland*—High Land—of Shetland) House, the residence of Dr. Traill, the proprietor, being only forty-seven feet above high-water mark. A dyke, or wall, runs round the island close to the sea, through grinds or gates in which access is had to the interior, the whole of which is under cultivation. Runrig still survives, at the north end, in about two hundred acres, but, elsewhere, each man's holding is marked off from that of his neighbour. Of the five hundred and forty-seven persons, who compose the population, all more or less live by their crofts, supplemented by the lobster-fishing and kelp-making.

The tangle, or thick stalks of the *Laminaria digitata*, is driven ashore in winter, and carefully dried in heaps. The ware, or leaves of the same sea-weed, comes ashore in spring, the "ware break," as it is termed, generally occurring in April, and easterly or south-easterly winds send most ashore. For collecting the tangle and ware, and for burning, the crofters get so much a "weigh," ten weighs going to the ton. From the middle of May, on every fine day, all through the summer the burning goes on in small circular pits, the smoke from which gives a peculiarly weird charm of its own to coast scenery. Cut-weed or ware, that is, weed cut from the rocks, is best for making glass, in which, however, it is now superseded by barilla. For the production of iodine, bromide of potassium, and chlorate of potassium, drift-weed is far the best, and care has to be taken to prevent the gatherers substituting cut for drift-weed.

Outside the dyke, on what little herbage they can find, but mainly on sea-weed, live some two thousand of the old Orkney sheep. Except at lambing-time, when the ewes are taken inside and treated to a little more succulent food than they can find outside, their mainstay is sea-weed, which is said to

give the flesh a special venison sort of flavour. At the southern extremity of the island is the Broch of Burrian, which was excavated from the superincumbent rubbish by Dr. Traill in 1870, and in which was found the small Celtic ecclesiastical bell; cross-incised and Ogham-marked stone; stones with incised triangles; and ox-bone with incised ornament, which are such strong silent evidence of the early Christianity of the islands. In addition to the above, which are now in the museum at Edinburgh, an enormous number of bone and other implements were found. Amongst the bone implements were several combs, some rather artistically made, and so close in the teeth, as to suggest the idea, that the Pictish occupants of the broch were nearly as "pediculosi" as Jo Ben found the inhabitants of the two islands centuries afterwards. There are three curious ridges, or mounds, stretching across the island, which are said, according to local tradition, to have been made by three brothers to mark off their respective properties; and mounds, Pictish and Norse, abound.

Probably one of these is the one, in which the remains of Hálfdán Hálegg were hoy-laid after his slaughter by Torf Einar on Rinar's Hill. The little eminence on which Holland House stands was probably the Rinar's Hill. The Sail Fluke (*Zeugopterus velivolans*) is occasionally driven ashore on the island, and the Small Black-headed Gull (*Larus Ridibundus*), whose eggs are said to be as good as those of the green plover, breeds on one of the tiny lochs. The chief object of interest to the naturalist, however, is Seal Skerry, a vast expanse of channel-cut rock, due north from Dennis Head, and which is nearly covered at high spring tides. The water inside the skerry, and between it and the shore, is comparatively shallow, but the big channel, which runs nearly north and south, and which Dr. Traill fancies has been caused by volcanic agency, has a depth in places of thirty-six feet. This channel is a favourite haunt of the grey seal (*Halichœrus Griseus* or *Gryphus*). Quantities of seal remains were found in the Broch of Burrian, and were submitted to Professor Turner, who identified them

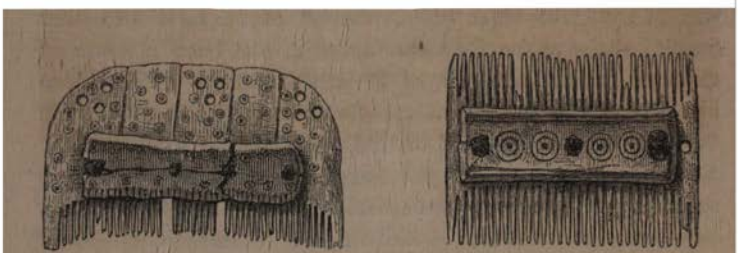
as those of *Halichærus Gryphus.* Jo Ben describes, how they were captured by nets on the skerry, and mentions that he had seen sixty taken at one time. Before, and during the continuance of, fine weather the seals make a peculiar noise night and morning, locally termed "Bogling," and to which Jo Ben must refer when he speaks of their "mutuo inter sese murmurantes." From the abundance of the *phocæ* on their shores, the North Ronaldsay folk have long been known as "Selkies." They are also sometimes called "Hides," from their wearing *rivlins*, a custom noticed by Jo Ben, who says: "Homines hic Laici habent Calceos ex belluorum pellibus ligulo contractos vernacule *Rifflings* vocatos." In Earl Patrick's *Rental*[1] for 1595 we read: "Item, THE SKERRIE payit of auld half barrel olie, and now payis ane barrel of olie." North Ronaldsay was, in 1668, the place of banishment of the Rev. Alexander Smith. Prior to the Restoration, Smith had been minister of Colvend, in the Presbytery of Dumfries, and was one of those ejected on the passing of the Conformity Act of 1662. He then retired to Leith, and, in 1664, was summoned before the High Commission Court for keeping conventicles. Having, according to Wodrow,[2] whose testimony must always be received *cum grano*, given special offence to Archbishop Sharp, by addressing him as *Sir*, he was treated with extra rigour, and banished to Shetland, though it is not said to what part. After four years in the regions of *Ultima Thule*, he was summoned back to Leith, whence, having probably given fresh offence by his sturdy covenanting spirit, he was again sent northward, this time to North Ronaldsay. A few years back a calf-bound volume was found in the Town Hall of Kirkwall, headed *Justices of his Maties Peace Book of Records*, No. i., in which some documents relative to Smith were copied, which are set out in Appendix P (pp. 623–5). From his letter, Smith, although like most of the *Puritane ones*

[1] Peterkin's *Rentals*, No. II. p. 77.

[2] Wodrow's *History*, vol. i. p. 393, and vol. ii. p. 112. See also Row's *Life of Robert Blair*, p. 479.

of the period given to *Preachee Preachee* in season and out of season, would seem to have been a thoroughly conscientious Christian, incapable of, like many other so-called religious people, acting in anything but a straightforward, above-board fashion.

Before quitting this northernmost of the Orcadian Isles, exposed to all the winds that blow, the reader will be almost astonished to learn that Dr. Traill has succeeded in acclimatising in the garden at Holland the *Phormium tenax*, or New Zealand flax, which, as an ornamental plant, seems to be a success, though whether it can be grown to pay has yet to be seen.



COMBS, FROM THE BROCH OF BURRIAN.

THE "GENTLEMAN'S HA," WITH THE BROUGH OF BIRSAY IN THE DISTANCE.
From a sketch by Mr. Thomas S. Peace.

CHAPTER XXIX.

THE ORKNEYS.—THE NORTH ISLES—(*continued*).

Eday.

FROM Kettletoft the steamer proceeds round Spur Ness into Eday Sound, and passing to the south of that Lashy Röst, which so stirred up Scott's bile, into Calf Sound, which, with a flood spring tide making through it, looks more like a majestic river than an arm of the sea, brings up off Carrick House.

This house is said to have been erected by that John Stewart, Earl of Carrick, who was such an object of dread to Bishop Graham and his Kirk Session. Created Lord Kinclaven in 1607, he obtained, in 1616, charters "of the dominical lands

and mill of the Monastery of Crossregal, of the lands of Ballorsom, and of the lands of Knockronnal,"[1] part of the ancient Earldom of Carrick; this made him desirous of obtaining a grant of such title, and in 1628 he got a patent from Charles I.

On this patent, however, being presented to the Privy Council on the 22nd of May in the same year, Sir John Hope, the Lord Advocate, objected, that the title of Earl of Carrick was one always borne by the heir-apparent to the Crown. After some delay, apparently caused by Lord Kinclaven changing his flank and stating, that it was the Orcadian and not the Ayrshire Carrick that was meant, the patent was finally confirmed on the 14th December, 1830.

The Earl of Carrick was, whilst still merely entitled Master of Orkney, as being heir-presumptive to the Earldom of Orkney, tried at Edinburgh on the 24th June, 1596,[2] for "consulting with vmq[1] Margaret Balfour, ane Wich, for the distructioune of Patrik Erll of Orknay, be poysoning." The principal evidence against him was a declaration extracted from the said Margaret or Alyson Balfour (she is called "Alysoune" in the "Dittay" or indictment), when being tortured by the "caschie-lawis," a sort of iron frame-work which encircled the leg, and was then placed in a movable furnace, and in which Alyson "wes kepit be the space of fourtie-aucht houris."

Torturing Alyson not being enough, her husband, ". . . . Taillifefeir," a man of "lxxxxj yeiris of aige," her eldest son, and her daughter, were all put to the question at the same time; "The fader beand in the lang Irnis of fiftie stane wecht; the sone callit in the buitis with fiftie sewin straikis; and the dochter being sewin yeir auld, put in the pinnywinkis." The boots, or *bootikins*,[3] "extended from the ankles to the knee, and at each stroke of a large hammer (which forced the wedges closer), the question was repeated. In many instances, the bones and flesh of the leg were crushed and lacerated in a shocking manner before confession was made." The[4] "pilnie-

[1] Douglas's *Peerage*.
[2] Pitcairn's *Criminal Trials*, vol. i. p. 373 *et seq.*
[3] *Ibidem*, p. 219.
[4] *Ibidem*, p. 215.

winkis" or "pinniewinks" are supposed to have been similar to the *thumbiekins*, or thumbscrews.

Thomas Palpla (probably Paplay), a servant of the Master of Orkney, was so tortured to extract a confession from him, that at last "thay left nather flesch nor hyde vpoun him." At her execution on the 16th December, 1594, "Apud Kirkwall vpoun the Heding-hill," when "Thomas Swyntoun Minister at Kirkwall, Johnne Stewart Reidar thair, Mr. Gylbert Body, Minister att Holm, Alexander Somerwall in Deirnes, Johnne McKenzie, Dauid Moncrief seruitour to my Lord Erll of Orknay, and Gylbert Pacock, with sindry vtheris," were present, Alyson withdrew her first confession, which she had made under promise of life to the "Persoun of Ropher" who must have been that Henry Colville, of whom we have heard before, and of whom we shall hear again.

On this second declaration of Alyson and on one made by John Paplay at his execution, the jury, of which "Laurence Bruce of Cultman-Lundie" was one, 'ffand the said Johnne Stewart Maister of Orknay to be Acquit, and innocent of the haill crymes and poyntis of Dittay particularlie above mentionat, quhairof he wes accusit."

Earl Patrick seems to have been well-bred on both sides for oppression and cruelty, as Gilbert, fourth Earl of Cassillis, his uncle, was accused in 1568 of having "roasted" Alan Stewart, Commendator of Crossregal,[1] because he refused to sign a feu-charter of the lands of the Abbey. This roasting the Abbot is thus quaintly described:[2]—"And quhane he fand him obstinatt, at last tuik him and band him to ane furme, and sett his bair legis to ane gritt fyr, and extreymly brunt him, that he was ewer thairefter onabill of his leggis." Earl Gilbert is also described in the *Historie* as "ane werry greidy manne, and cairitt nocht how he gatt land, sa that he culd cum be the samin; and for that caus, he enterit in bloking with ane Abbot of Glenluse, concerning the

[1] Douglas's *Peerage*, vol. i. p. 332.
Pitcairn's *Historie of the Kennedyis*, pp. 9, 10.

Abacie, to tak the samin in few; bot, or he gatt the samin performitt, the Abbott deitt. And than he deltt with ane Monk off the samin Abacie, quha culd counterfitt the Abottis handwritt, and all the haill Conventtis; and gartt him counterfitt thair subscriptiones. And quhane he had gottine the samin done, feiring that the Monk wald reweill itt, he caussit ane cairill, quhilk they callit Carnachaine, to stik (him); and thane, for feir that cairl had reweillit, he garit his fader-broder, Hew of Bargany (Barquhouny) accuse this cairll for thift, and hang him in Corsragell. And sa the landis of Glenluse wes conqueist."

The Earl of Carrick, whilst still only Master of Orkney, married, in 1604, Lady Elizabeth Howard, daughter of the Earl of Nottingham, by whom he had only one child, a daughter Margaret, who married Sir John Murray. Of this marriage there was also an only daughter Margaret, who was married twice, the second time to Sir John Heath of Basted, Kent, by whom she had an only child Margaret, who married George Verney, fourth Baron Willoughby de Broke.

Eday may be termed the Orcadian Yell, occupying much the same position towards the rest of the Orkneys that the northern island does to the rest of the Shetland group. Like Yell, Eday has immense peat beds, from which Stronsay, Sanday, and North Ronaldsay are supplied with fuel. The *Yarpha* peat of Eday is also said to be specially suitable for distilleries. Even in Jo Ben's day North Ronaldsay was utterly destitute of fuel, as he says,

"Carent igne, nisi algis marinis siccis, cespites vero arenaceos habent minime in igne lucentes, luce vero qua hyeme fruuntur ex intestinis piscium est, vel ex abdomine: et ex stercoribus peccorum in muro sparsis et sole arefactis optimus focus est."

A peat-abounding district is usually, more or less, devoid of scenic interest, and Eday is no exception to the rule.

Calf Sound, however, is very picturesque, and the Red Head of Eday (211 feet) is very fine. From a quarry near this head a

good deal of the coloured sandstones used in St. Magnus was obtained.

On [1] the Calf of Eday is, or was, an Eirde house, or underground dwelling, explored many years ago by Mr. Petrie. A passage 16½ ft. long led to a chamber 6 ft. 2 in. long, 2 ft. 6 in. wide, and 4 ft. 6 in. high, which you entered by a doorway 1 ft. 11 in. wide. At right angles to the first chamber, and on the left-hand side of the passage, was another 4 ft. long, 1 ft. 8 in. wide, and 3 ft. 8 in. high, with an entrance 1 ft. 1 in. wide. On the right-hand side were two chambers; one 4 ft. 6 in. long, 2 ft. 6 in. wide, and 4 ft. high, with an entrance 2 ft. wide; the other being 3 ft. 6 in. long, 2 ft. wide, and 3 ft. high. Petrie remarked what a very diminutive race must have dwelt in these chambers, but was of opinion that, in spite of their pigmy stature, they must have had very great physical strength to have moved the large masses of stone. On the Calf, also, were the remains of a rampart like the letter S in shape. There was a similar dyke, though smaller, on the main island, which seems at one time to have had an enormous number of standing stones in it, as Petrie found traces of them stretching in a straight line for four miles. Only one remains at all perfect, and that is about a mile due south of Carrick House. It is, however, a very fine one, if not the finest in the islands, measuring 19 ft. in height, 7 ft. in width, and 16 in. thick.

The chief interest attaching to the island, however, arises from the fact of Calf Sound having been the scene of the capture of Gow, the pirate, and his brother ruffians, by James Fea the younger of Clestrain, who at that day owned Carrick House, if not all the island. Fea, who seems to have been an active, energetic sort of man, had been laying plans for the capture of the *Revenge*, whilst she lay at Stromness, and Gow appears to have heard of them and determined to pay him off for meddling. When, therefore, the *Revenge* left Stromness, in order to put Fea off his guard Gow sailed away north round

[1] *Proc. Scot. Ant.* vol. ii. p. 155.

Papa Westray. Fea had, however, as the police say, got "the office" and had a party assembled ready for all emergencies.

In beating up Calf Sound on the 13th February, 1725, Gow ran his craft ashore off the Calf nearly opposite the landing place on the Carrick side, and, as he had only one boat with him, had the impudence to send over to Carrick for assistance to help him to warp her off. To this request Fea sent an evasive answer, and, when Gow landed an armed party later on in the day, captured them by stratagem at the public-house, which probably occupied the site of the present lodging-house kept by Mr. Marwick. After several letters had been interchanged, Gow was captured on the Calf on the 16th by James Fea, of Whitehall, in Stronsay, the man who introduced kelp-making into the islands.

The crew were then captured in detail, and on the 26th of February were handed over to Captain Robinson of the *Weasle* frigate, who afterwards carried the *Revenge* with her crew south. Gow and several of the principal culprits were found guilty of piracy, but do not appear to have been executed till the 11th of August, 1729, more than four years afterwards; a delay that seems extraordinary, even allowing that witnesses had to be fetched from the West Indies.[1] Amongst the Gow correspondence given in Peterkin's *Notes* is one from Gow to Mrs. Fea, in which he tries to purchase her good offices with her husband by the present of a *chinch* gown. There is also a letter from a Miss Betty Moodie to Fea, and Fea's answer. (See Appendix Q, pp. 626–8). It does not appear clear, whether Miss Moodie herself had been "carrying on" with Gow, whether she referred to Miss Gordon, who did not wish her name to appear, or whether, woman-like, Miss Betty thought she might find out some nice charitable things about her dearest friends. Fea,[2] for the capture of Gow, is said to have received £1,100 from Government, £300 for salvage, and £400 from the merchants of London for relieving them of such a pest as the Orcadian Captain Kidd must have been. In spite, however, of this

[1] See Appendix T. pp. 633-637. [2] Fea's *Considerations*, pt. i. p. 77.

very considerable amount of prize-money, when we consider the time, Fea is said to have been ruined through the numerous suits, which were trumped up against him in the courts for his share in Gow's capture. This may have led to his throwing himself so warmly on to the Jacobite side in 1745, for his share in which rising his house, at Sound, in Shapinsay, which had passed into his possession by his marriage with Mrs. Buchanan, was burnt down by the Hanoverians, who seemed to have behaved with the grossest brutality to Mrs. Fea.

John Fea,[1] great grandson of John Fea of Clestron, and great grand nephew of James Fea, died at the age of ninety-five years in January, 1862, after a chequered career, having fought at Trafalgar in the *Indefatigable*, and afterwards deserted, spending forty-eight years of his life in the employ of the Leith and Clyde Canal Company.

Mr. Hebden, the present owner of Eday, has, in Carrick House, a bell said to have belonged to the *Revenge*, on which is cut "Deo Soli Gloria, 1640," and which bell was obtained, some years ago, in Stronsay. As, however, the motto is the same that Neill saw over the gateway of Stove in Sanday, a mansion that belonged originally to the Feas, the bell is more likely to have come from Whitehall. If the bell really was used on board the *Revenge*, the motto must have been curiously out of place.

Westray.

When a nor'-wester is blowing there is a sweet bit of sea just outside the Red Head, all the worse when the Orcadian proverb before-quoted[2] is verified. You get some pretty views of the Rousay hills, as you stand over to Stanger Head, whence you make for the west side of Papa Westray, just under Holland, and then cross over to Pierowall, where the steamer remains for the night.

There is a very comfortable little lodging-house kept by

[1] *Maidment Collections.* [2] See *ante*, p. 197.

Mrs. Rosie, the wife of the engineer of the *Orcadia*, close to the pier, and a licensed house at the head of the bay. That this island must have been a great haunt of the Norsemen in the Viking period is shown by the swords peculiar to that period, shield-bosses, tortoise brooches, and other relics that from time to time have been discovered in the mounds on the Links of Pierowall. In one of these grave-mounds were found the skeletons of a man and of his horse, a shield-boss, and ring of bronze. Many of these relics, of the period of Norse heathendom, are now in the National Museum at Edinburgh. Pierowall is the *Höfn* of the *Orkneyinga Saga*, where Jarl Rögnvald landed, after Uni had rendered the beacon on Fair Isle useless. And, somewhere in the neighbourhood, he was visited by the monks from Eller Holm, whose garb so tickled the fancy of the rhyming Jarl, that he improvised the following lines :

"Sixteen have I seen together,
With a small tuft on their foreheads ;
Surely these are women coming,
All without their golden trinkets.
Now may we of this bear witness.
In the west here all the maidens
Wear their hair short—that isle Elon
Lies out in the stormy ocean."

Here, too, he chaffed farmer Kugi, after generously releasing him from the fetters his followers had adorned him with, and told him in rhyme, that he must not hold any more "Moonlight" meetings.

Westray in Roman Catholic days was divided into two parishes, of which the church of one, called Cross Kirk, was on the shores of the Bay of Skea, whilst the church of the other was dedicated to the Virgin and known as Lady Kirk, on the shores of Pierowall Bay.

There was also a church on Papa Westray dedicated to Saint Boniface, and which was "ane pendicle to our Lady paroschine, as said is." In the reports[1] made to Bishop Graham in 1627,

[1] Peterkin's *Rentals*, No. III. p. 82.

we find that the minister of the united parish received from the King's Chamberlain £200 in respect of Cross Kirk, and £100 for *serving* Boniface. In addition to which endowment the inhabitants of Westray seem to have compounded for meat and boat tithes, with two chalders of bere, two barrels and a half of butter, six stone of wool, and thirty lambs, whilst the inhabitants of Papa paid £10 in money. The money of course being Scots currency. Lady Church has only the roof off; and the walls and gables are still entire. Not far from the church is a Pict's house, or underground chamber described by Captain Thomas.[1] It is now, however, nearly filled up by sand. There are one or two gloups out by Skail near Akerness, which, when a nor'-wester is blowing and forcing the water through the blow-holes, must be well worth seeing, and there are one or two picturesquely arched stacks, but the cliff-line between there and Rack Wick is of no great height, and, except when a gale is on, the visitor to the island, unless he wants "to kill time," may as well proceed straight to Noltland Castle. This consists of a building in the form of a parallelogram, measuring 86 ft. 10 in. E. and W., and 36 ft. 3 in. N. and S., and having, at the S.W and N.E. corners, rectangular towers. On the S. side was a courtyard, along the S. side of which were buildings, now destroyed. This courtyard and other buildings were not, however, according to Billings,[2] part of the original building, as they would have masked the fire of the embrasures or port-holes which are so numerous, that, combined with the general "hulky" appearance of the building, Billings was almost of opinion that a sailor-architect must have been employed. Whoever he was, according to tradition, his remains were immured in the walls of the great staircase, which occupies the south-western tower, and is the architectural feature of the building. Of it Billings says:

"A good notion of its dimensions may be formed from the fact of the central column, or newel, being nearly one yard

[1] *Archæologia*, vol. xxxiv.

[2] Billings's *Baronial and Ecclesiastical Antiquities*, vol. iv.

in diameter. The destruction of its pyramidal terminal is much to be regretted, for this staircase is perfectly unique, especially the guardroom at its summit; here, supposing an enemy to have gained possession of the stairs, and about entering in fancied safety, he would have to encounter the aim of hidden foes, whose fire would be directed from the shot-hole behind the central column."

Several steps are broken close to the second landing, and, though a very active, steady-headed man might cross this *hiatus valde deflendus*, it would be risky work.

The ground-floor of the main building is vaulted throughout with a continuous semi-circular arch, and was devoted, according to Billings, to the kitchen and great hall, the latter of which being 42 ft. 3 in. by 15 ft. 2 in. In this apartment is a gigantic open fireplace at which Jumbo might, almost, be roasted whole. Sir Henry Dryden, however, is of opinion that what Billings terms the "Great Hall" was in reality the kitchen, and that the "Great Hall" was on the first floor. There is another staircase at the N.E. corner, by which you can ascend to the top of the tower. The upper stories, however, require you to keep your eyes about you, as every here and there are ugly holes in the stone flooring.

Owing to the confusion which so long existed between Adam Bothwell, the first bishop after the Reformation, and his cousin, the accursed plotter of the Kirk of Field tragedy, this castle was long supposed to have been built by the latter as an asylum for Mary Stuart. It was, however, commenced by the great Bishop Tulloch when Governor of the islands, 1422–1448, and a stone, having the letters T. T. and a kneeling figure of a bishop, according to Billings, ornamented the capital of the pillar which supported the great staircase. This stone may still be there, but, if it is, the writer must have missed it when in the castle in 1880. He was then told, that a stone bearing the armorial bearings of the builder and the date of the erection of the building had, some years before, been deliberately cut out by some Goth of a farmer, to make either a quern or a

mortar for preparing burstin. Jo Ben spoke of the building as being in his day "excellentissima arx sive castellum, sed nondum tamen adhuc completa."

Under Adam Bothwell's feu the castle became the property of Sir Gilbert Balfour, who died, as before mentioned, in Sweden, leaving a son Archibald, on whose death without issue the estates devolved on his cousin, Sir Michael Balfour, who, according to Billings, held the castle for some time against Earl Patrick. After Corbiesdale some of the officers of Montrose's army were sheltered here by Patrick Balfour, an act for which he had to fly to Holland.

In 1745–46 William Balfour, like others of the Orcadian gentry, was intriguing on behalf of the young Chevalier, if not more openly engaged in his behalf. For this, it is said, Noltland was fired by the Hanoverians, and has since remained a roofless shell. The view from the tower is a very pretty one, and as you sit watching the starlings, which simply swarm, you cannot help musing over the scenes this rude old pile, the only non-ecclesiastical Orcadian building of Scandinavian times, except the northern bit of the Palace at Birsay, which still survives, has witnessed.

About a mile or so beyond the castle, you come to that part of the cliff-line, in which "the Gentlemen's Ha" or Cave is situated. To reach it, you have to walk along a shelf of rock, which in one place has given way, for about a yard or so, a chasm over which you have to step at a height of eighty feet or so above the sea.

That crossed the rest is said to be easy enough. In this cave, or caves, for there are said to be two at least, William Balfour, Stewart of Brugh, and other Jacobites, took refuge when "wanted" in 1746, occasionally shifting their quarters to another cave at Rapness, at the other end of the island, which is easier of access, but, being on a grassy slope, requires care to prevent slipping in wet weather. About three-quarters of a mile beyond the Gentlemen's Ha you come to Ramna Geo, a long, narrow cleft, which runs some distance into the land,

and is nearly met by a corresponding fissure on the other side. A cave is said to run through from side to side. Here you come to the Noup Head, which rises in a series of three terraces, the highest of which is at the south-western corner, where the cliff-line (240 feet) is very fine, overhanging in places. From the summit you see a grand sweep of cliffs round to Inga Ness, a glimpse of Eday, all the north side of Rousay, the Mainland from Costa Head to the Brough of Birsay, with the Ward and Cuilags Hills, and the Kaim of Hoy showing over the land, and, in clear weather, it is said, the Sutherlandshire hills as well.

Just above the village of Pierowall are the lochs of Saintear and Bur Ness, in which, if the trout run up to the samples the writer saw last year (five over 8 lbs. in weight), must be something out of the common. About a mile or so beyond the more southerly of the two lochs, is the valley between the Gallow and Fitty Hills, which, the writer was told, was formerly known as "Doom's Da" (query Doom's Dahl from leading to the place of execution). In this valley is a place known as "the Bloody Tuacks," or "the Place of Tchure." Here a fight occurred between the Westray people and a marauding party of Lewismen, in which the latter were all slain. Jo Ben, referring to this fight, says, that one Lewisman fought like the hero of the Chevy-chace ballad, who

> "When his legs were smitten off
> Did fight upon his stumps."

On the north-west side of Fitty Hill is an outcrop of horizontal layers of rock, about eight feet high, where the sturdy Norwegian-Celt is said to have fallen, and which, to this day, bears the name of the Highlandman's Hamar.

After taking in the view from the top of Fitty Hill (556 feet), which in clear weather is said to embrace Foula, you can make your way to Cross Kirk, which lies about a mile south-east of the Manse, among the links on the shores of the Bay of Skea.

This church, which was[1] suffered to go to rack and ruin under the enlightened ministry of Cat-killing Blaw, consists of nave and chancel. The nave[2] originally measured 19 ft. by 13 ft. 4 in., but was subsequently lengthened to 46 ft. 7 in.

The original doorway, afterwards closed up, was on the south side, and is nearly complete. East of this was a semi-circular-headed window, 2 ft. 7 in. by 11½ in. The chancel, which had a cylindrical vaulted roof, was 9 ft. 6 in. by 6 ft. 8 in. The chancel arch is entire, and has "plain angular jambs, 4 ft. apart, a plain abacus of schist, and a semicircular head."

As Dryden is of opinion that the original chapel was erected, probably, in the twelfth century, and, possibly, in the following one, it may have been the church in which Jarl Rögnvald heard mass; and, about here, he may have met the monks from Eller Holm, who, in fine weather, would probably have landed on this side of the island.

Papa Westray.

"Sanct Tredwall, als, there may be sene,
Quhilk on ane prick hes baith her ene."

SIR DAVID LINDSAY.

This, with the exception of North Ronaldsay, is the most northern of the Orcadian isles, and there cannot be much difference between the two islands in this respect. Both belong to members of the Traill family, and the proprietor's mansion house, in both cases, is called Holland. The owner of Papa Westray, however, is Mr. Traill, *of Holland*, and the head of all the Orcadian and Caithness families of that name. Unlike North Ronaldsay, Papa Westray has a few cliffs, and the hills in the northern portion of the island reach 145 feet in height. At the southern end of the island is a loch, on a holm in which are situated the remains of a little chapel of pilgrimage, dedicated to that Saint Tredwall who had almost as many *aliases* as a London pickpocket.

[1] *First Stat. Acc.* vol. vi. p. 255. [2] Dryden's *Ruined Churches.*

The chapel, which was frequented long after *Mess John's* day, was a plain parallelogram, 20 ft. 3 in. by 13 ft. 10 in.,[1] and was erected on the site of an old broch. Saint Tredwall,[2] the Tröllhæna of the *Orkneyinga Saga* and Cologne Cathedral, to whose interposition Bishop Jón of Caithness owed the restoration of his speech and eyesight, came originally from Constantinople with Saint Regulus in 337, when the relics of Saint Andrew were brought to Scotland. On arriving in, what is now called, Scotland, Tröllhæna, it is said, led an eremitical life at Rescoby in Forfarshire. Being very beautiful, Nictanevus, a prince of those parts, fell in love with her, and, in order to make him cease from his importunities, she plucked out both her eyes, and sent them to him skewered on a long thorn. She died at Restalrig, near Edinburgh, where a chapel was erected over her tomb which seems to have survived till the 21st December, 1560, when it was "ordained that the kirk of Restalrig as a monument of idolatry be raysit and utterlie cast down and destroyed." The destruction of the chapel at Restalrig, according to Baring-Gould, was the first official act of iconoclasm in Scotland after the Reformation.

There was another chapel dedicated to her at Kintradwell in Sutherlandshire, which may have been the shrine they took Bishop Jón to. Neale[3] says there was a curious tradition about this loch, that its waters always turned red before a death in the royal family. The kirk of Saint Boniface, which lies north of Holland, is an old church, and probably a pre-reformation building, as it has a chancel, which for some time has been used as a vault by the Traill family. The churchyard is very neatly kept, and some fuchsias and other plants have been planted round the walls, a very pleasing contrast in this respect to the Westray burial-grounds. In addition to these churches, there are said to have been two, and it may be more, chapels on the island.

[1] Dryden's *Ruined Churches.*
[2] Baring-Gould's *Lives of the Saints*, vol. x. p. 180.
[3] Neale's *Ecclesiological Notes*, p. 113.

At the north end of the island is a very fine cave like a section of a beehive, said to be 76 ft. high by 60 wide, and known as Habra Hellyer, access to which is very easy except at high tide. From this point you get a good view of the Bore of Papa, and, with a nor'-wester on, and spring tides, this röst must be worth seeing. A little south of the Mull Head on the east side is Fowls Craig, where, in Shirreff's[1] day, enormous quantities of *Auks* (Common Guillemot, *Uria Troile*) were caught, either by means of horsehair nooses at the end of a light slender rod, or by letting down a net over the mouth of a geo. On one occasion, from one geo alone, the then laird got seventy score in a day; and for the feathers of another lot got out of another geo in two days by one boat, a shopkeeper in Westray is said to have given £9 18*s.* sterling!

These are the birds that gave their *tee-name* to the Westray folk. The Papa people were called *Dundies* or "poor cod," and in Earl Patrick's *Rental*[2] in 1595, we find "ane rig callit OUTSCHOIR payand I dossoon fische," and, that "the Kingis land of Wostra payis . . . . dessonis of kealding," *i.e.*, cod. The Bishop's land in "Wostra" paid ". . . . dessonis of keling." These "kealding" or "keling" and the "oystaris" at Long Hope are the only instances of fish being used, in the entals, as an element of value. Before visiting the Holm of Papa, permission should be obtained at Holland to land there. At the north end of this little islet, in some burial mounds, were discovered no less than twenty-eight crowns of deer antlers, an extraordinary number, all things considered, to be found in so small a spot. In a mound, close to the edge of the cliffs, at the south end of the islet, the finest chambered mound in the Orkneys, after Maes Howe, and, perhaps, Quanterness, was opened by Captain Thomas over thirty years ago.[3] Contrary to the other Orcadian instances, in this case the mound is elliptical, the largest diameter being 115 ft., and the shortest 55 ft.; height 10 ft. above natural surface; and

[1] Shirreff's *Orkney*, Appendix i. p. 59.

[2] Peterkin's *Rentals*, No. II.

[3] *Archæologia*, vol. xxxiv.

the whole is circumscribed by a low retaining wall 2 or 3 ft. high. A long narrow passage 2 ft. 8 in. high, 1 ft. 10 in. broad, and 18 ft. long, leads from the eastern side to the main chamber, 45 ft. long, 5 ft. broad, and 10 or 11 ft. in height, in the centre. At each end of this main chamber are shorter chambers, on the same line, connected with it by a passage. To each of these chambers are three cells or still smaller chambers; and on each side of the main chamber are one double chamber and two single ones. All these are bee-hive in form, and the entrances vary from 20 in. to 24 in. in height, and from 13 in. to 24 in. in breadth.

The floor of the main chamber in this mound, exclusive of side cells, contains 320 square ft., of Maes Howe 225 square ft., of Quanterness 140 square ft., and of the one on Wideford 50 square ft.

Eider ducks in former years bred here in considerable numbers, and they are said to be coming back again. This isle, too, was the last place in Britain where the Great Auk (*Alca impennis*) was known to breed; and a pair known as the King and Queen of the Auks nested here till 1813, when one of the pair was shot for Mr. Bullock, and is now in the collection at the British Museum.

A Great Auk[1] was obtained alive by Dr. Fleming from the isle of Scalpa, or Glass, off Harris, in August, 1821, when cruising round the coast of Scotland with the Commissioners of Northern Lights. This Auk escaped a few weeks afterwards when put overboard for its daily swim. The last specimen obtained in British seas was found dead, in 1834, off Waterford, on the south-eastern coast of Ireland, and is now in the Museum of Trinity College, Dublin. Two Great Auk eggs were sold in 1880 at Stevens' Auction Rooms, London, to Lord Lilford at the enormous prices of £100 and £107 2*s*.

The Orkneys, a few years ago, could have supplied the materials for an Orcadian Joe Miller, that would have been hard to surpass in any other district of similar area and equally

[1] *Proc. Scot. Ant.* vol. xiii. p. 76; see also vol. xiv. p. 436.

sparse population. Unfortunately, the gentleman, who was a living storehouse of these modern sagas, has departed without committing them to writing. One for sample. John ——, a Westray body, about whom good things innumerable are told, lost his wife one night; in fact, to use John's own language, "she departit." At daybreak there was a cry of "Whales in the bay!" whereupon John, attended by his sons, proceeds to the carpenter of the place, and says, "My wife has departit; you'll just take twa chiels, and pour on and make a coffin till her; I had na time to take the right measure of her (*i.e.* of the corpse), but you'll find it on the coo's tether, outside, it's just from the knot to the swell." His directions given, John walks away, saying to his sons, as he does so, "That's three of them out of the way anyhow!" meaning that there would be three less to share in the division of the spoil, when the whales were captured. A large number were slain, and a neighbouring proprietor was asked to go and divide the spoil. On asking what the news was in Westray, he was told John ——, *puir body*, had lost his wife. He was therefore astonished on landing, to see John in a great state of excitement, who saluted him with "Grand doings, laird, grand doings!" On being remonstrated with, for being there at such a time, John answered, "Well, you see, laird, I could na afford to lose baith wife and whales the same day."

CHAPTER XXX.

THE GEOLOGY OF SHETLAND.

BY

B. N. PEACH, F.R.S.E., F.G.S.,

AND

JOHN HORNE, F.R.S.E., F.G.S.,
Of the Geological Survey of Scotland.

THE geology of Shetland is in some respects more fascinating than that of Orkney. The physical features of the two groups of islands are widely different, and hence we naturally expect to find a considerable divergence in their geological history. Though the Old Red Sandstone strata of Shetland have not yielded such fossil treasures as their Orcadian representatives, still this is in a great measure compensated for by the grand series of metamorphic rocks. The rich variety and beauty of the minerals in the metamorphic series, the great mural cliffs of Old Red Sandstone, the sheets of igneous rock in Northmaven and Papa Stour, the proofs of intense glaciation, the remarkable voes or sea-lochs running for miles inland, form some of the striking geological features in that group of islands.

The stratified rocks in Shetland belong to two periods (1) the Old Red Sandstone, (2) the great series of metamorphic crystalline rocks, on which the Old Red Sandstone strata rest

A MAP OF THE
GEOLOGY of the SHETLANDS

unconformably. In the present state of our knowledge, it would be rash to assign any definite age to the metamorphic series; all that we know for certain is, that they are older than the Old Red Sandstone. These rocks are termed metamorphic because they have undergone great changes in lithological character. A marked crystalline texture has been superinduced in some of the beds which originally were sedimentary deposits. The methods by which the transformation was effected constitute one of the most difficult problems in the science of geology. Along with the metamorphic series are found some intrusive igneous rocks, and certain masses which may be viewed as products of extreme metamorphism. These may probably belong to the time when the great alteration took place in the ancient stratified rocks. There can be no doubt that some of the igneous rocks now referred to, are older than the Old Red Sandstone, because some of the basement breccias of the latter formation are made up of angular fragments of the former.

On the Mainland the metamorphic series may be grouped in two divisions, which are clearly marked off from each other by distinct lithological characters.

(*a.*) Dark blue, green and grey clayslates, and schists with bands of quartzites and limestones.

(*b.*) Coarse-grained micaceous and hornblendic gneiss, with associated limestones, bands of quartzite, chlorite-schist, and mica-schist.

The representatives of the former series extend from Fitful Head northwards by the Bonxie and Cliff Hills to Laxfirth Voe; while the members of the gneissose division occur in the districts of Tingwall, Weisdale, Nesting, Lunnasting, Delting, and along the eastern seaboard of Northmaven. Excellent sections of the clayslate series are exposed on the hills east of the vale of Tingwall, and in the streams draining the Quarff and Bonxie Hills. The bands of limestone associated with this division occur at Ocraquoy and Fladabister, in the district of Cunningsburgh, and at Dales Voe and Laxfirth Voe, north of Lerwick.

The strike of these beds, and indeed of the gneissose series also, is generally N. 10°—20° E., and though opposing dips are frequently met with indicating repetitions of the strata, they are usually inclined to the north of west at high angles. Hence we have a gradually ascending series, from the schists and clayslates of the Cliff Hills, to the limestone of Tingwall and the gneissose beds to the west. The latter constitute the central part of the Mainland. The dominant member of this division is coarse-grained gneiss, varying in character according to the presence or absence of the respective minerals. That which overlies the Tingwall limestone is a grey, coarse-grained rock, containing quartz, felspar, and mica, with some hornblende, the foliation of which is extremely well marked. A prominent feature of this series is the occurrence of massive beds of limestone which are well developed at Tingwall, Whiteness, and Weisdale. They are very crystalline, coarse in texture, and of a blue tint.

To the persistent trend of the metamorphic rocks must be ascribed the remarkable ridge-shaped contour in the centre of the Mainland. The coincidence between the trend of the strata and that of the parallel ridges seems to indicate a direct relationship between the two; the denuding agents being guided in their operations by the relative hardness and softness of the materials exposed to their influence. Hence it follows that we have a series of intervening hollows running parallel with the ridges, which usually terminate seawards in long narrow voes or sea-lochs. The erosion of these hollows has doubtless, in some instances, been due to the partial removal of bands of limestone by the chemical action of carbonated waters, inasmuch as the outcrop of the limestones coincides with the course of a longitudinal hollow.

The small peninsular tract at Hillswick Ness in Northmaven, lying between Sand Wick and the bay of Hillswick, is occupied by members of the gneissose series. This area is of special interest and importance on account of the great beauty and variety of the minerals to be found along the coast. Such a

fertile field for minerals is rarely met with, and it is well worthy of detailed examination. The rocks of the peninsula consist of hornblendic gneiss, chlorite-schist, and mica-schist; the whole series being traversed by numerous veins of pink porphyritic felsite. To the south of the mouth of the Nidister burn, on the east side of the peninsula, fine specimens of hornblende occur, which sometimes contain cavities filled with beautiful radiating crystals of epidote. Not far to the south of this locality is a famous bed of actinolite, referred to by Hibbert.[1] The band is upwards of two feet in width, and has an exquisite leek-green colour. Hard by, a vein of precious serpentine occurs, with a bed of anthophyllite about two feet thick. Steatite is also met with near this spot. In the North Quin Geo, about a mile and a half north-east of Hillswick Ness, Professor Heddle found crystals of fluor spar embedded in calcite, along with some epidote. At a place called Sandy Geo on the west side of the peninsula, massive steatite occurs along with chlorite. Throughout the steatite there are beautiful "rosette crystallisations of ripidolite," the centre of each of which is occupied by an octahedral crystal of magnetite. To the north of this locality, at a spot named Vanlup, fine specimens of kyanite are met with in the quartzose mica-schist, the crystals having a plumose arrangement.

Along the eastern seaboard of Northmaven, the representatives of this division are celebrated for the beautiful minerals they yield, more especially in Colifirth Voe, Quyfirth Voe, Pundy Geo, and at Fethaland Point. Of these localities we can only refer to the two last. In Kleber Geo, at Fethaland, there is an excellent exposure of steatite, which seems to be regularly interbedded with the series. Indeed, the bight receives its name from the presence of this mineral, as steatite or soapstone in Shetland is

[1] Those who wish detailed descriptions of the mineralogical localities of Shetland ought to consult Hibbert's admirable volume on "*The Shetland Isles*," and Professor Heddle's exhaustive papers on "The Mineralogy of Shetland," published in the *Mineralogical Magazine*, from which authorities these details are taken.

termed "kleber," or "klemmer" stone. On the face of this rock, as well as on the fallen blocks of the same material, remarkable sculptures are to be seen, in the form of squares and circles, which are linked to each other in a peculiar manner.[1] Similar incisions are found in the beds of steatite at Hillswick Ness. The stone is admirably adapted for this purpose, and there can be little doubt, from the number of the sculpturings, that this locality is specially associated with certain customs of the ancient Shetlanders. On the cliff top above Kleber Geo, crystals of diallage occur, while to the east of the steatite, actinolite, "potstone," and chlorite are met with. In Pundy Geo, which is situated not far to the south of Fethaland Point, Professor Heddle found picrolite, actinolite, and chlorite. Near the high-tide mark a band of chlorite occurs, six feet in width, in which are embedded octahedral crystals of magnetite. The specimens from this band are extremely beautiful, and deservedly rank amongst the best which have yet been found in Scotland.

The coarse-grained gneiss of Whalsay and the Out Skerries, with the associated limestones, is merely the prolongation of the Mainland series; and the same remark is applicable to the gneiss occurring in Yell.

The structure of Unst and Fetlar is somewhat different, inasmuch as these isles contain well-marked zones of serpentine and gabbro. In Unst, the Vallafield ridge, which flanks the western seaboard, whose highest elevation is about 697 feet, is mainly occupied by coarse-grained gneiss, dipping to the south of east at comparatively high angles. On the eastern slopes of the ridge the gneiss is succeeded by grey mica-schists and green chlorite-schists, and these are overlaid in turn by black graphite schists. These dark schists seem to occupy a tolerably constant horizon with reference to the masses of serpentine and gabbro, as they usually crop out along the margin of the

[1] These sculptures have been described in a letter from Mr. George Cockburn to the Rev. George Gordon, LL.D., of Birnie. See *Proc. Scot. Ant.* vol. xii. p. 102.

area occupied by these masses, and generally dip underneath them. In the north of the island the schistose rocks constitute the hills round Saxevord, and they also reappear in the south-east corner of Unst, where they cover a strip of ground about a mile in breadth between Skuda Sound and Muness Castle. The masses of serpentine and gabbro in Unst form two parallel zones, crossing the island from south-west to north-east; the serpentine lying to the west of the gabbro. The serpentine area is the larger of the two, though somewhat irregular in outline; at the northern limit between Balliasta Kirk and Swena Ness, the mass is nearly two miles in breadth, but as it is traced southwards it diminishes to half a mile. Another patch of gabbro is to be met with on the promontory east of the ruin of Muness Castle.

The structure of the northern portion of Fetlar is comparatively simple. The central hollow coincides with a low anticlinal axis of black graphitic schists and chlorite schists, similar to those in Unst, and apparently occupying the same horizon with reference to the gabbro and serpentine. These rocks throw off on both sides of the arch beds of gabbro, diorite, and serpentine, forming the elevated ground round Vord Hill on the east, and the hills near Urie on the west. At Urie, the serpentine which overlies the gabbro is immediately succeeded to the west by coarse-grained gneiss, the perfectly conformable junction between the two being distinctly visible on the shore west of the promontory of Urie. A remarkable bed of diorite is associated with the serpentine and graphitic schist north of Tresta Bay, showing crystals of hornblende, several inches in length, set in white felspar. The broad mass of serpentine which stretches from the Vord Hill eastwards to Gruting Bay, is thrown into a synclinal fold, which is nowhere deep enough to bring on the overlying gneiss to the west of Urie. From Gruting Bay eastwards to Helinabretta, occur the micaceous and chloritic schists, as well as the graphitic schists which contain in minor folds small patches of serpentine.

Only a brief allusion can be made to the vein of chromite occurring in the serpentine on the south slope of the Heyoag Hill in Unst. This vein, which runs nearly east and west, was formerly successfully worked. In Quin Geo, at the north-east corner of Haroldswick Bay, Professor Heddle discovered a vein of talc, of an exquisite light-green colour. Asbestos, amianthus, and Brucite occur in the rocks at Swena Ness.

In the districts of Delting and Northmaven on the Mainland there is a large mass of diorite, which is upwards of ten miles in length and two miles in breadth. The whole of this area, however, is not occupied by the diorite, as small patches of schists are met with here and there. Both the schists and the diorite are intersected by innumerable veins of pink granite and quartz-felsite. Again, in Dunrossness, between Quendale Bay and Loch Spiggie, there is a mass of igneous rock, termed by Hibbert epidotic syenite, which is traceable northwards through the islands of Oxna, Hildasay, the Sandistura Holms, the Channes, and part of Papa, west of Scalloway, to the Mainland in Bixetter Voe, and onwards to Aith Voe. This rock varies considerably in character throughout its course, varying from a syenite to a porphyritic granite. There can be no doubt that it is an intrusive mass, because it crosses obliquely the strike of the metamorphic rocks on Fitful Head and the Ward of Skewsburgh; and it is equally clear that the eruption must have been prior to the Old Red Sandstone period, as the basement breccias of that formation rest unconformably on this rock, and are largely made up of angular fragments of the subjacent mass. A mass of porphyritic granite also occurs on the bluff headland of Lamba Ness and on the rocky promontory north of Skaw Bay in Unst. Occasional veins of serpentine and masses of granite are met with on the Mainland, which are doubtless of the same age as the Dunrossness mass. There is one fact bearing on the age of the veins of serpentine on the Mainland which is worthy of note, and that is, the occurrence of fragments of this rock in the basement breccias of the Old Red Sandstone in Dunrossness.

This circumstance plainly indicates that the formation of the serpentine veins in that neighbourhood preceded the formation of the breccias which form the basement-beds of the Old Red Sandstone.

In the foregoing rapid summary of the metamorphic strata enough may have been said to show how interesting and important they are to the student of geology on account of the variety of the crystalline rocks and the beauty of the minerals which they contain. We must now proceed to describe the deposits of Old Red Sandstone age. This formation claims special attention on account of the evidence which it affords of its previous extension as well as the remarkable history of the volcanic phenomena which characterised that period. The grand mural precipices of red sandstone in Foula and Bressay, which are isolated far from each other, furnish striking proofs of the importance of the relics which have escaped denudation.

Prior to this period the ancient crystalline rocks, which were originally laid down in the sea as sedimentary deposits, had been consolidated, crumpled, and converted into their present crystalline forms. Various igneous masses had been injected amongst them, probably at the time when the metamorphism took place. The whole series was elevated so as to form a land surface, and during this elevation above the sea-level considerable denudation had been effected by the ordinary agents of waste. At the beginning of that period the Mainland of Shetland must have formed an island somewhat smaller in size than now, projecting above the waters of the great inland lake in which the Lower Old Red Sandstone was deposited. Round the shores of that ancient isle the basement breccias were accumulated; but eventually, as the land slowly sank beneath the sea-level, the higher deposits overlapped on to the crystalline rocks and ultimately buried them. The long process of denudation to which the Shetland archipelago has been subjected has removed in a great measure the greater portion of these deposits.

The strata of this age in Shetland belong wholly to the lower division of the Old Red Sandstone. A glance at the geological map of the islands will show the various areas occupied by the members of this formation. On the east side of the Mainland the following order of succession can be made out:—

5. Flaggy series of Bressay.
4. Lerwick grits and sandstones.
3. Rovey Head conglomerates.
2. Brenista flags.
1. Basement breccias resting uncomformably on the crystalline rocks.

Owing to a series of faults which form the boundary-line between the metamorphic rocks and the Old Red Sandstone, over a great part of the districts of Lerwick, Quarff, Cunningsburgh, and Dunrossness, it so happens that different zones in this vertical section are brought into conjunction with the metamorphic rocks. The true base of the series, however, is exposed in the neighbourhood of East Quarff, on the hills to the north of the bay, and to the south towards Fladabister; while still another locality is met with near Loch Spiggie in Dunrossness. At each of these localities, the breccia varies in character according to the nature of the underlying rock.

In the bay west of Brenista Ness, the overlying series of the Brenista flags is thrown against the breccias and underlying schists by a fault which is traceable inland in a N.N.W. direction. This subdivision consists of well bedded red flags which persistently dip to the east as far as Gulberwick Bay. The fault just referred to when traced inland always throws the flags down against the basement breccia, and hence the actual superposition is not seen near Brenista. Between East Quarff and Fladabister, however, the one group may be seen resting conformably on the other; and in addition to this we find that the basal breccia which forms vertical cliffs on the coast line about two hundred feet high, thins out inland till there is only about three feet intervening between the schists and the

flags. In some cases the breccia disappears altogether, and the Brenista flags rest directly on the schists. This interesting fact points to the gradual submergence of the ancient land surface.

Returning to the shore section north of East Quarff there is a gradually ascending series from the Brenista flags to certain coarse conglomerates seen in a small stream at the head of the bay of Gulberwick, which are totally different from the basal breccias already described. Not only are the inclosed pebbles well rounded, but to a large extent the stones are composed of different materials. These beds are traceable up the slope of the Gulberwick hollow to the road between Lerwick and Scalloway, where they form crags on the hill face, and where they may be seen in small quarries by the road side. They can be followed also across the hills northwards to Rovey Head about two miles north of Lerwick where they are brought into conjunction with the schists by a fault which is well seen on the shore. At this locality they are thrown into synclinal and anticlinal folds; but eventually they dip to the south-east and are succeeded by grey sandstones with blue and grey flags passing upwards into the Lerwick sandstones. In Bressay these arenaceous strata are overlaid by a more flaggy series culminating in the grand escarpment at Noss Head.

The masses of Old Red strata at Aith in Cunningsburgh, and between Sand Lodge and Hoswick Bay, are thrown against the schists by a north and south fault which is prolonged southwards to Leven Wick where it is again seen on the shore.[1] It must die out southwards, however, as the basement breccias crop out west of Dunrossness, and we have a regular ascending series to the grits and sandstones at Boddam, which are probably on the same horizon as the Lerwick beds.

[1] In the Old Red Sandstone strata at Sandlodge the well-known vein of ore occurs which has long been wrought for copper and iron. The following minerals have been obtained from this vein :—White quartz, calcite, pyrite, chalybite, limonite, native copper, chalcopyrite, fahlerz, fibrous malachite, and psilomelane.

As yet no ichthyolites have been found in the Old Red Sandstone on the eastern seaboard, nor, in fact, anywhere in Shetland, though some of the flaggy beds resemble the calcareous flagstones of the Orkneys. The small crustacean, *Estheria membranacea* has been found in the flags near Lerwick, and plant remains abound in the sandstones of that neighbourhood and in the flaggy series of Bressay. These are referable mainly to *Psilophyton princeps*, described by Dr. Dawson. This form, which is intermediate between the ferns and clubmosses, is the most common plant in the Old Red Sandstone of this country and America. Specimens of *Calamites cannæformis* have also been found in the Bressay flags.

On the western seaboard of Shetland, the Old Red strata are associated with a great series of igneous rocks, indicating remarkable volcanic activity during that period. But before describing these rocks, attention must be directed to the area of highly altered Old Red strata lying to the west of Weisdale, and to the representatives of this formation in Foula. For a long time the small strip of unaltered sandstones and flags at Melby was regarded as the only part of this formation in the peninsular tract west of Weisdale. The altered strata with their associated igneous rocks, which cover nearly the whole of that area, were classed by Hibbert with the metamorphic series, but he pointed out that the strike of the former was discordant with that of the latter. In the summer of 1878, however, we fortunately stumbled upon a rich assemblage of plant remains in the beds north of Walls, which, on examination, proved to be identical with those found in the Old Red Sandstone of other parts of Shetland and the mainland of Scotland. Numerous specimens of *Psilophyton princeps* and *Lepidodendron nothum* were exhumed, and even these were badly preserved, which is not to be wondered at when we consider the character of the beds. Similar plant remains were found by us at other localities throughout that tract. In virtue of the fossil evidence, therefore, these beds, though so much altered, must be relegated to the Old Red Sandstone period. Over a great part of this area

the strata consist of grey and blue indurated sandstones, with green and pale shales. The former are usually traversed in all directions by joints coated with peroxide of iron, and in places they have a marked schistose character. Sometimes the sandstones are converted into genuine quartzites and the shales interbedded with them are distinctly cleaved. The strata lie in a trough, the axis of which runs approximately from Foutabrough Voe eastwards by the village of Walls to the head of Bixetter Voe. They cover nearly the whole of the districts of Sandness, Walls, Sandsting, and Aithsting. On the east and north sides they are bounded by two great faults, indicated on the geological map, which bring them into conjunction with the ancient crystalline rocks.

Equally interesting is the fragment of this formation still preserved in Foula. Isolated though it be, it conveys a vivid impression to the geologist of the original extent and vast thickness of the strata of this age in Shetland. The magnificent precipice on the west side of the island, which rises to a height of about 1,200 feet, consists throughout of red and grey sandstones and shales. From the top of this cliff the observer may descry, far to the east, the irregular outline of the Mainland of Shetland, and as he dwells on the history of the Old Red Sandstone as told by the relics of the period, once continuous, but now isolated from each other, he cannot fail to be impressed with the immense denudation they have undergone. The strata of this age in Foula are brought into conjunction with the crystalline rocks by a north and south fault, which is admirably seen in the bay near Ware Wick, on the north coast, and in Schoble Geo to the south of Ham. They cover the whole of the island to the west of this fault. The general dip is to the south-south-west, at an average angle of 30°, but close to the fault they are tilted at an angle of about 60°. The lowest beds exposed consist of coarse, gritty sandstones, which are succeeded by fine-grained sandstones, flags, and shales, in alternating bands. We detected plant remains in the shales in the north part of the island similar to those met with on the Mainland.

One of the most interesting features connected with this formation in Shetland is the remarkable development of volcanic rocks. They occur in the Mainland, Papa Stour, Muckle Rooe, Vementry, the Holm of Melby, Bressay, and Noss. The contemporaneous igneous rocks comprise the lavas and ashes which were ejected from the volcanic orifices of the period and distributed over the sea-floor, while the intrusive rocks occur in the form of sheets, bosses, "necks," and dykes. The largest area of the contemporaneous volcanic rocks occurs in the western district of Northmaven, between Stenness and Ockren Head. The tract of ground occupied by them is about six miles long, and from one to two miles broad. They form a flat syncline, the centre of which is occupied by coarse ash underlaid by slaggy porphyrites, with occasional beds of red ashy sandstone and flags. They are thrown against the pink granite and felsite by a fault which is well seen in a grassy geo on the south side of Rooeness Voe, about a mile from Ockren Head. Excellent sections of these lavas are exposed along the coast line from Stenness by the Grind of the Navir to the mouth of Rooeness Voe, where they have been tunnelled in a remarkable manner by the breakers beating on the cliffs. At Ockren Head, four successive lava flows are piled on each other, and these again are capped by a bed of coarse tuff. The porphyrites exhibit the slaggy appearance characteristic of lava flows. Some of the beds are highly involved, clearly showing how parts of the solidified crust had been caught up and rolled over and over in the advancing current of still molten lava.

Similar lavas and ashes, associated with sandstones and flags, are found in Papa Stour, cropping out from underneath the great sheet of pink felsite, which covers the greater part of the island. A bed of lava is interstratified with the flags on the Holm of Melby, and a thin band of tuff is met with on the east side of the island of Bressay, overlaid with grey sandy flags. Again, in the area of altered Old Red rocks west of Weisdale we found interbedded porphyrites and tuffs. They

occur on the headlands between Aith Ness and Clouster, and on the western shore south of Dales Voe.

In the north and western portions of the Mainland there is a splendid development of highly siliceous intrusive rocks, which occupy the most elevated ground in the island. They extend from a point on the north end of the Mainland, opposite the island of Uya, southwards to Rooeness Voe, culminating in the dome-shaped mass of Rooeness Hill. Thence they cross the peninsular tract to the Heads of Grocken, west of Hillswick, where they are brought into conjunction with the schists by a fault. The Drongs and the western part of Muckle Rooe are formed of this material, and likewise the north-eastern headlands of Vementry, while the small area of quartz-porphyry at Melby must also be included in the same great intrusive series. A second extensive sheet occurs in Sandsting, between Gruting Voe and Selie Voe, while still a third is met with in Papa Stour. The Northmaven mass consists mainly of a binary granite composed of quartz and pink orthoclase felspar, shading occasionally into pink and salmon-coloured quartz-felsite. As a rule, the rocks are coarsely crystalline, and there can be no doubt that they must have consolidated underneath the surface. Further, the marked columnar structure which meets the eye along the banks of Rooeness Voe and from Sand Wick to Brei Wick, suggests the idea of a great intrusive sheet. Indeed, as the result of detailed examination of the Rooeness Hill plateau, we have come to the conclusion that it is an intrusive sheet which forced its way upwards and laterally between the metamorphic strata on the one hand and the members of the Old Red Sandstone on the other, at the time when the Mainland lay buried under the sedimentary deposits which accumulated during that period. That such is the explanation of this mass seems all the more probable from the evidence supplied by the pink felsite of Papa Stour. This sheet covers the greater part of the island. The same columnar structure is everywhere apparent in the sea-cliffs, and at various points on the shore it may be seen

cutting across the sandstones and lavas from a lower to a higher horizon. At the north-west corner of the island, at the Horn of Papa, a portion of the once superincumbent strata is still to be seen. They consist of red sandstones, which show signs of alteration where they rest on the pink porphyry. Originally they must have covered the whole of the sheet, and must have been continuous with the strata on the Mainland. But only a fragment now remains. Those who wish to study the structure of these sheets would do well to sail down Rooeness Voe, or along the western shore of Papa Stour. Along the cliffs the observer is confronted by symmetrical columns rising from the sea-level, which are traversed by a series of vertical joints. Hence it follows that the vertical face of the cliff is preserved, though constantly assailed by the sea and subjected to continual recession by the removal of huge slices of rock. Frequently the columns are isolated, and they are left to battle with the denuding agencies as best they may. The columns of the Drongs are beautiful relics of the Rooeness Hill sheet, which have hitherto been able to resist complete demolition.

The relations of the granite mass of Sandsting to the altered Old Red strata, in which it occurs, are well seen on the shores of Gruting Voe, at the foot of Culswick Hill. Here the junction-line between the two has nearly the same inclination as that of the quartzites, which dip to the north at an angle of about 20°. The two rocks, however, are not perfectly conformable, as the granite here and there cuts across the bedding, indicating the intrusive nature of the rock. Between Reawick Ness and Selie Voe this granite mass is brought into conjunction with the metamorphic rocks by the fault which bounds the altered Old Red area on the east side.

Close by the entrance to the Noss Sound, on the Bressay shore, a series of "necks" occurs arranged in a linear manner, which seem to have come to the surface along a line of fissures. Similar "necks" are met with on Noss, on the opposite side of the Sound. It is highly probable that these volcanic

orifices served merely as vents for the discharge of steam, with occasional showers of triturated materials derived mainly from the sides of the vents. The adjacent bed of tuff, associated with the grey flags, to which reference has already been made, as well as the nature of the agglomerate which fills these "necks," supports this view.

The intrusive rocks of this period also occur in the form of dykes. From the great sheets of granite and quartz-felsite, numerous veins of granite, felsite, and rhyolite penetrate the surrounding strata, which are of the same age as the large intrusive masses. But there is also a later series of dykes which intersect the granites and quartz-felsites. They consist of dark green diabase-porphyrite which are easily distinguished from the bright salmon-coloured acidic series. Hibbert noted the occurrence of these dykes in Rooeness Hill, and during our traverses in the districts of Northmaven, Delting, and Muckle Rooe we came across many similar intrusions, varying in breadth from two feet to several yards. Along the cliffs of Rooeness Voe and in Muckle Rooe these dykes are strikingly exhibited, forming great wall-like masses, running generally in a north and south direction. Sometimes they project above the acidic rocks; while, again, they weather more rapidly, forming great clefts in the face of the cliff. From the fact that they traverse the lavas and tuffs, as well as the sheets of granite and felsite, there can be little doubt that they form the last indications of volcanic activity during the Old Red Sandstone period in Shetland.

Throughout the islands there are abundant traces of glacial action. The sea-worn islets along the shore, the striated surfaces on the low grounds, and the abraded appearance of the highest hills alike point to the action of a thick mass of ice which must have enveloped the islands. The striated surfaces are very plentiful in some districts; indeed, we recorded upwards of three hundred examples during our repeated visits to Shetland. The geological map of Shetland (Plate 6) clearly indicates the trend of the ice during the primary and

later glaciation. It will be sufficient for our present purpose if we summarise the evidence and show how it clearly indicates two distinct periods of glaciation. In Unst, Fetlar, Whalsay, the Out Skerries of Whalsay, Bressay, and along the eastern seaboard of the Mainland and Yell, there is one uniform system of ice markings trending west, west-south-west, south-west, and in some cases south-south-west; while in the western districts of the two latter islands, as well as in Muckle Rooe, Papa Stour, and Foula, the striæ veer round to the north-west and north-north-west. The various examples belonging to this system were produced by ice which crossed the islands from the North Sea to the Atlantic. They belong to the primary glaciation. But in addition to these instances we find a series of ice markings indicating a local radiation of the ice, when, in fact, Shetland nourished a series of independent glaciers. These are splendidly developed near Lerwick, where the average trend is south-east, which is very nearly at right angles to the direction of the earlier ice movement in that neighbourhood. At certain localities the ice-markings of the primary glaciation were completely effaced by the later movement. Several interesting examples occur, however, where the striæ belonging to the two periods can be seen on the same surface.

The evidence derived from the boulder clay and the morainic deposits confirms in a remarkable manner the double system of glaciation in Shetland. If it be true that the ice crossed the islands from the North Sea to the Atlantic during the primary glaciation, then it naturally follows that the dispersal of the stones in the boulder clay should be in complete harmony with this movement. An examination of the various sections throughout the islands places this conclusion beyond doubt. On the western seaboard of Unst the boulder clay contains fragments of serpentine, gabbro, and graphitic schists, all of which occur *in situ* on the east side of the Vallafield range. Moreover the relative distribution of the serpentine and gabbro stones in this deposit on the western shore is in

direct proportion to the relative areas occupied by these rocks to the east of the watershed. It follows, therefore, that the agent which glaciated Unst must have crossed the watershed, carrying the bottom moraine up the slope and depositing it under the lee of the range. In Fetlar, blocks of gabbro and serpentine are likewise found in the boulder clay on the west coast; while along the east coast of Yell blocks of gabbro and diorite occur in this deposit which have been brought from Unst and Fetlar, testifying alike to the same westerly movement.

The evidence derived from the boulder-clay sections on the Mainland is equally conclusive; for it matters not whether we cross the northern, central, or southern portions of the island, we are compelled to admit that the ice-flow during the primary glaciation must have been towards the Atlantic. A traverse from Ollaberry on the east coast by Hills Wick, Brei Wick, Tang Wick, to the Grind of the Navir furnishes excellent opportunities for examining the distribution of the stones in the boulder clay. In the neighbourhood of Ollaberry and along the road to Pund's Water, the stones in this deposit are composed of the underlying gneissose and schistose rocks. None of the fragments of the diorite, nor any of the lavas and ashes along the western shores, occur in it. But when the diorite area is reached near Ura Firth the schists and gneiss to the east are represented in the boulder-clay patches. West of the diorite section again, in the lee of the ridge of the metamorphic rocks of Hills Wick, one of the finest boulder-clay sections on the Mainland occurs. It is upwards of 100 feet in depth, and contains smoothed and striated stones of diorite, felsite, schist, granite, &c., but not a single fragment of the lavas and ashes between Stenness and Ockren Head is to be found in this section. When we move westwards to the bays of Tang Wick and Stenness within the area occupied by the volcanic rocks, the included stones consist of porphyrite, tuff, felsite, schist, and diorite. The very same phenomena are observable in the boulder-clay sections on the south bank of Rooeness Voe,

viz. the invasion of the felsite area by the diorite stones, and the invasion of the area occupied by the porphyrite by the diorite, granite, and quartz-felsite stones. In short, the evidence obtained along these lines of section completely refutes the theory of an ice movement from the North Atlantic.

In the centre of the Mainland, blocks of the gneissose series in the Weisdale district have been carried westwards to the area occupied by the altered Old Red strata, while striated fragments of the latter rocks occur in the boulder-clay sections on Papa Stour. Again, on the west side of the watershed, north of West Quarff, there is a deposit of boulder clay in the Sandybanks Burn containing striated grits, red flags, and shales derived from the Old Red Sandstone area on the east side. But further, where the Sandybanks Burn enters the sea, large blocks of the Lerwick sandstones and well-rounded conglomerates were found both on the surface and in the boulder clay. A hundred yards to the south of this locality fragments of the Brenista flags appear, and close to West Quarff blocks of the basement breccia are met with, associated with pieces of the Brenista flags and Rovey Head conglomerates in the thin coating of boulder clay on the slope and on the shore. If we cross from Channer Wick to the west coast and traverse the shore section from May Wick to Loch Spiggie, numerous blocks of Old Red Sandstone occur which have been carried from the areas along the east coast. On both sides of Bigton Bay the sections of boulder clay contain numerous fragments of red flags, though the majority of the stones are made up of the underlying schists. And so also on the slope of Fitful Head, at a height of 800 feet by aneroid measurement, there are small patches of this deposit in which we observe smoothed stones of syenite and coarse grits *in situ* to the east, while on the hill-top (928 feet) blocks of syenite were noted, which must have been carried up the slope.

All the facts now adduced unquestionably point to the westerly flow of the ice. They prove in fact, that the glaciating agent must have been powerful enough to override the water-

shed of the Mainland. It is rather remarkable that, so far as our observations went, no trace of marine shells was to be found in the boulder-clay sections, nor any fragment of the secondary rocks from Scotland, which are so conspicuous in the Orcadian deposit.

But there are certain deposits still to be discussed which belong to a later glaciation. Along the east coast of the Mainland, between Lerwick and Dunrossness, there is an irregular covering of a loose morainic deposit shading into an ordinary boulder clay resting on the Old Red Sandstone areas. These deposits contain striated fragments of the clayslates and schists, derived from the hills extending from the Ward of Skewsburgh northwards to Dales Voe. Similar deposits occur on the eastern seaboard of Northmaven between Colifirth Voe and Fethaland Point, containing granite stones derived from the Rooeness plateau. These accumulations were, in all probability, extruded from the mouths of the local glaciers which radiated from the Mainland. This is rendered all the more likely from the number of striated stones in the deposit and its tolerably coherent nature, differing somewhat from the loose *débris* of the ordinary surface moraines. In addition to these later deposits, however, there is abundant evidence to show that when the hill-tops had emerged from the icy covering which so long held sway during the primary glaciation, the severe frosts which prevailed caused an accumulation of blocks and rubbish on the surface of the attenuated glaciers. In course of time as the glaciers melted back, loose heaps of rubbish were laid down, sometimes as isolated mounds, but frequently in concentric lines, indicating pauses in the retreat. As might be expected from the size of the valleys and the limited elevation of the hills, the moraines are not large, but they are nevertheless very abundant. They consist of loose *débris* with angular and subangular stones; and in some cases the deposit is merely an assemblage of small stones without any matrix. In the district of Delting moraines are to be found in the main valleys and round the heads

of the larger sea lochs, as, for instance, the Dales, Colifirth, and Swining Voes, on the east coast, and Near Voe, North Brae, and Voxter, on the west coast. Similar moraine heaps occur on the banks of Vidlon and Dourye Voes, in Lunnasting, and in the valleys draining the Rooeness plateau. The islands of Unst, Yell, Whalsay, and Bressay nourished a similar series of local glaciers, as is evident from the moraines now strewn on their slopes.

We must now consider how the glacial phenomena of Shetland and the Orkneys may be accounted for. Doubtless there are some who would not hesitate to ascribe them to the action of icebergs. We have elsewhere stated our reasons for believing that the phenomena connected with the boulder clay can be accounted for satisfactorily only by the action of land ice. The land ice which glaciated Shetland could only have come from Scandinavia, as the striated surfaces clearly point in that direction. If we take the estimate given by our friend, Mr. Amund Helland of Christiania, for the minimum thickness of the ice in Sogne Fjord during the period of extreme cold, it follows that instead of the ice breaking up in the form of bergs, it must have invaded the North Sea and moved in a westerly direction towards the Shetland Islands. He gives 6,000 feet as the estimate at this point, and when we remember that the average depth of the German Ocean is about 240 feet, we can readily understand how such a mass could never have floated between Norway and Shetland.

When this *mer de glace* impinged on the Shetland frontier it would necessarily be deflected to some extent by the opposing mass of high ground. Hence, as we move southwards from Unst, where the average trend is 10° W. 20° S. towards Bressay and Lerwick, the deflection increases to S.W., and in some cases to S.S.W. But as soon as the ice reached the crest of the Mainland it would naturally veer round to the W. and N.W. This north-westerly movement on the western seaboard of Shetland, however, was no doubt largely due to the influence of the Scotch ice-sheet. Recent investigations seem to show

that the sheet which radiated from the Highlands of Scotland was about 3,000 feet thick. The latter must have coalesced with the Scandinavian *mer de glace* on the floor of the North Sea, and the combined ice-field would naturally take the path of least resistance. In other words, one portion would flow north-westwards towards the Atlantic by the Orkneys, while another part would flow southwards towards the English coast. We can quite well understand, therefore, how the Scotch ice-sheet, as it crept outwards along the bed of the Moray Firth towards the North Sea must have pushed along the marine shells and silt which it encountered on the sea-floor. These would be commingled with the boulder clay which had gathered underneath the ice-sheet, and the shells would ultimately be smoothed and striated precisely like the stones in the bottom moraine. Hence the occurrence of Scotch rocks, together with the shell fragments, is what we would naturally expect, as the Orcadian group would be over-ridden by the Scotch portion of the ice-field, and Shetland by the Scandinavian portion.[1] The absence of marine shells in the Shetland deposit probably indicates a greater extension of land in that neighbourhood in pre-glacial times. As the great *mer de glace* retreated from the coast-line of Shetland and Orkney, local glaciers lingered for a time, but eventually, as the climatic conditions ameliorated, they shrank back into the hills, sprinkling the slopes with *débris* and moraine heaps.

Ere closing this chapter we must refer to the interesting question of the origin of the freshwater lochs and voes. The freshwater lochs abound chiefly in the Mainland; and in certain districts they occur in great numbers. They are due either to the irregular deposition of the boulder clay or moraine matter, to hollows in the peat, or to rock basins which have been eroded by the ice. Indeed, they are so abundant in some of

[1] Our friend and former colleague, Dr. Croll, first suggested the probability of the North Sea being filled with ice, enveloping alike the Orkneys and Shetland. A full exposition of his views is given in his remarkable work on *Climate and Time in their Geological Relations*, chap. xxvii.

the rocky districts, as to recall portions of the north-west of Sutherlandshire. At present we are only concerned with those which occupy rockbound hollows and which are the result of glacial erosion. These occur most abundantly in the diorite area of Northmaven, on the rocky plateau of Rooeness, on the headlands north and south of Vidlon Voe and in the district of Walls. At each of these localities the sheets of water, with certain exceptions, fill eroded hollows in the rocks; and from the manner in which their rocky margins are grooved and polished, from the freshness of the *roches moutonnés* which encircle them, there can be little doubt that they have been eroded by the ice during the general glaciation. From one of the hills north of Magnusetter Voe, in Northmaven, we counted about twenty small lochs in the heart of the diorite area. On the promontory of Lunnasting they likewise occur in great numbers, varying in size from basin-shaped hollows to lochs more than a mile in length.

The voes, or sea-lochs, are among the most interesting features of the Shetland Islands; and the question of their origin is not free from difficulty. Flowing, as they do for miles, into the heart of the country, it sometimes happens that only a narrow isthmus is left to prevent the waters of opposite shores from uniting. Yell is nearly bisected by the Whalefirth and Reafirth Voes; and a submergence of only a few feet would separate Northmaven from the southern portions of the Mainland and allow the waters of Sullam Voe to flow westwards into St. Magnus Bay. Sometimes the voes are flanked by gentle slopes of boulder clay; at other times they are bounded by steep walls of rock, as in the well known Rooeness Voe. Many of the most characteristic sea-lochs run along the line of strike of the metamorphic rocks, of which the Weisdale, Stromness, Whiteness, Dales, and Laxfirth Voes may be cited as the best examples; but there are others which have no connection with the lines of stratification. As a rule they are found to merge into narrow valleys draining the high grounds, the width of the voes being in direct proportion to the size of the

valleys. This relationship would seem to indicate that these narrow fjords are submerged land valleys which existed long before glacial times. Their origin therefore would be analogous to that of the fjord valleys on the western seaboard of Norway and Scotland. In that case, the voes must have been carved out by the ordinary agents of denudation, when the floor of the sea which now surrounds Shetland formed dry land. Both in Scotland and along the east coast of England, the evidence derived from the buried river channels would lead us to believe that these countries stood at a higher level in preglacial times than they do now, and we may well believe that Shetland shared in the same Continental conditions. The absence of shells in the boulder clay seems to strengthen this conclusion. At any rate, the agents of denudation would be guided in their operation in a large measure by the strike of the metamorphic rocks, and if there was a wide area of land round what now constitutes the Shetland archipelago, they would accomplish greater results, as the size of the rivers would be in proportion to the area of drainage. We have seen also that some of the voes and inland valleys coincide with the outcrops of bands of limestone, the erosion of which would be aided by chemical agencies.

There can be no doubt, however, that the sea lochs in Shetland were deepened, during the primary glaciation, by the great *mer de glace* which crossed the islands. Of this, we may adduce two striking examples. The soundings given in the Admiralty chart show that Sullam Voe, which is one of the largest of the sea-lochs in the Mainland, measuring upwards of seven miles in length, varies from ten to fifteen fathoms in depth between Foula Ness and the mouth of Voxter Voe. Beyond the latter point, to the head of the voe, the depth suddenly increases to twenty-one and twenty-five fathoms. This increase of sixty feet in depth is doubtless owing to the intense abrasion caused by the ice as it impinged on the rocky isthmus of Mavis Grind at the head of the voe. The eastern face of Mavis Grind still retains the finely-polished surface

along with the ice markings. Another instance occurs in Rooeness Voe, for at the bend north of Ura Firth the depth varies from 102 to 138 feet, while about two miles further down the loch shallows to 42 feet.

The widespread covering of peat throughout many of the islands is rather remarkable in a region which is now destitute of trees. When the Shetland peat is viewed in connection with similar deposits in the Orkneys, Scotland, and Scandinavia, we are led to the conclusion that during the period of its vigorous growth the land stood at a higher level, and probably enjoyed more genial conditions than at present. Since this post-glacial elevation the land has been submerged. Nowhere throughout the group is there any indication of raised beaches, indicating recent changes in the relative level of sea and land.

Such is a brief outline of the geology of Shetland. Even a slight acquaintance with the geological history of that remarkable group of islands cannot fail to intensify the pleasure which such impressive scenery creates.

NOTE.—The account of the geology of the Orkneys and Shetland given in Chapters XIV. and XXX. is mainly a digest of papers communicated by us to the Geological Society of London, and the Royal Physical Society, Edinburgh (*Quart. Journ. Geol. Soc.* vol. xxxv. p. 778, vol. xxxvi. p. 648; *Proc. of Roy. Phy. Soc. Ed.* 1878-79, p. 80,—1879-80, p. 329).

London: Edward Stanford, 55 Charing Cross.

CHAPTER XXXI.

SHETLAND,

General, Topographical, and Statistical, with Notes on Mammals and Birds.

" Like a polished shining mirror
Lay the bay in rest before me ;
Not a passing breath was stirring ;
Not a blade of grass was moving ;
All the ripened ears were bending,
Bowing with the load of plenty,
Shining with the crystal dewdrops
From the weeping eyes of Night.

" Early was the hour of morning,
Gorgeously the sun was rising—
Rising o'er the point of Noness,
Like a crimson shield of glory,
On the mighty arm of Jove.
As in wonder I stood gazing,
Looking where the sun was rising,
Near the rocky shores of Cumlick,
In a mighty shoal was sporting,
Spouting, rising, sinking, bounding,
Gleaming, flashing in the sunlight,
Such a 'school' of bottle-noses
Seldom seen on Thule's shore.
Soon the stillness of the morning,
Calmness of the early dawning,
Fled before a mighty war cry,
Raised by eager armed fishers—

Armed with great knives and lances,
Armed with swords, spears, and scythe-blades.
Swiftly ran they to the sea-beach,
To the shingly, shelving sea-beach,
Where the fishing skiffs lay resting—
Resting steadfast on their shore-props.
Fast they rushed them on the water,
On the shimmering, gleaming water;
Throwing showers of stones within them,
Missiles for the eager whale chase;
Sinking leads and lines for throwing,
Should they dare attempt escaping,
Should they sink and run to seaward.

"Bending oars like growing saplings,
Sped the skiffs like flying meteors,
Leaving on the silent water
Snowy shining tracts behind them.
All their prows were turned eastward,
Madly rushing, rowing eastward
Where the shoal was gaily sporting,
Nothing fearing, never dreaming
That an armèd host was nearing;
Coming eager and bloodthirsty,
Neither babe nor mother sparing,
And the life-blood of the sable—
Sable children of the ocean,
Soon to dye the sea with crimson
Blood of slaughtered sire and son!"

A Shetland Whale Hunt, on the 13th August, 1832, from the *Shetland Times* of September 21st, 1878.

If wanting in many of the associations that render the Orkneys so interesting to the student of history and the antiquary, Shetland, from a scenic point, is far before the southern group.

Grand as the western coast of Hoy is, it is not to be compared to Foula; and there is, amongst the southern group, nothing approaching the glorious sweep of St. Magnus Bay, as seen from the top of Sandness Hill. A strange wild land of stacks and skerries, of voes and geos, and of cliffs and caves, Shetland bears witness to the irresistible force of the

wild North Sea, which has in the course of countless ages so indented and fissured the islands, that nowhere can a spot be found that is more than three miles from salt water. If too the voes, wicks, and geos are innumerable, so also are the lochs; and the parish of Walls alone can probably show a larger number of them than the whole of the Orkneys put together, though none in the northern group reach the magnitude of the lochs of Stenness and Harray. Here, by the way, it may be as well to point out, that a Voe is a bay running some distance inland; a Wick a broad open bay; and a Geo a narrow inlet walled in by steep cliffs.

Although Rooeness Hill (1,486 feet), the highest point in Shetland, is seventy-eight feet lower than the Ward Hill of Hoy, the northern group is all hills together, and nothing in the Orkneys can compare with the markedly accentuated sky line of Foula. Lying between 59° 30′ 30″, and 60° 51′ 40″ North Latitude, and 0° 43′ 30″ and 2° 6′ 30″ West Longitude, Shetland is said to comprise over one hundred islands, large and small, of which the Mainland, the largest, measures about seventy miles in length by thirty at its greatest breadth, though owing, as before mentioned, to its being so deeply fissured by voes and geos, no part of it is more than three miles from salt water. Of the hundred islands and islets, twenty-eight were said to be inhabited in 1872; but for descriptive purposes Shetland may be divided into seven divisions: 1st, Fair Isle; 2nd, Lerwick and its neighbourhood, including Scalloway, Bressay, and Noss; 3rd, Dunrossness and the Southern Mainland; 4th, Walls and the Western Mainland, including Papa Stour and Foula; 5th, the Eastern Mainland, or Nesting, Lunnasting, and Delting; 6th, Northmaven, or the Northern Mainland; and 7th, the North Isles—Yell, Fetlar, and Unst,—to which may be added Whalsay and the Out Skerries. There is not much difference in climate between the two groups. Shetland, if liable to greater rainfall, has, so far as the writer can judge, a more bracing and exhilarating atmosphere during the summer months than the southern

group, where at times the heat is apparently much more intense and oppressive; and in Shetland, even in the height of summer, it is always well to be provided with warm garments, especially good warm flannel underclothing, as the temperature, if a north-westerly or northerly gale springs up, is apt to fall considerably. As in the Orkneys so in Shetland, a decrease in the population has shown itself in the last twenty years; but in the northern group the decrease has been a very marked one, being no less than 1,961. In 1881 the population consisted of 12,656 males and 17,053 females, making a total of 29,709; whilst at the census, in 1861, there were 13,053 males and 18,617 females, making a total of 31,670.[1]

The reason of the great disproportion between the sexes is, that at the time of year the census is taken, large numbers of the men are away in the merchant service. As also in the Orkneys the valuation of the division has been making great strides in the last twenty years, having been in 1861–2, £28,016 12*s.* 8*d.*; 1871–2, £33,204 15*s.* 10*d.*; and in 1881-2 having risen to £41,559 17*s.* 11*d.*

Amongst the Commissioners of Supply, Mr. Umphray of Reawick is the only direct male representative of the old Odallers, being a descendant of that Andrew Umphray of Berry, who transported Don Gomez de Medina[2] to Dunkirk; though Major Cameron of Garth, through his mother, a Miss Mouat of Garth, represents the Hendersons of Bressay, who were said to be descended from a *Lâgman* sent over in the fifteenth century. The Bruces of Sumburgh and Symbister are descendants of William Bruce "Nevoi" of Laurence "that worthie man." The Scotts of Melby, who came to the islands about the end of the seventeenth century, are said to be a branch of the Scotts of Scotstarvet.

The Giffords of Busta trace back to John Giffurd[3] "Reader," of Northmaven, in 1567, who is said to have become a Protestant in order that he might marry a lady at Aberdeen;

[1] See Appendix K, p. 612. [2] See *post*, p. 436. [3] *Fasti*, vol. v. p. 439.

the Cheynes of Tangwick, to Heirome or Thomas Jeromy Chene,[1] minister of Tingwall, 1567; the Edmondstons of Buness, to Andrew Edmondstoun,[2] minister of Mid and South Yell, 1599; the Griersons of Quendale, to James Greirson,[3] A.M., minister of Tingwall, 1706; and the Hays, to Thomas Hay,[4] minister of Mid and South Yell, 1717.

Amongst the peasantry surnames have only come in of late years, and till quite recently, a man or woman was simply known as his or her father's son or daughter. Thus John's son William would be known as William Johnson, whilst *his* son John would become John Williamson. As in the Orkneys, each parish or district has its own *Tee* or nick name, and a list of these names will be found in Appendix L (p. 614).

The list of quadrupedal mammals, in Shetland, is even a more restricted one than in the Orkneys. The Otter, which is said to be the only really indigenous quadruped, is very numerous round the coast and is called the *tyke*. A good many are trapped in small houses built of stones, and placed along their runs. Hares were imported some forty years or so ago, but never seem to have thrived as they have done in the Orkneys. Rabbits are abundant in places. Stoats, generally known as *weasels*, were introduced a couple of centuries or more back, by the royal falconer in revenge for being denied hawk-hens on one of his visits. Rats are confined chiefly to Lerwick, and some parts of Unst, but Mice are abundant throughout the islands, except as before mentioned (p. 172). A Walrus was killed at Fetlar, in 1815; a second was seen at the same place a few days after; a third was seen in Balta Sound in 1828; a fourth is said to have been killed, some forty or fifty years back, on the sandy beach which connects the isle or peninsula of Uya with Northmaven; and from the description given him, the writer has every reason to believe a fifth was seen a few years back in Papa Sound. On

[1] *Fasti*, vol. v. p. 429. [2] *Ibidem*, p. 433. [3] *Ibidem*, p. 430.
[4] *Ibidem*, p. 433.

the island of Papa Stour, according to Dr. Fleming, a Hawk-bill Turtle (*Chelonia Imbricata*) was found during the last century. Curious the fauna of the tropics and the arctic regions being thus, as it were brought together! Seals were formerly very numerous in Shetland, and, as in the Orkneys, were caught in nets, which were set before high water around their favourite haunts on the skerries, care being taken that the upper edge of the net was sufficiently below the surface to admit of the seals swimming over. When the seals had been lying for some time on the rocks, and the tide had fallen sufficiently to bring the upper portion of the net to the surface, a sudden alarm was given, and in their hurry to escape, the animals became entangled in the net. Edmondston,[1] from whom this account of netting selkies is taken, says that at one time they were very generally eaten throughout the islands, and Sibbald[2] mentions a tradition, that the people of Burra Fjord salted them down to eat in time of Lent, which, as by the Roman Catholic Church seals were considered fish, was perfectly lawful. The writer has been told the flesh tastes like veal. Only two seals are generally to be found, the common seal, called by the Shetlanders the *tang fish*, and a larger variety called the *haaf fish*, which latter animal has generally been supposed to have been the Great Bearded Seal (*Phoca Barbata*), but according to Dr. Brown, as before quoted (p. 207), is probably the Grey Seal, *Halichœrus Griseus*. As far as the writer could learn when moving through the islands, the seals are everywhere very much reduced in number. At Selchie Geo in Foula, formerly a great resort, very few are now seen. When Captain Veitch[3] was there in 1821 both species were very numerous, and he mentions having seen not less than forty in a day. What has been said about the *Cetacea* of the Orkneys applies also to Shetland, where, in addition to the whales that are known to have been killed in the Orkneys, a Razor-back or Fin-fish

[1] Edmondston's *Zetland Islands*, vol. ii. p. 292. See also Campbell's *Great White Herring Fishery*, p. 6. [2] Sibbald's *Zetland*, p. 75.

[3] Wernerian Society's *Memoirs*, vol. iv. part i. p. 250.

(*Balæna Physalus*),[1] eighty-two feet in length, was killed in Balta Sound, in 1817; a specimen of the Narwhal[2] or Sea Unicorn (*Monodon Monoceros*) driven ashore in Weisdale Voe in 1808; and a Sea Cow or Northern Manatee[3] (*Manatus Borealis*) was caught in Yell Sound in 1823.

The droves of Ca'ing Whales appear to be larger in Shetland than in the Orkneys, though not reaching the number they are said to do in the Färoes. The largest *grind* ever known in Shetland took place in Quendale Bay on the 22nd of September, 1845, when 1,540 were killed within *two* hours, according to Southwell.[4] The Färoese look upon the *Kreng* or flesh of the ca'ing whale as a luxury, but their Shetland cousins cannot face it, though during a famine[5] in Northmaven, in 1740, they are said to have been compelled by necessity to overcome their repugnance. According, however, to Campbell,[6] the fins of the ca'ing whales were generally eaten by the lower orders about the middle of the last century; and he describes the flesh as tasting like ox-cheek. According to Scotch law all whales above a certain size are denominated *royal fish*,[7] and belong to the Crown; the proper test, as to what constitutes "a royal fish," being, whether it can be "drawn from the water to the nearest part of the land on a main with six oxen" or not. If it cannot, then it is a *royal fish;* if it can, it falls into the category of the smaller whales and the Crown has no claim. By the way, if the wain was to be drawn by *Shetland* oxen, the Crown would be able to bag a good many whales they would have no chance of in the south. The lawful test, however, was nothing to that eighteenth century "Pate Stewart," James, sixteenth Earl of Morton,[8] who could have given his prototype any number of points in the

[1] Baikie and Heddle's *Natural History*, p. 24.
[2] *Ibidem*, p. 22.
[3] *Ibidem*, p. 20.
[4] Southwell's *Seals and Whales of British Seas*, p. 119.
[5] Hibbert's *Shetland Isles*, p. 425.
[6] Campbell's *Great White Herring Fishery*, p. 6.
[7] Edmondston's *Zetland Islands*, p. 154 *et seq.*
[8] Strange to say, he was a Governor of the British Museum, and for some years President of the Royal Society.

game of gripping and won easily. This cultured nobleman, on the 9th day of July, 1739, entered into an agreement with about twenty of the heritors, by which he calmly assumed a right as admiral to "all whales and pellochs, as well great as small, of whatever kind or denomination," and determined that, as regards any "whales or pellochs" between one fathom and six in length that should be driven ashore, one-third of the value (each pelloch or small whale being taken at 10*s.* sterling) was to be paid over by the bailie of the district to the actual captors, and that, as to the remaining two-thirds, one was to be paid to the proprietor, and the other handed over to himself; and that, as regards all whales above four fathoms, the laird on whose shore they were driven was to see to the flinching and boiling down, and be accountable on oath to his lordship for two-thirds of the value at the fixed rate of 15*s.* sterling per barrel. According to Burke,[1] this modern "gripper" was in 1746 confined for three months in the Bastile. Can he have been gripping anything in France?

The heritors still claim a third share on all whales driven ashore, on "use and wont," though whether, if the claim is ever tried, as it is threatened will be done, it can be substantiated, is doubtful. As has been before mentioned, the ministers were not above greasing their fingers in whale oil, and claiming tithes, although the boats with which the whales were driven had already paid teind fish as composition. One more whale story before saying good-bye to the leviathans of the deep. On the 23rd November last year, some fishermen observed a large body floating some three miles off Fitful Head, which turned out to be a finner whale, measuring 78 feet in length and 12 feet in breadth of tail, whilst the jawbone was 18 feet. A curious fact was that the *vertebræ* were completely broken through about the middle, and it was supposed that the whale was the "sea serpent" the skipper of a ship, that had recently foundered, reported he had been in collision with.

Like that of the Orkneys the ornithology of Shetland is a

[1] Burke's *Peerage*.

very varied one. In the editorial list of birds given in *Saxby's Birds of Shetland* two hundred and two species are given as having been observed in the islands up to 1874, some few however appear to be very doubtful cases. As in the southern group, improvement in agriculture, the greater attention paid to the few gardens that exist, and especially the planting of the small grove of trees, by the late Dr. Laurence Edmondston, around his residence, Halligarth, in Unst, have led to the modification of the habits and increase in numbers of some species, and the introduction of some hitherto unknown in the islands. The Peewit or Green Plover, for instance, formerly unknown, or nearly so, is increasing in numbers every year. Those in want of detailed information on the ornithology of Shetland are referred to *Saxby's Birds of Shetland*,[1] from which the following notes have been taken, as the subject is far too large to be referred to here except as to some of the more salient points. Whether the Golden Eagle ever bred in Shetland is doubtful, and in many of the instances, where it is said to have been seen, the observer, in all probability, mistook the Erne or White-tailed Eagle for its nobler relative. Even the Erne, which in former years seems to have been almost as plentiful, and probably rather more so, than the commoner hawks in an English agricultural district, are becoming fewer every year, and very few pairs are left still to breed. The beautiful Osprey is occasionally seen, the writer saw a very fine specimen that had been picked up dead under Fitful Head in 1878. Of the other *Falconidæ;* the Greenland Falcon is said to be not infrequent, the Iceland Falcon becoming rare, but the Peregrines frequent. Of the smaller hawks, the Merlin is numerous, the Hen Harrier not uncommon, and the Kestrel is supposed to breed in a few places. The Sparrow-hawk, which is common in Orkney, is at the present day rare in Shetland. Of the *Strigidæ;* the Great Eagle Owl, or *Bubo Maximus*, has only occasionally been seen

[1] Edinburgh: Maclachlan and Stewart. London: Simpkin, Marshall, and Co.

of late years in Unst, once in 1863 and again by Dr. Saxby himself in 1871; the Snowy Owl (*Syrnia Nyctea*) is believed to visit the North Isles regularly every year, but no longer to breed there, if it ever did. The Short-eared Owl is the only one that is at all common. Ravens and Hooded Crows are very numerous; like the vultures in tropical countries, the ravens seem to know by instinct where carrion is to be found. How numerous ravens were and are, in both the Orkneys and Shetland, is evidenced by the number of *Ramna* Geos, *i.e.* Raven's Geos (Icelandic *Hrafn* or *Hramn*, a raven), you find all round the rocky coast line. Saxby[1] mentions, that some whales having been flinched at Uya Sound in April 1864, ravens, for long enough, kept coming, apparently every day in increasing numbers, so much so, that he estimated that, one night, quite eight hundred were roosting on the Isle of Uya after their gorge. They are even said to drive the half-starved ponies and sheep in winter over the cliffs. Rooks are occasionally seen in spring; and in Low's day were supposed to be forerunners of famine. The Foula people call them *Scotch crows*, and say they are generally seen in March and April. Grouse were tried even before Brand's visit, but they never seem to have thrived; though in the western Mainland the heather seems quite long enough for them. The quantity of ravens and hooded crows, to say nothing of the peregrines, will always, in the writer's opinion, be against their being successfully introduced. Woodcocks are, probably, more numerous, than is generally believed, and, according to the editorial list in Saxby's *Birds*, are becoming less rare every year. The Great or Double Snipe is occasionally found; the writer was told of one or two instances having been found near Lerwick a few years back. The common Snipe breeds largely in the island and seems to be reinforced by migrants during the autumn as well. One curious phase about the snipe is, that, one day a favourite haunt will appear deserted, and on another they will swarm there. Like the snipe, Golden

[1] Saxby's *Birds of Shetland*, p. 127.

Plover are very numerous in Shetland, and in autumn the native birds are largely added to by foreign migrants, the flocks seen at times being simply enormous, thousands being nearer the mark than hundreds. Probably no bird is so easy to lose, when shot, as the golden plover, unless, the moment it falls, you walk up to the spot and bag it, as, once your eye is off it, so perfectly at times does the plumage of the bird blend with the surrounding surface, that you may almost walk on to it before you see it, and this, too, on ground perfectly destitute of heather or vegetation.

Herons are in places tolerably numerous during the late autumn and winter months, but are said rarely to breed in the island, being seen by the fishermen in the autumn months in the early morn flying in from the eastward. That they do breed at times, there can be little doubt, as the writer saw a pair flying overhead near Rooer Water on the 19th of June, 1880.

Both the Curlew or *whaup* and the Whimbrel or *peerie whaup* are very numerous, though quite as wide awake as they are elsewhere.

Saxby[1] mentions, that the Shetlanders regard with horror the idea of eating them, and that one visitor to the isles used to be spoken of as "the man that ate the whaup."

Amongst water-fowl the Wild Geese are practically only represented by the Brent Goose, as, though the Bean, the Grey-lag, and the White-fronted Geese occasionally are seen, it is only at rare intervals; whilst the Bernicle, so common in the Orkneys, has only been once recorded in Shetland.

The ordinary Wild, or Hooper, Swans, too, simply seem to rest for a day or so, during their autumnal and vernal migrations from and to more northern regions, and do not remain through the winter, as they do sometimes in the Orkneys. Many of the hoopers, killed in Shetland, are found with the web of the feet notched and bored, and are therefore supposed to be Icelandic birds, as in that island they are kept in a semi-domesticated state. Bewick's Swan,

[1] Saxby's *Birds of Shetland*, p. 192.

though not so numerous as the Hooper, is not uncommon. The Shieldrake, which is tolerably abundant in Orkney, has, according to Saxby, only been recorded three times in Shetland. How therefore came Hibbert[1] to say of Balta Island, that the shieldrake bred in the rabbit burrows there? Of the true Ducks, the Mallard is very common, the Teal fairly numerous, the Wigeon a regular visitor, Garganey and Pintail rare. The Eider Ducks, or *Dunters*, are very numerous, and occasionally eggs have been taken from the nest and hatched out under domestic poultry. In being ferried across the sounds in summer, you occasionally come across mother duck and young brood, but the handsome drake seems generally absent; perhaps he has a recognised gander month.

According to Saxby, otters are the greatest enemies of the young birds, though the greater black-backed and herring-gulls are said to have a weakness for young *dunter* when they can get it. None of the Scoters are so numerous as in Orkney; the Pochard, Scaup, and Tufted Ducks are winter visitors. The Long-tailed, Herald, or *Calloo* Duck, is said after the mallard to be the most numerous of all, but, unlike the mallard, it does not remain to breed. The Golden Eye and Red-breasted Merganser are common, the Smew and Goosander rare, and specimens of all the Grebes are at times to be met with. The handsomest, and nearly the largest of all the water-fowl to be met with in the islands, the Great Northern Diver or *Immer Goose*, is tolerably plentiful along the coast during the winter, but few birds are so hard to get within range of as this—probably the most powerful swimmer amongst all British aquatic birds, which seems to hold its own with oarsmen with as much ease, as Hanlan does with other scullers.

Saxby says the *Rain Goose*, as the natives call the Red-throated Diver, is less numerous, than the *Immer Goose*, but the writer could hardly have supposed this was the case, so constantly during summer and autumn do you hear them

[1] Hibbert's *Shetland Isles*, p. 408.

uttering their peculiar note, when you are fishing in any of the out-of-the-way lochs. In the Orkneys too, Baikie and Heddle say, that they are far more numerous, than, either the great northern diver, or the black-throated diver. In addition to the ordinary members of the *Laridæ*, the Ivory, Iceland, and Glaucous gulls are regular winter visitors. The Great Skua or *Bonxie*, as it is generally termed, and the Richardson's Skua, on the other hand, only come for the breeding season. Full descriptions of these birds will be found *post* (pp. 520–22). Saxby states that the Fulmar Petrel, or *Mallimoke*, though constantly seen at the haaf fishing, never breeds in Shetland. The writer, however, was told when in Foula that a few *mallimokes* bred under the Kaim, but will not vouch for his authority. The Manx Shearwater, or *Lyrie*, though common, is not looked upon as the tit-bit it is in the Orkneys—a fact Low was rather struck with. The Stormy Petrel, or Mother Carey's chickens, are said to be very numerous. According to Saxby, with the single exception of one specimen of the Black Tern, *Sterna Fissipes*, only the Arctic Tern has been seen in Shetland. The writer, however, believes he killed at the Loch of Sung near Walls, on the 5th of September, 1879, a specimen of the Little Tern, *Sterna Minuta*, as the bird tallied completely with the description in Macgillivray, which he had with him. The Gannet or Soland Goose, is constantly seen at sea, but it is doubtful whether it ever breeds in the group; if it does so, it is supposed to be at the Out and North Stacks. Both of the Cormorants, the Common Guillemot, or *Longie*, the Black Guillemot, or *Tystie*, the Ringed Guillemot, the Little Auk, or *Rotchie*, the Puffin, or *Tammy Norie*, and the Razor-bill, or *Willock*, are very abundant or common. One curious fact about the Shetland fauna is noticed by Brand, that neither frogs nor toads, which are abundant in the Orkneys, are to be found in Shetland.

CHAPTER XXXII.

NOTES ON THE FLORA OF SHETLAND.

BY PETER WHITE, L.R.C.S.E.

THE Botany of Shetland cannot be undertaken by the botanist without much travelling, as the rarer plants are very much scattered over the islands which compose the group. Beginning at Unst, on the Utsta, or Out Stack, the *Cochlearia Officinalis* grows in great luxuriance. It is interesting as being the plant which grows in the most northern part of Her Majesty's dominions. On the serpentine hills on the north side of Balta Sound is found the *Arenaria Norvegica;* the only other British station for this plant being North Ronaldsay in the Orkneys. On the same serpentine hills grow *Draba Incana, Molinia Depauperata, Triodia Decumbens, Arabis Petræa, Thalictrum Alpinum, Carex Pulicaria.* On the south side of Balta Sound, west of Ordale House, is found in abundance the *Ophioglossum Vulgatum;* and in the same neighbourhood the *Polypodium Dryopteris;* the only station in Shetland where it is to be found.

In a burn near Skaw is found the *Hymenophyllum Wilsoni.*

On the pebbly sand of Burra Fiord the "*Lathyrus Maritimus,*" a rare British plant, was at one time said to grow. It may still, but we failed to discover it. The *Trientalis Europæa* is found at Hermaness.

In Yell and Fetlar the flora is much the same as found commonly over Shetland.

On Rooeness Hill, on the Mainland, are to be found the following:—On the north-western slopes of the hill the *Loiseleuria Procumbens*, *Arctostaphylos Alpina*, *Arctostaphylos Uva-Ursi*, *Alchemilla Alpina*, *Gnaphalium Alpinum*, *Sedum Rhodiola*, &c. Above Sand Voe is found the beautiful bright purple *Saxifraga Oppositifolia* growing abundantly on the green slopes; the only other Shetland station for this plant being Fitful Head, Dunrossness.

In a small loch at the base of Rooeness Hill, on the north side, is found the *Nymphæa Alba.*[1]

We will not detail any other habitats of the Shetland flora—the brevity of this article will not admit of it.

We cannot, however, pass on to the enumeration of the plants generally to be found, without stating that there is much to be done in the elucidation of the Botany of Shetland. There are many plants which are found that are doubtless introduced by seeds from the seedsman in the south. These appear in the gardens and cornfields now and again, but the botanist at once discerns that they are not indigenous to the soil.

The most attractive of all the Shetland wild plants is the beautiful blue *Scilla Verna.* It is found everywhere; in some places casting a most brilliant blue mantle over the green sward in the early spring.

There is nothing that can be dignified with the title of a tree, indigenous to Shetland. Meagre and stunted specimens, of *Pyrus Acuparia*, *Populus Nigra*, occur, these, probably, representing the only native trees. The country is virtually

[1] Low, in his *Tour*, p. 119, mentions having, in Longa Water, near Walls, found "*Nymphæa Alba*, or Great Water Lily, *Fl. Suec.* 470, in great plenty, the only time I have seen it in Orkney or Shetland, nor do I think it is to be found anywhere else through them. The flowers very large, equalling a small Tulip; the petals most numerous, approaching to a full flower; the only instance that I know of this in our Island Catalogue."—J. R. T.

treeless. The only notable exception of trees growing to any size are those around Busta House, which were planted more than a hundred years ago. The Horse Chestnut, Mountain Ash, Sycamore, and common Ash, grow there in wonderful luxuriance. That Shetland was well covered with wood at one time there cannot be a doubt. The evidence of this is seen everywhere; in the roots and trunks of trees which are constantly being exposed in the digging of peats, &c.

The ferns to be found in Shetland are namely:—

Hymenophyllum Wilsoni, rare, Skaw, Unst.

Pteris Aquilina, common.

Blechnum Boreale, abundant.

Asplenium Ruta-muraria, rare.

Asplenium Marinum, frequent.

Asplenium Adiantum Nigrum, cliffs near Busta and North-maven generally.

Asplenium Felix Fœmina, Island of Linga, at the mouth of Olna Firth.

Scolopendrium Vulgare, Sanday-banks, Scalloway, rare, if not now extinct.

Nephrodium Filix Mas, abundant.

Nephrodium Thelypteris, frequent.

Nephrodium Oreopteris, North Rooe.

Polypodium Vulgare, common.

Polypodium Phegopteris, rare, Brae, Delting.

Polypodium Dryopteris, rare, Ordale, Balta Sound.

Botrychium Lunaria, common.

Ophioglossum Vulgatum, rare, Ordale, Balta Sound.

Osmunda Regalis, probably now extinct, through the vandalism of fern hunters, but once found at Sandwick, Unst.

The following plants are common or pretty frequent in Shetland:—

Armeria Maritima, Anchusa Arvensis, Authriscus Sylvestris, A. Vulgaris, Achillæa Plarmica, A. Millefolium, Arenaria Peploides, A. Subulata, Anthyllis Vulneraria, Apargia Autumnalis, Atriplex Patula, A. Deltoidea, A. Rosea, Arctostaphylos Uva-

Ursi, Angelica Sylvestris, Artemesia Vulgaris, Bellis Perennis, Carex Ovalis, C. Pulicaris, C. Dioica, C. Œderii, C. Flava, C. Arenaria, C. Binervis, C. Speirostachya, C. Precox, C. Goodenovii, C. Recurva, C. Ampullacea, Cackile Maritima, Capsella Bursa-Pastoris, Cochlearia Officinalis, C. Danica, C. Greenlandica, Cardamine Pratensis, Calluna Vulgaris, Carduus Palustris, C. Lanceolatus, C. Arvensis, Chrysanthemum Leucanthemum, C. Segetum, C. Inodorum, Caltha Palustris, Callitriche Verna, C. Autumnali, C. Platycarpa, Cherleria Sedoides, Cerasteum Glomeratum, C. Triviale, Chenopodium Album, Drosera Longifolia, D. Rotundifolia, Daucus Carota, Eleocharis Palustris, E. Cæspitosa, Eriophorum Vaginatum, E. Polystachion, E. Angustifolium, Epilobium Palustre, Erica Cinerea, E. Tetralix, Euphrasia Officinalis, Euphorbia Helioscopia, Equisetum Arvense, E. Palustre, E. Limosum, E. Sylvaticum, Fumaria Officinalis, Gnaphalium Dioicum, Gentiana Campestris, Glaux Maritima, Gymnadynia Conopsia, G. Albida, Galeopsis Tetrahit, Galium Verum, G. Palustre, G. Saxatile, G. Boreale, G. Witheringii, G. Uliginosum, Geranium Molle, Habenaria Viridis, Hedera Helix, Hydrocotile Vulgaris, Heracleum Spondylium, Hypericum Pulchrum, Hippuris Vulgaris, Juncus Effusus, J. Compressus, J. Lamprocarpus, J. Bufonius, J. Squarrosus, J. Uliginosus, J. Acutiflorus, Jasione Montana, Iris Pseudo-acorus, Juniperus Communis, J. Nana, Littorella Lacustris, Lithospermum Maritimum, Linum Catharticum, Lamium Purpureum, L. Incisum, L. Intermedium, L. Album, Lonicera Periclymenum, Leontodon Taraxacum, Lycopodium Selago, L. Selaginoides, L. Alpinum, Lychnis Floscuculi, L. Dioica, Lathyrus Pratensis, Luzula Sylvatica, L. Pilosa, Mertensia Maritima, Menyanthes Trifoliata, Myosotis Palustris, M. Versicolor, M. Arvensis, M. Collina, Narthecium Ossifragum, Orchis Latifolia, O. Mascula, O. Maculata, Primula Vulgaris, Parnassia Palustris, Polygonum Hydropiper, P. Aviculare, P. Persicaria, P. Amphibium, P. Viviparum, Pinguicula Vulgaris, Pedicularis Sylvatica, P. Palustris, Plantago Major, P. Lanceolata, P. Maritima, P. Coronopus, Potamogeton

Natans, Polygala Vulgaris, Potentilla Anserina, P. Comarum, P. Tormentilla, Papaver Dubium, Rosa Canina, R. Tomentosa, Ranunculus Acris, R. Repens, R. Ficaria, R. Flammula, R. Reptans, Rumex Crispus, R. Aquaticus, R. Acetosa, R. Acetosella, Rhinanthus Crista Galli, Raphanus Raphanistrum, Scilla Verna, Scabiosa Succisa, Senecio Jacobœa, S. Vulgaris, S. Aquaticus, Stachys Sylvatica, S. Palustris, Statice Limonium, Sinapis Arvensis, Salix Repens, S. Argentea, S. Aurita, Spiræa Ulmaria, Schoberia Maritima, Salicornia Herbacea, Sagnia Procumbens, S. Maritima, Solidago Virgaurea, Stellarea Media, S. Uliginosa, S. Graminea, Selene Acaulis, S. Maritima, Spergula Arvensis, S. Marina, Sedum Rhodiola, S. Anglicum, Sonchus Oleraceus, S. Arvensis, Schœnus Nigricans, Triglochin Maritimum, T. Palustre, Trifolium Repens, T. Pratense, T. Medium, Tanacetum Vulgare, Thalictrum Alpinum, Urtica Urens, U. Dioica, Vicia O. Cracca, V. Sativa, Viola Canina, V. Tricolor, V. Arvensis, Vaccinium Myrtillus, Veronica Serpyllifolia, V. Beccabunga, V. Anagallis, V. Chamædrys, V. Hederifolia, V. Arvensis, V. Officinalis, Zostera Marina.

The rarer plants are :—

Anagallis Tenella, shores of Loch of Cliff, Unst; Sound, Lerwick.

Arabis Petræa, hills north side of Balta Sound.

Arctostaphylos Alpina, abundant near top of Rooeness Hill.

Arenaria Norvegica, serpentine hill on the north side of Balta Sound.

Arctium Lappa, Dunrossness.

Artemisia Absinthium, Muckle Rooe, &c.

Beta Maritima, Bressay.

Carex Incurva, Dunrossness.

Campanula Rotundifolia, Laxfirth, Tingwall.

Draba Incana, Fetlar, North Rooe.

Erythræa Littorales, Sullam Voe.

Eryngium Maritimum, Tangwick, Northmaven; Bressay.

Epilobium Montanum, Laxfirth, Tingwall; Belmont, Unst.

Epilobium Angustifolium, Rooeness Hill; Burra Fiord, Unst.

Fragaria Vesca, Busta; Sanday-banks, Scalloway.
Glaucium Luteum, Sullam Voe.
Gentiana Amarilla, Dunrossness.
Galium Boreale, North Rooe.
Gnaphalium Supinum, Rooeness Hill.
Gnaphalium Uliginosum, Upper Sound, Lerwick.
Hieraceum Denticulatum, Burra Fiord, Unst.
Hieraceum Murorum, Northmaven.
Hypericum Perforatum, Ollaberry.
Juncus Triglumis, Rooeness Hill.
Loiseleuria Procumbens, slopes near the summit of Rooeness Hill.
Mollinia Depauperata, Rooeness Hill.
Populus Nigra, Walls; Busta.
Potamogeton Lucens, *P. Crispus*, Tingwall Loch; Loch of Cliff.
Potamogeton Heterophyllus, Burra Fiord, Unst.
Potamogeton Pectinatus, Dales Voe, Delting.
Pyrola Media, Walls.
Petasites Vulgaris, near Ollaberry.
Lathyrus Maritimus, Burra Fiord, Unst, probably now extinct.
Raphanus Maritimus, Bressay.
Rupia Maritima, Mossbank.
Rubus Saxatilis, Voe Burn, Olna Firth; Ollaberry, Northmaven.
Sparganium Natans, Loch near Symbister House, Whalsay; near Heylor, Rooeness Voe.
Saxifraga Oppositifolia, Fitful Head, Dunrossness; Sand Voe, Northmaven, on the northern slopes of the Voe.
Scirpus Lacustris, Sandwater Loch; Loch of Lund, Unst.
Sibbaldia Procumbens, Rooeness Hill.
Triodia Decumbens.
Trolleus Europæus, Quendale, Dunrossness.
Trientalis Europæa, Herman Ness, Unst.
Tussilago Farfara, Ollaberry; Hillswick; Tresta, Sandsting.
Utricularia Vulgaris, Rooeness Voe; Walls, &c.
Vaccinium Uliginosum, North of Unst.

As already stated, there are many plants found in Shetland besides those we have tabulated, but as they are evidently introduced they cannot claim to be indigenous. Thus there are the beautiful scarlet Anagallis Arvensis, Veronica Buxbaumii, Scilla Nutans, Aquilegia Vulgaris, Doronicum Pardalianches, Lapsana Communis, Agrostemma Githago, Onopordon Acanthium, Centaurea Cyanus, Geranium Phæum, Ulex Europæa, and many others.

There are no rare grasses, and what are found are very much similar to what are to be got in other parts of the British Islands.

Stanford's Geog.l Estab.t

CHAPTER XXXIII.

SHETLAND.—FAIR ISLE.

". . . . . A lonely isle
'Twixt Hetland and the Orkneys there looms forth,
Uprearing high to Heaven its bold, proud head,
The Fair Isle—to Shetland appertaining,
And of like origin, and by like race
Inhabited at first. A mere insect
It seemeth, from a thick swarm disjoin'd,
And here alone into the wave cast down.
Scarce to one hundred count the souls who dwell
Upon the south side of this desert spot,
Like earth's last habitants, or like to men
Forgotten by the world, strange to the age,
Unmoved by other change than the raindrops
Of birth and death which variation make,
And grave themselves into their life's hard soil."

" Fair Isle," from the German
by Jensen.

It all depends on the state of tide and clearness of the atmosphere, whether the steamer proceeds from Kirkwall down the String, and through Auskerry Sound, or runs down through Spurness Sound to the Start, whence you take your leave of the Orkneys. Four hours or so, in fine weather, from the time you leave Kirkwall will bring you abreast the southern end of Fair Isle. Any one, who contemplates spending a few days on this Patmos in the wild North Sea, had better write a month or so beforehand to Mr. Laurence, who, as one of Her Majesty's

Justices, looks after law and order, as Catechist of the Church of Scotland looks after the spiritual wants of such of the natives as cling to the Old Kirk, as registrar sees to the numbering of the people, as schoolmaster attends to the "skelping" the bairns, and as Lloyd's agent and the representative of the Board of Trade sees to the lifeboat, cliff ladders, and rocket apparatus, and the "welcomin' o' strangers" whom wind, tide, or fog may throw on the shores of his dominions. He may be able to find accommodation. When the writer was there, in 1880, a new schoolhouse was being erected in accordance with the requirements of My Lords of the Education Department, and, perhaps, the old schoolhouse may be available in future as a hospice. Mr. Laurence would arrange to send a boat out to meet the steamer, in which you could disembark in comfort. However, by asking the captain to hoist a flag at the foremast head, as he approaches the island, you are almost certain of a boat, as "boat hires" are not to be picked up every day by the Fair Islanders, by whom they are considered quite as much "God sends," as they were all over Shetland in Hibbert's day. It might be as well to take some meat with you from Kirkwall, and, of course, what liquids you are in need of in the shape of wine, beer, or spirits.

Here a word of caution. No one should land on any of these islands, where there is a chance of being storm-stayed for several days, or it might be, though rarely in ordinary summers, weeks, without a pocket enema, as alteration in diet, and what not, are apt to bring on violent constipation, which purgatives seem at times to increase instead of dispersing. One or two lives might have been saved here, and in Foula, had this simple means of relief been within reach.

Fair Isle, the *Fridarey* of the *Saga*, should, properly speaking, be known as either *Färoe*, or *Faerey*, or, if its Scandinavian name must be Anglicised, as Sheep Isle.

To the present day the Orcadian and Shetland smacksmen, when going to the cod fishery, say they are going to the *North* Färoes, thus suggesting, that this and the Orcadian Faras must

once have been known as the South Färoes. Situated some twenty-six miles from North Ronaldsay, and twenty-four from Sumburgh Head in the full swirl of the Gulf Stream, as it forces its way between the Orkneys and Shetland, Fair Isle is a conspicuous example of matter in the wrong place. Prominent enough in fair weather, it becomes during fogs, in snowstorms, or during the dark winter nights, owing to the strong sets of tide which sweep down on all sides of it, one of the most dangerous spots in the North Sea, and its wreck register if it could be compiled, even for this century only, would be something appalling.

It has been proposed—though whether it will ever be carried out is doubtful—to place a couple of lighthouses on the island, one at each end, and a steam syren or fog-horn in the centre. About three miles and a quarter in length from Teind Point in the S.S.W. to the Skroo in the N.N.E., the island in its broadest part from the Holm of Borrowster on the west to Bu Ness on the east, is about a mile and a half across. Hedged round by precipitous cliffs on almost all sides, it is everywhere fissured with geos, few of which, however, are available for landing, though, thanks to the South and North Harbours, it has anchorages, that, though not completely land-locked, are better than none. Till somewhere about the middle of the last century the island belonged to the Sinclairs of Quendale, by one of whom, according to tradition, it was lost at cards to the Stewart of Brugh of the day. On the death of the last male Stewart of that ilk, Fair Isle, with his other property, was sold, and the proceeds devoted—in accordance with a will, which has already given rise to a good deal of litigation, and, if all accounts are true, might have furnished the groundwork for a *cause célèbre* as interesting in its way as any that have yet been tried—partly to hospital purposes and partly *ad pios usus* or superstitious nonsense, whichever way you look at it. On the sale the island was purchased by Mr. Bruce the Yr. of Sumburgh, in whose possession it still remains.

The great historical incident connected with Fair Isle, and

which furnished the subject for Jensen's Poem, was the wreck in Sivars Geo, not far from the landing-place, of one of the ships of the Spanish Armada. For a long time it was believed, that the vessel in question was the flagship of the Spanish Commander-in-Chief, the Duke de Medina Sidonia, but the publication in 1829 by the Bannatyne Club of the diary (1556—1601) of the Rev. James Melvill, Minister of Anstruther, has given us the name of the admiral and so enabled us to find the name of his vessel.

Melvill's description[1] of the landing of the survivors at Anstruther is very quaint. He begins, "1588. That wintar the king was occupied in commenting of the Apocalypse, and in setting out of sermontes thervpon against the Papists and Spainyarts. And yit by a piece of grait owersight the Papists practeised neuer maier bisselie in the land and maid graitter preparations for receaving of the Spainyards nor that yeir. For a lang tyme the newes of a Spanish Nauie and armie had bein blasit abrode; and about the Lambes tyde of the 1588, this Yland had fund a feirfull effect therof to the vtter subuersion bathe of Kirk and policie giff God haid nocht wonderfullie watched ower the sam, and mightalie fauchten and defeat that armie be his Souldiours the Elements, quhich he maid all four maist fiercely to afflict tham till almost vtter consumption. Terrible was the feir, persing war the pretchings, ernest, zealous, and fervent war the prayers, sounding was the siches and sobbes, abounding was the teares at that Fast and Generall Assemblie keepit at Edinburche when the newes was crediblie tauld" &c.

The worthy minister does not seem to have heard, or, perhaps, like a patriotic Scot, affected ignorance, of that running fight from the Lizard to Calais, and thence to Firth of Forth, when Papist and Puritan, forgetting for a time the cardinal duty of

> "Fighting like devils for conciliation,
> And hating each other for the love of God,"

[1] Melvill's *Diary*, p. 174.

went forth together to do or die for their native land; when Howard of Effingham, Drake, Cumberland, Sheffield, Hawkins, Frobisher, Fenner, and scores of other dauntless Englishmen rushed gaily out of every port and creek on the south coast to teach the Grandees of Spain such a *coranto* as they had never dreamed of in the sunny south; when the *Arke Rawleghe*, the *Raynbowe*, the *Golden Lyon*, the *Victory*, the *Antelope*, the *Bull*, and the *Tyger*, sailed out to salute, in most hearty fashion, the *S. Martin*, the *S. Juan*, the *S. Marcos*, the *S. Luys*, the *S. Mateo*, the *S. Jago*, the *S. Christoual*, and all the other saints in the Spanish calendar; and when the "God and St. George for merrie England," of the crews of the nimble English vessels, was, as the fight drifted slowly up Channel, answered defiantly back, from the top-gallant forecastles and castellated poops of the lumbering Spanish galleons, by the "St. Jago y Compostella" of the haughty Dons, who were finding, that the sheep, they had come to shear, had cruelly sharp horns, and that they knew how to use them.

Luckily, at that supreme crisis in the national history, the statesmen of England were men of action, not drifting dreamers hankering after a hopeless Utopia, and England's stingy monarch, with all her faults, and they were many, was not given to "commenting of the Apocalypse," and "setting out of sermontes," and, though she had "but the body of a weak and feeble woman," had "the heart of a King, and of a King of England too."

Amongst the many valuable documents, relating to the Armada, preserved in the British Museum, one of the most valuable is a copy of the official Spanish list of the vessels comprising that huge flotilla, which King Philip so unluckily christened "La Felicissima Armada."

This list, which contains full particulars of every vessel, its crew, armaments, &c., was probably obtained for Lord Burghley by his agent or spy in Spain, who wrote under the initials "B. C."[1]

It is largely annotated, not only in Spanish and French, by

[1] See Ellis's *Original Letters*, vol. iii. p. 136.

"B. C." or some one he employed, but also in Lord Burghley's own handwriting.

From this official list we find, that the eighth division of the Armada consisted of twenty-three transports, hulks, and store ships, and was termed the "Armada de Vrcas." This squadron was commanded by Juan Gomez de Medina, whose flag was flown on board *El Gran Grifon*, a chartered vessel from Rostock, of 650 tons. In addition to her crew of forty-three "gente de mar," or mariners, she carried 243 "gente de guerra," or soldiers, who were commanded by Capitana Patricio Antolinez, and Esteuan de Legoretto. Against Juan Gomez de Medina's name is a note in Lord Burghley's writing, "This man's ship was drowned 17 Sept. in ye Ile of Furemare, Scotland;" and again, in the general summary of the Armada is a note against de Medina's name, "This man cam in by Scotland and passed into Spain." Now Melvill, when describing their arrival at Anstruther, mentions not only "Jan Gomes de Medina, Generall of twentie houlkes," whom he describes as "a verie reuerend man, of big stature and graue and stout countenance, gray heared and verie humble lyk," "Capitan Patricio," and "Capitan de Legoretto," but also "Capitan de Luffera, Capitan Mauritio, and Seingour Serrano," and states that "threttin score" landed, "for the maist part young, berdless, sillie, trauchled and houngered." Now we have seen, that the total complement of *El Gran Grifon* was, all told, only 286, and Monteith,[1] writing within fifty years after the wreck, states that only the "Duke" and 200 came ashore alive on Fair Isle, of whom many died of starvation, and many were thrown over the *banks* by the natives. How, then, came there to be "threttin score" landing at Anstruther? Now there is a tradition[2] in Shetland, that another vessel of the Armada was wrecked on a shoal called the Meeth, near Reawick Head, at the head of the deep bay on the south side of the Shetland Mainland, that such of her crew as escaped lived for a time on a small islet called Kirkholm, where they ran up temporary fortifications, and in gratitude for their safety erected a small

[1] Sibbald's *Zetland*, p. 53.

[2] Hibbert's *Shetland Isles*, p. 454.

chapel to the Virgin, the ruins of which, it is said, are still to be seen.

Can the survivors of this last-named vessel have been carried away from Shetland along with the remains of the crew of *El Gran Grifon?*

Of Capitan de Luffera there is no mention in *La Felicissima Armada*, and the only person who might be "Capitan Mauritio" is "Don Mauricio Girardino," whose name occurs in juxtaposition with those of several English and Irish men, whom Lord Burghley appears to have ticked off, probably, if they were caught—

> "That some day, soon or late, in *their* shoes they should stand,
> More exalted than any great Duke in the land;
> A clean shirt on their backs, and a rose in their coats,
> And a collar conferred by Queen Bess round their throats,"[1]—

to slightly alter *Owen Meredith.*

"Girardino" was probably the Spanish rendering of Gerard, and it is just possible the "Capitan Mauritio," who landed at Anstruther, may have been this renegade Englishman, who had, when coming within reach of Queen Bess, more cogent reasons for travelling under his Christian name in place of his surname, than can always be advanced by those who make use of *noms de voyage.*

It will be noticed, too, that Melvill, whilst speaking of Capitan de Legoretto, only mentions Capitan Patricio, not Capitan de Antolinez.

The only Serrano mentioned in *La Felicissima* is a "Capitan Antonio Serrano," who seems to have been a man of position and against whose name is a note, in Spanish, that he was always with the Duke de Medina Sidonia. Can he have been Melvill's "Seingour Serrano"?

It will also be observed that Lord Burghley puts the wreck of *El Gran Grifon*, as occurring on the 17th of September. Melvill speaks of the survivors landing at Anstruther "within twa or thrie moneth" after Lammas, and mentions that they told him

[1] It may, perhaps, be objected that one clean shirt and one rose had to do duty for all the traitors. But there is a precedent, see Macaulay's *Ivry.*

that "sa monie as haid eschapit the merciles sies and rokes haid mair nor sax or sevin ouks suffred grait hungar and could." Monteith says, that, when taken off Fair Isle, they remained at Quendale, before embarking for Dunkirk, "for the space of twenty days or a moneth." Now the English fleet discontinued the chase off Firth of Forth about the 5th of August, the wind at that time being westerly, and the greatest number of wrecks amongst the Armada took place in trying to weather the western coast of Ireland during the month of August. If therefore *El Gran Grifon* was wrecked on the 17th of September, she must previously have got separated from the rest of the fleet, and been driven over, as other vessels are said to have been, to Norway.

Assuming, however, the 17th of September to have been the date when her crew were taken off Fair Isle, Melvill, Monteith and Lord Burghley can all be made to agree.

On their landing at Fair Isle the Spaniards are said to have paid, in Spanish ryals, for all the victuals they consumed. When, however, they had consumed not only nearly all the cattle, sheep, fowls and cured fish, but even some of the ponies, the natives, fearing a famine on their own account, hid what stock still remained, and the Spaniards were reduced to subsisting on their own bread, which, up to that time, they had saved, dipped in fish oil. Many are said to have perished of starvation, some to have been slain by having the skios thrown down on them, and others by being thrown into the sea. At last Don Gomez, who for a long time seems to have been afraid of doing so, sent a message for assistance to Andrew Umphray, of Berry, then tacksman of the island, who at once despatched a small vessel, which he possessed, to bring the survivors to Dunrossness, where they landed at Quendale. Here they were hospitably treated whilst waiting till Umphray got a vessel ready to carry them to Dunkirk. Monteith says, that, on landing Don Gomez made his interpreter ask Malcolm Sinclair whether he had ever seen so fine a man, to which the laird replied, "Farcie in that face, I have seen many prettier men hanging in the Burrow Moor."

Amongst the other documents, relating to the history of the Orkneys and Shetland, brought to light by the research of the late Mr. Petrie, was a contract between Earl Patrick, and that William "Irrewing," of Sabay, whose son's death at the siege of Kirkwall Castle, in 1614, was made one of the counts of the indictment against the Earl in 1615. By the contract,[1] which bears date the 8th day of March, 1593, Irvine bound himself to proceed to Fair Isle before the 1st of May, and by all possible means to "winn ye ordinance that was tint yair in the Spangzert schip." Earl Patrick was to have two-thirds, and Irvine the remaining third of what was recovered. The witnesses were "Harie Colvill, persoun of Orpher, David Kennedy, Captane Thomas Knichson and William Fermour, notary publict."

When Scott[2] was in the island he was presented by Mr. Strong, then tacksman of it, with a chair, which had belonged to Sinclair of Quendale, and which, Scott said, a more zealous antiquary would have dubbed "the Duke's chair."

Another chair,[3] said to have belonged to Don Gomez, was presented some years ago by the late Mr. Edmondston, of Bur Ness, to the Scottish Antiquaries; and a silver cup[4] with heraldic shields, given by Don Gomez to Malcolm Sinclair, is now in the possession of Mr. Balfour, of Balfour and Trenabie, into whose family it came through a marriage of one of the Sinclairs to a Balfour.

When Gifford[5] wrote, Fair Isle, Foula and The Skerries, formed one parish, Fair Isle being the minister's head-quarters; but, at the end of last century, Fair Isle was joined to Dunrossness, whose minister visited the island, nominally once a year, for the purpose of marrying such couples as wanted the rites of the Church, or baptising such children as had come into the world since his last visit. Occasionally, however, the island seems to have been left without any pastoral visit for some years, as Scott[6] was told, that, on one lot of baptisms being

[1] *Petrie Papers.*
[2] *Scott's Life*, vol. iii. p. 177.
[3] *Proc. Scot. Ant.* vol. viii. p. 470.
[4] *Ibidem.*
[5] Gifford's *Zetland*, p. 16.
[6] *Scott's Life*, vol. iii. p. 175.

knocked off, as his informant said, in the "slump," one boy, on being sprinkled, was old enough to tell the minister, "Deil be in your fingers." For a long while the Fair Islanders are said to have been inveterate smugglers, and to have held rather lax notions of *meum* and *tuum;* Scott[1] describing them as "sober, good-humoured and friendly, but *jimp* honest." At the present day they are probably up to the standard of the rest of Shetland. According to the last census the population numbers 214, all told. The crofts run from five to ten acres of arable land, or in-town pasture, and in good years an industrious tenant, it is said, can grow sufficient bere and oats for the consumption of his family, though, generally speaking, meal for half a year's consumption has to be imported. About ninety to one hundred tons of fish, principally saith, are cured every year, and some fifty barrels of oil made, of which about half is best quality of cod-liver oil. The saith are mostly caught off the south end of the island in boats worked under sail. These boats are at the present day peculiar to the island, and, to a stranger, seem awful cockle-shells. They are, however, said to be very buoyant, though, as can well be imagined from their make, very "wet." In Low's[2] day boats on similar lines, and pulled with "a couple of short paddles," seem to have been in use all through the Shetland group. In spite of their wetness the natives refuse to change to larger boats, as they consider their own more adapted for the furious tideways in which the island is situated. The following measurements of the one, in which the writer landed, will give the reader some idea of what they are like. Length, on keel, 16 ft.; over all, 22 ft. 9 in.; depth at stem-head, 2 ft. 3 in.; at stern-post, 2 ft. 1 in.; amidships, 1 ft. 9 in.; extreme beam, 6 ft.; stem and stern alike; mast, 16 ft., with 14 ft. 6 in. hoist; yard, hooked to the traveller nearly in the centre, 11 ft. 2 in. The crew consists of three men, who each pull a pair of short oars, each about ten feet in length. The stroke is a very short, chopping one, and, cutting an eddy or string of tide, they must pull quite forty-five a minute.

[1] *Scott's Life*, vol. iii. p. 174.

[2] Low's *Tour*, p. 79.

Occasionally two boys occupy the midship thwart in place of a man. Mr. Laurence told the writer, that he can rarely keep the boys at school over twelve years of age, when they take as naturally to fishing as ducks do to water. Still the standard of education, all round, would put many a much more favoured district to shame, as all the men can read and write, and all the women can read, though a few of the older ones cannot write. You are told, that traces of the Spaniards' enforced residence on the island are to be seen in the countenances and complexions of the people; but the writer, during his two days' sojourn on the island, was unable to see any difference between the Fair Islanders and the inhabitants of any other part of Shetland.

One thing, undoubtedly, the Spaniards[1] bestowed on their hosts, and that is the art of knitting the brilliantly variegated hosiery, for the manufactory of which the island has long been noted.

The women, who are not unsophisticated in their prices, dye their own worsted, and the *lit* (indigo) pot is to be found in every house. *Korkeleit*, or purple, used to be obtained from *Lichen Tartareus* scraped off the rocks, as was formerly done in Foula, whence the materials for the dye, made up into balls, were largely exported to the other islands. At the present day the same colour is obtained from cudbear. *Lichen Saxitilis*, or *old man*, gave a yellowish or reddish brown; *Lichen Parietinus*, in Shetland, *scriota*, an orange; and *Lichen Omhaloides* was occasionally used for a brownish or blackish purple. Black is still got in Foula by boiling the roots of either the *Tormentilla Officinalis* or the *Arbutus Uva Ursi*, and, after steeping the article to be dyed, when the liquid is on the boil throwing in black peat earth impregnated with iron-ore. Yellow is extracted from several flowers, amongst them the marigold. Now to try and give some sort of idea of what the island is like. Starting from the old school-house

[1] Many of the patterns are said to be of Moorish origin, and to be identical with what are, to the present day, worn in the south of Spain by the fishermen.

you see on the way to Malcolm Head a lot of detached skerries, known as the Holms, on one of which the *Duncan*, a steamer bound for Archangel, struck in fog in July, 1877. A missionary, who was on board, and had been suffering from sea-sickness, on hearing the vessel strike, was under the impression that she had called in at some port, and, greatly to the amusement of the crew, insisted on being put on shore at once. On the summit of Malcolm Head[1] (353 feet) are the ruins of an old signal station, from which, in the last great war, a look-out was kept for the French and American cruisers. Just north of the head is the Fugla (Fowl Stack, from *Fugl*, a fowl or bird) Stack, after Sheep Craig, said to be the principal breeding place of the sea-fowl. On this stack struck the *Carl Constantine*, a German vessel, on the night of the 6th of December, 1877. The skipper, on the ship striking, tried to jump ashore, and dashed his brains out. The rest of the crew, with one exception, were rescued on the following day, in spite of a heavy sea running, by the natives. The view from Malcolm's Head of the stack-studded bay between it and the Head of Huna[2] (*Bear* Head, from Icelandic *Húnn*, a bear), and of the headlands projecting beyond Huna is a very beautiful one. On the east side of the bay are four small geos, each of which would make a study for a painter by itself—Stanes Geo, Lunna Geo, Heukna Geo, and Gorsins Geo. There is a stack in Lunna Geo, which, from the east, looks like a stone celt standing on its cutting edge, and which, from a projection on the western side supposed to resemble a human countenance, is called the Sheriff.

Between Lunna and Heukna Geos projects the Head of Reeva (215 feet), at the back of which are a couple of gloups

[1] N.B.—Where the height of cliffs and hills is given, without any qualification, such as *about . . . feet*, the figures are taken from the Admiralty charts, or the Ordnance Survey, and may be relied on. Almost all given in Shetland are taken from the six inches to the mile maps.

[2] At the southern side of the island is Hesta Geo, *i.e.* Stallion Geo, from the Icelandic *Hestr*; and on the eastern side are North and South Ramna or Ravens' Geos, and a Maava Tongue, or Gull Point, from *Máva*, the genitive plural of the Icelandic *Mar*, a gull or sea-mew.

known as the Holes of Reeva. Into one of these gloups, tradition says, the natives threw such of the Spaniards as they were able to lay their hands on.

What a subject for a painting, the savage skin-clad islanders, the emaciated worn-out Spaniards, and the weird abyss, with its dark waters, looking all the more gloomy in the darkening twilight of an autumnal night! Close to the holes several tons of copper were taken out a few years back. There is a magnificent stack under Huna, known as Hunda Stack (*Dog* Stack, from the Icelandic *Hundr*, a dog), which must be nearly 300 feet in height, not unlike a miniature Mount St. Michael. The rocks too, deep umber here, raw sienna there, and all more or less covered with yellow lichen, are very beautiful in their colouring. From Huna right round to East Lother Geo, north of the Ward Hill, you have geos innumerable, all more or less studded with stacks of the most fantastic and varied outline. Each geo you come to in turn seems more beautiful than its predecessors, but the finest are those just under the Ward Hill, where at one point they reach a height of 606 feet. From the top of the Ward Hill (713 feet) you get a perfect panorama of the southern half of Shetland—first Sumburgh Head, then the Noup of Noss showing over the land, Fitful Head, the Bonxie, Rooeness, and Sandness Hills on the Mainland, and Foula in the north-west. Looking southward you see North Ronaldsay showing like a line upon the water, with the hills of Hoy looming over it in the far distance, and to the westward the hills of Rousay and Westray. The colouring of the sea in Sumburgh Roost, in calm weather and sunshine, is always something to remember, whether owing to a rapid tideway over a sandy bottom or to some other cause; but, anything more exquisite than the tints on the 12th of August, 1880, the writer cannot conceive—close in to the shore a deep blue flecked with foam, farther out a rich purple, and in the extreme distance a brilliant ultramarine. On the Ward Hill stood the beacon, which Uni rendered useless by pouring water over it, and so enabled Jarl Rögnvald to land unopposed in Westray. It is said the

tradition of this incident still lingers amongst the inhabitants. Close to the Skroo is a gloup known as the Kirn of the Skroo, a triangular-shaped chasm some eighty to a hundred yards long, and sixty to seventy yards broad nearest the sea. At the southern end is a platform to which you can descend, below which again is a precipitous descent to the mouth of the tunnels, which communicate with the sea, and each of which is about eighty yards or so in length.

From the Kirn you had better make a bee-line over the scathold, covered here and there with wild juniper, for Vaa-setter, the hill opposite Sheep Craig. On your way you pass the mills of Finniquoy, similar to those in other parts of Shetland.

The western side of Sheep Craig as seen from the cliffs opposite resembles a huge, colossal sphinx, the face of which has been somewhat damaged. From the highest point of the head to the root of the tail, so to speak, it must measure about 200 yards long, and about 150 yards separates it from the cliffs. The southern face is said to be 480 feet in height, having been measured with a line.[1] According to Sibbald, in the middle of the seventeenth century, a ridge of rock ran from Vaasetter to the stack, along which sheep and cattle passed to graze on the ten acres of sweet herbage that cover the summit of the stack. At the present day the sheep, of which some twenty-five or thirty are kept on the rock, are all hoisted up by a chain. There are several tunnels at the eastern end, through one of which the boats are sometimes pulled to escape the tide outside. The longest of these tunnels must be nearly 180 yards in length. When the writer was there, the whole of the western side of Sheep Craig was covered with puffins—not a point, or projecting bit of rock, but was occupied by these grave aldermanic-looking birds, apparently far the most numerous of the sea-fowl which frequent the island. In olden days Fair Isle was said to furnish about the very best hawks for the royal mews, and was frequently visited by the

[1] This, however, is very doubtful, as the cliff opposite is only 319 feet by the Ordnance Map.

king's falconer. Not far from Sheep Craig you come to Claver Geo, into which the *Lessing*, of Bremen, with 465 emigrants on board, sailed in a fog on the 23rd of May, 1868. The geo is a very narrow one, though the northern side is over 300 feet in height. The southern side is formed by a very picturesque, double-peaked stack, called Shaldi Cliff, attached to the Mainland by a small neck of rock. Through a tunnel, in this neck, the Fair Isle boats came to the rescue of the passengers and crew, who were first boated through the tunnel and then hauled by ropes up the face of the cliff at the head of Haswell's Geo. It is said that, when a steamer was despatched from Kirkwall for the relief of the shipwrecked, amongst other supplies sent were several hundred pairs of stockings, which, considering the Fair Islanders have always been in the habit of making hosiery, was analogous to sending coals to Newcastle. Probably some canny body was no loser by the transaction. Nothing in connection with the island struck the writer more than the roar of the tide at night. It was a still, intensely close night in August, with not a breath of air stirring, and the surface of the sea outside was like a "painted ocean," yet the roar of the tide over the shallows was something appalling, the only thing the writer can liken it to being the hurtling rush, on a still, frosty night, down an incline, of a heavily-laden goods train. The best plan of getting off the island again, if you do not intend waiting for the smack, which brings the mails once a fortnight from Dunrossness, is to make arrangements with the agent for the mail steamers at Kirkwall, for one of the boats to be on the look-out for you on her way north to Lerwick. It is very rarely that you can get put on board the steamer on her way south, as she passes Fair Isle, very often, when a heavy evening mist renders it advisable to give the island a wide berth. The writer is, he believes, the only person Mr. Laurence, during his six years' sojourn on the isle, has been able to put on board a south-going steamer, and in his case it was touch and go. At eight o'clock there was not the slightest suspicion of mist, at half-past nine a dense fog was settling down on the island, as the boat started from under the school-house. As

soon as the boat was a little distance off shore, the fog-horn was set going, and the way the echoes came reverberating back off Sheep Craig and the cliffs all round was something to remember. The puffins too, as if challenged, commenced calling in thousands, and anything more eldritch than their half-angry snore, half-wailing moan, would be hard to imagine. Every now and then the fog lifted overhead, and the Northern Lights were seen streaming over the heavens; while every stroke of the oars sent a boiling whirl of liquid flame in the wake, so phosphorescent was the water. Even with fog-horn and lantern it was, by the merest chance, the steamer was able to pick up her expected passenger, and then, in a great measure, thanks to the kindness of Captain Angus, who stuck to the search far longer than any other skipper would have done.

SPANISH GALLEON.

Copied from the Title-page of *Orders set down by the Duke of Medina Sidonia*, published in London, 1588.

London: Edward Stanford, 55 Charing Cross

CHAPTER XXXIV.

SHETLAND.—LERWICK.

"But I remember when we sailed
From out that dreary Forth,
And in the dull of morning hailed
The headlands of the North:
The hills of Caithness, wrapped in rain,
The reach of Stroma's isle;
The Pentland, where the furious main
Roars white for many a mile—
Until we steered by Shapinsay,
And moored our bark in Kirkwall Bay.
Yet not in Orkney would they brook
The presence of their banished duke.
The castle gates were shut and barred,
Up rose in arms the burgher guard;
No refuge there we found.
But that I durst not tarry long,
I would have ta'en that castle strong,
And razed it to the ground!
North, ever north! we sailed by night,
And yet the sky was red with light,
And purple rolled the deep.
When morning came, we saw the tide
Break thundering on the rugged side
Of Sumburgh's awful steep;
And, weary of the wave at last,
In Bressay Sound our anchor cast."

AYTOUN'S *Bothwell.*

Two hours steaming in fine weather will take you from Fair Isle across that Sumburgh Roost, as it is now called, which has

for long borne almost as bad a repute as the Pentland Firth. The old Norse name Dynröst (from *dynja*, to thunder) is eminently suggestive, and, even in the calmest weather, there is always more or less motion, whilst, with a south-easter meeting a flood spring tide, it is almost as nasty a piece of water as can be found in the British Seas.

Before coming up to Sumburgh Head, you get a distant view of Foula, and a nearer one of Fitful Head. The southern and eastern faces of Sumburgh Head (which is something short of 300 ft. in height) are very fine. From the head to Bressay Sound, in decent weather, will take about two hours. The coast-line is more or less rocky and precipitous the whole way, and Noness, though not up to Sumburgh Head, would, anywhere else than in this land of towering cliffs and ocean-defying headlands, be looked upon as a very fine promontory indeed, and from the north-east looks not unlike a lion couchant. Curious how often one sees the leonine resemblance in headlands and hills! Sometimes, if the tide suits, you steam through Mousa Sound, and see the old broch where that elderly "light o' love" Margarét of Athole, and Erlend Ungi, who must have been very young indeed to have fallen a victim to the blandishments of so old a baggage, spooned, whilst Margarét's son was storming outside. Clear of Mousa, the southern face of Bressay with its precipitous Bard and the loftier, but less precipitous Ord, come into full view, and grandly imposing they look from a distance. Still, weirdly interesting as the run up from Sumburgh is to those visiting Shetland for the first time, at least if their scenic appetite has not been dulled by previous feastings on Färoese, Icelandic, or Norwegian luxuries, most persons will not be sorry when, after steaming past arch-pierced, pharos-surmounted Kirkabister Ness, and rounding the Knab, and the South Ness into the grand land-locked harbour, Lerwick (*Leirvík*, or Mud Bay)—the boom of the signal gun sends the wild echoes flying, and announces to the Lerwigian world that her Majesty's mails have arrived, and that a fresh flock of tourists have come to be *rooed*. Let us suppose such tourists

are arriving at the end of June, or early in July ; that the steamer is late, and that the clock in the quaint, seventeenth-century town-hall is chapping "twal houris." How strangely everything must strike them, especially if they should be hard-worked Londoners released for a brief interval from the mill-horse grind of modern life. How different the scene around them from the rush and roar of that modern Babylon, the mighty and many-peopled, they have quitted barely forty-eight hours ago, and even from the comparative quiet of the modern Athens, most beautiful of all cities, whose *dilettanti* and æsthetic citizens, as they stalk majestically along Princes Street, grandest of all thoroughfares, thank God they are not like those vulgar Glascie bodies. What a weird stillness there is about this nightless, northern night, not a ripple on the water, not a sound to be heard, but the craik, craik, craik of some dissipated landrail, who is making a night of it in the meadows around Gardie. What are those queer-looking craft ketch-rigged, of great beam, with bows, as well as sterns, not even bluff but almost square, and with weatherboards triced up alongside? They are the *booms* of the Dutch fishermen, descendants of those sturdy seamen who, under Van Tromp, swept the narrow seas, and under De Ruyter sailed up the Medway, and burnt Chatham, whilst Charles, of anything but pious memory, was feeding the ducks in St. James's Park, or toying with Nell Gwynn. How imposing the Ward of Bressay (742 ft.) looks, seen for the first time under the glamour of a midnight twilight, and how quaintly old-fashioned the little gable-ended, pier-projecting, not old, town, with its narrow wynds radiating, like the spokes of a wheel, up hill from the main street, appears under the softened light. This weird, mysterious stillness is, however, only momentary. Hardly has the chain cable rattled through the hawse holes, than out swarm from every pier and point, like a flock of ravens at the sight of staggering sheep or sheltie, or like their own ancestors, when one of their "God-sends," a wreck, hove in sight, the Lerwigian boatmen in search of another "God-send" boat hire. It is not so bad, in

fine dry weather, having to be boated ashore, though, even then, it is a nuisance; but in wet weather, on a dark night, or with a nasty sloppy jabble on it is something more than a nuisance. From 1838 to 1858, a steamer plied weekly from the south, with the mails, from April to October; in 1858, a winter steamer was put on; and, in 1866, a mid-weekly boat was started as well during the summer months. At present, and since May last year, there are three steamers from May to October, and two steamers a week during the rest of the year, running to Shetland, but, as one of the three runs to Scalloway, always, during summer, Lerwick may be said to have two steamers a week, for about nine months of the year, and one a week for the other three—all this time with a perfectly land-locked harbour, that prevents there being any engineering difficulties, and no pier. It is true an Act of Parliament was obtained in 1877; that dues are charged; and that very enthusiastic Lerwigians say that, if a Shetlandic Rip van Winkle were to go to sleep on Trolhouland and remain as long there as his Yankee namesake did amongst the nine-pin-playing Dutchmen, when he returned, he *might* find a pier at Lerwick, alongside which coasting steamers could run. It is also true that Scalloway has got a pier, alongside which the *Queen* runs regularly, and that Stromness has one too; but then, piers that do for paltry decaying villages like Scalloway and Stromness are not good enough for flourishing commercial centres like Lerwick, which will be content with nothing less than a pier half a mile or so long, with a band house, promenade, &c., &c.[1]

There are two hotels in Lerwick, the Queen's, and the Royal, and several boarding-houses, and it is as well to telegraph to secure rooms before quitting Kirkwall, as the

[1] Since the above was written, the inhabitants and merchants of Lerwick have, somewhat at the eleventh hour, discovered that, if capitalists, at a distance, are to help to find funds for the undertaking, the persons who are principally to be benefited must take shares. Nothing could show more thoroughly, what an Eden of primeval innocence the whole district is, than that it should have taken five years for this fact to become patent to the inhabitants.

crush at times is very great. A really good hotel, intended to be principally a tourist, and not a commercial house, would, the writer is convinced, pay well, once started and properly managed, especially if built somewhere out of the main street, say on the hill, or between the Widows' Asylum and the Institute. Good *lodgings*, not boarding-houses with a common sitting-room, are also wanted, if the Lerwigians wish to go in for tourist traffic. The season is too short, say some; no shorter than that of the Highlands is the reply.

The town of Lerwick practically consists of one long, narrow street, which, following the shore-line, extends from Fort Charlotte on the north, to the Widows' Asylum on the south. From this street, known as Commercial Street, numerous lanes or wynds ascend the steep hill, on the eastern slope of which the older portion of the town is built. North of Fort Charlotte, on the other side of the North Ness, lie the docks, where vessels are repaired and fishing-boats built. From close to the docks a road runs past the western side of Fort Charlotte, and joins the road from Dunrossness. West of this road lies Newtown, a collection of modern buildings, which have sprung up within the last twenty years. The Dunrossness road, after it is joined by the one from the docks, extends southward along the crest of the hill, till nearly above the Widows' Asylum. As at Kirkwall, and Stromness, most of the houses turn their gable ends to the street. Many of the houses actually project over the water, a peculiarity in construction, taken in conjunction with the numerous piers or jetties, that must have been very useful in the old smuggling days. Not far from the Widows' Asylum is the Anderson Institute, consisting of an upper and lower school. Both the Institute and the Widows' Asylum were erected and endowed by the late Mr. Arthur Anderson, a Shetlander by birth, for many years chairman of the Peninsular and Oriental Company, who sat as member for Orkney and Shetland during one session of Parliament. The old town-hall, erected at the latter end of the seventeenth century, is now used on the

ground-floor as a post-office, and on the first-floor for the local museum and for holding *soirées*. The main thoroughfare is a curious old street, so narrow in places as only to admit one conveyance at a time, and you can see that you are out of the hurlyburly of life by the quiet, take-your-time-about-it way every one moves about. Formerly the arrival of the whaling fleet was the great event of the place, when law and order seem to have been conspicuous by their absence for a time. Scott,[1] in his *Diary*, describes a whaler walking into a kitchen and stealing, not only a leg of mutton, that was roasting, but also the very spit itself. Two others being brought up for sheep stealing, "the first denied he had taken the sheep, but said he had seen it taken away by a fellow with a red nose and a black wig" (this was the justice's description). "Don't you think he was like his honour, Tom?" he added, appealing to his comrade. "By G—, Jack," answered Tom, "I believe it was the very man." This supplied the incident, before the Kirkwall borough bench, given in the *Pirate*. The Dutchmen are said never to have given half so much trouble, when ashore, as the rollicking English and Scotch whalers from Hull, Dundee, Aberdeen, and Peterhead. A quaintly picturesque mob are the Dutchmen, utterly unlike in many ways one's preconceived notions. Here come some four or five, linked arm-in-arm, laughing, singing, and jabbering away more like the traditional frog-eating Frenchmen, than the stolid Batavians, whom Marryat describes in one of his novels[2] as climbing up, like so many bears, the rigging of their own vessel, and then, with the ponderous deliberation of the same ursine animals, descending till they reached the deck of the pirate, when, drawing their long *snicka-snee* knives, they fell on the piratical crew, as if they had been pig-sticking in the shambles. Here is one big-built, fair-haired Frieslander, in a magenta jersey, with petticoat trousers and blue stockings; here a little dark-eyed, spare man, who looks Belgic, with a blue guernsey, canvas

[1] *Scott's Life*, vol. iii. pp. 165-6.

[2] Marryat's *Newton Forster*.

breeches, and scarlet hose; here a third, ringing another variation on the colours of the rainbow. All have the curly-toed wooden shoes, and as they go, clatter, clatter, jabber, jabber, they spread all round them an atmosphere of good humour and good temper. Occasionally you see something that reminds you of early impressions. The writer was one day in a watchmaker's shop, when enter three Dutchmen—he says advisedly three Dutchmen, though one could not have been much, if anything, over ten years old; but what a little old man it was! Dressed in a long coat reaching nearly down to his heels, with metal buttons and flapped side pockets, that fitted him perfectly, a long-waisted waistcoat, knee-breeches, black stockings, and shoes, and with a go-to-meeting hat on, he was smoking a cigar, that would have made most Eton or Harrow boys of sixteen or seventeen play the game of "Whay-al," like Toddie, "down to the village," in a very short time; smoking, too, in a matter-of-fact sort of way, that showed he had not had his first weed the day before yesterday. He did not look round, as an English boy would have done, but smoked on, and, when he spoke, did so in monosyllables. Can that boy have come into the world *en cuerpo*, as the Spaniards say, or in *buff*, as the Scotch have it, after the ordinary fashion, or was his father a sort of Dutch Jupiter, who evolved him out of his inner consciousness, as the original Jove did Minerva?

Fort Charlotte, which, during the old French war, was occupied by several companies of veterans, is now used as the head-quarters for the Royal Naval Reserve, who drill here in the winter months; a model section of a ship's-battery being mounted with two 6½-ton guns for instruction purposes, whilst they use, for practice, Palliser converted 64-pounders, mounted on the North Ness, close to the docks. The county buildings, gaol, &c., are to the south-west of the fort, on the road leading up from the docks.

The new town-hall, the first stone of which was laid by the Duke of Edinburgh on the 24th of January, 1882, when he

was paying his official visit of inspection to the Royal Naval Reserve, is to be a rather handsome building, in, it is said, the Scottish Baronial style, with a central hall capable of seating 500 people. Several handsome stained-glass windows have already been promised; one, an oval medallion window, 3 feet 7 inches by 2 feet 6 inches, by the Burgomaster and Magistrates of Amsterdam, a very graceful compliment, commemorative of the long connection between Holland and Shetland. The present Earl of Morton presents another window, it is believed, as a sort of Protestant Mass for the dead, to help to get the souls of his ancestors out of Purgatory. A third window has been given by the present worthy Sheriff Depute, as commemorative of his vice-royalty. The Lyon King-at-Arms has just designed and granted the Burgh Arms, which are thus heraldically described:—

"Or, in a sea proper, a dragon ship vert under sail, oars in action, on a chief gules a battle-axe argent. Above the shield is placed a suitable helmet with a mantling gules doubled, and on a wreath of the proper liveries is set forth the crest, a raven proper, and in an escrol over the same, this motto, 'Dispecta est et Thule.'"

The original motto chosen by the Lyon King "Robur et aes triplex," was rejected, lest any irreverent Englishman should construe it "Stubbornness and unlimited cheek." Through the exertions of "Rob Roy MacGregor" and other philanthropic people, a Sailor's Home and Institute were got up a few years back for the benefit of the Royal Naval Reserve men when up for drill, as the town at times is frightfully overcrowded; but the scheme proved an utter failure, as the men to be benefited preferred, as they always do, *stare super vias antiquas.* The town is well off for churches, three Presbyterian,—Established, Free, and United Presbyterian,—a Baptist, a Congregationalist, a Wesleyan, and a Scottish Episcopal. A Roman Catholic priest visits the islands once every three months, and in addition to all these regularly licensed shepherds, any amount of amateur missionaries, *in partibus infidelium* as so

many good people consider these isles to be. When compelled a few years back to close the old parish graveyard the inhabitants started a cemetery on the Knab, and a more beautifully situated one could hardly be, the view from it of Bressay Sound and the coast-line to Sumburgh being very fine. Owing, however, to the want of sufficient depth of soil, they have been compelled to terrace it, and excavate each of the terraces from end to end, and then fill up the excavations with soil brought from elsewhere. The women clad in red wadmell petticoats, coming in to market on the Knab, are said to have frightened away Paul Jones, when he intended, as was his wont, making the Lerwigians "bail up," as they say in Australia. The man, however, who took the *Serapis*, was hardly likely to be frightened by feminine "quakers;" and of how many places is the story told, certainly of somewhere in Pembrokeshire, and the writer believes of places in the Highlands as well. *Magna est fictio, et prevalebit.* An annual regatta has, for the last few years, been held, generally in August, the great feature of which is the women's race for boats, pulled by women from the isles of Bressay, Burra, and Trondra. At the first regatta only the Bressay *belles* put in an appearance, and, as they were "spoiling for a fight," they challenged the coast-guard cutter's crack crew and beat them in Hanlan fashion. Whether the right worthy and most learned gentleman who, at the present day, combines the offices of Lâgman of Orkney and Great Foud of Shetland, *squared the guardos*, or whether the ladies won on their merits, will always remain one of the mysterious moot points of history, like that of whether Blucher or Wellington won the battle of Waterloo.

CHAPTER XXXV.

SHETLAND.—LERWICK AND ITS NEIGHBOURHOOD.

Bressay and Noss.

THERE are few hills, in either the Orkneys or Shetland, which give one a more extensive panorama than the Ward Hill of Bressay. In clear weather you can see Unst away to the north; the Skerries to the north-east; Fair Isle, over the low-lying land immediately north of Sumburgh Head, in the south-west; and nearly due west, over the Mainland, the serrated outline of Foula. To visit the isle of Noss you have to obtain permission at Maryfield, a little to the south of Gardie, the residence of Mr. Meiklejohn, the manager of the Marquis of Londonderry's pony-farm.

This farm was started some few years back for the purpose of supplying the Seaham Pits, and, by careful selection, the average height is said to have been reduced considerably. The stallions are kept on the isle of Noss, the mares on Bressay. A sale is held yearly at Seaham Harbour of such ponies as are too big, or too good for pit-work, and, at the one held in 1878, thirty lots of horse-ponies realised an average of £25 apiece; two being five-year-olds, sixteen four-year-olds, and the rest three-year-olds; the highest price, 51 guineas, being for a three-year-old piebald, standing 10 hands.

When Low[1] wrote, in 1774, the price for shelties varied from 20*s.* to 50*s.* sterling, and, not many years before that, they could have been purchased from 5*s.*, to 20*s.* the highest. After leaving Maryfield you make for the road, which leads from the church across the island to the Sound of Noss.

On your way you pass several small lochs, one of which, the Loch of Brough, is said to hold very fair trout.

About a mile or so north of Noss Sound, on the low promontory of Culbinsbrough, are the remains of the only cruciform church (except St. Magnus Cathedral) in either the Orkneys or Shetland. Only the lower portion of the north Transept, lower portion of the Chancel, and a small fragment of the east Transept wall remained when it was planned in 1856.[2] From these remains Dryden conjectures the Nave to have measured 21 ft. 6 in. by 10 ft. The north Transept is 12 ft. N. and S. by 8 ft. 6 in. E. and W., and a square-headed window, 1 ft. 9 in. by 1 ft. 3 in. was still intact when the chapel was planned. The Chancel is 6 ft. E. and W. by 10 ft. N. and S. So far as can be ascertained it is presumed that the eaves of the whole church were not more than 7 ft. high, and that the ridges of the roofs were not higher than 12 ft. In the churchyard is, or was, a tombstone to a Dutch Skipper with the date of 1636. Here, too, was found the celebrated Bressay tombstone (*ante*, p. 56), with the Ogham inscription, to which Dryden is inclined to assign a date either of the ninth or early in the tenth century.

When Monteith[3] wrote this church seems to have been the principal church of the island, as the minister's manse was close to it. According to him the church was dedicated to St. Mary, probably the Virgin. There was also another church at Gunnister, dedicated to St. Olaf, and the ruins of a church to St. John, near Kirkabister, where the lighthouse now stands. Both St. Mary's and St. Olaf's had, according to Monteith, been enlarged by the then late minister of the parish.

[1] Low's *Tour*, p. 69. [2] Dryden's *Ruined Churches*.
[3] Sibbald's *Shetland*, p. 60.

To return to Noss Sound, on reaching the shore you have to shout for the boat, which is kept on the Noss side. The sound, though very narrow, is not to be crossed every day, and it is as well to ascertain before leaving Maryfield whether you are likely to be able to reach the isle.

Close to the landing-place on Noss stood, in Monteith's day, a small chapel, of which the tradition was that it had been erected by shipwrecked people. Even when Low wrote the walls were mostly entire. Only a fragment of the wall remained, however, when the chapel was planned in 1852.[1] From the marks on the turf Dryden supposes the Nave to have measured 18 ft. 6 in. by 14 ft. inside, and the Chancel about 12 ft. E. and W. by 10 ft. N. and S. On landing you had better make straight for the Holm of Noss, which lies at the south-east corner of the island. According to Hibbert[2] the holm consists of a rock with perpendicular sides 160 ft. in height, and having a level top, the area of which is 500 feet by 170. Somewhere in the seventeenth century this, apparently, inaccessible stack was scaled by a fowler for the promised reward of a cow. Once on the summit he drove in a couple of stout stakes, to which were fastened strong guy-ropes, that had been dragged over the intervening chasm, 60 feet broad, by means of a stone and a string. On these guy-ropes was fastened an oblong box which slid easily enough down from the Noss side, where the cliff was slightly higher, to the holm, and was hauled back on the return journey. Tradition says, that the original scaler of the holm refused to avail himself of the box, but essayed to return as he came, and, in so doing, was killed. Latterly the box was made large enough to hold a man and a sheep, and in this manner twelve sheep were taken on to and off the holm every summer. Some few years back, however, the whole apparatus was dismantled for fear of accidents, and the summit of the holm handed back to its original tenants, the gulls, who during the

[1] Dryden's *Ruined Churches*.

[2] Hibbert's *Shetland Isles*, p. 285.

breeding season leave very little of it unoccupied.[1] From here you commence the winding ascent of the Noup of Noss, the Hangcliff of the Dutch fishermen. From about half way up you get a very good view of this glorious headland, 592 feet in height, which forms one of the principal breeding-places of the sea-fowl in the islands. In former years it also furnished, after Fair Isle, the best peregrines for the royal mews, and this noble bird may still be seen here at times. The quantity of bird life along these cliffs is something enormous, and the noise made by the guillemots when disturbed, something between the row of a lot of scolding fish-fags and the shrieks of a stuck pig, is almost indescribable. Some few years back two eagles[2] (said to be golden eagles), fought somewhere near the Noup of Noss and one was killed. It was supposed, that, the nest of one of the birds having been harried in Unst, it had attempted to take possession of an eyry on the Noup, hence the conflict. In addition to the sea-fowl that breed along the face of the cliffs, a considerable number of the Scoutie Allan, or Richardson's Skua (*Lestris Crepidatus*), breed here and there amongst the broken ground, chiefly on the north side. You are very soon made aware of the presence of these, the handsomest, pluckiest, cheekiest, and most devil-may-care of all sea-fowl, if not all birds, by the charging tactics they adopt, and which very soon make you "get out of that," as the Irishman said.

The best way of seeing the Noup of Noss, &c., is, when the

[1] Edmondston, *Zetland Islands*, vol. ii. p. 256, writing of the Holm of Noss, makes a statement about the *Larus Marinus* that would seem incredible, if he were not known to be an exceedingly accurate writer :—

"When the cradle at Noss is about to be slung, the gulls, aware of the approaching capture of their young, are unremitting in their efforts to carry them off. From the first moment that they observe preparations making to enter the holm, they become noisy and restless,

. . . . and chide, exhort, command,
Or push them off,

so that if bad weather delay the arranging of the cradle but for a few days, scarcely any are left to be taken away."

[2] *Maidment Collections.*

weather will permit, to charter a boat at Lerwick, and coast round Bressay and Noss, leaving the harbour by the south entry, and returning by the north. Before you start, however, ascertain what your boatmen intend to charge you, and, once having agreed, do not on any pretext be induced to give a bawbee more. The same remark applies all over the group, but the Lerwick and Scalloway boatmen are the greatest sinners, and why the authorities at Lerwick have not, long ago, adopted some licensing system is hard to see. It is as well, too, to provide torches, and, if possible, blue lights to explore the Orkneyman's Cave. There is a very fine arch just under the light-house at Kirkabister Ness, which, however, is not always passable in a boat on account of a rock in the centre, which requires a certain amount of water over it. The Ord of Bressay (542 ft.) is one of those cliffs, that do not bear too close an inspection; some distance off it looks grand, but when you get close to it, all feeling of grandeur vanishes. On the eastern side is a huge moraine of rocks, beyond which you come to a semicircular bay, where the rocks are of no great height, and where it is possible to ascend to the top of the cliffs. Just past this bay you come to the Orkneyman's Cave, said to owe its name to an Orcadian having taken refuge in it to avoid the press-gang. This is the usual legend. Scott,[1] however, says the cave received its name "Orkneyman's Harbour," from an Orcadian vessel having run in there to escape from a French Privateer. As far as the writer could judge, the entrance is from forty to fifty feet high, and from eighty to a hundred broad. Inside is a spacious hall, then a narrow archway on the left, with a large cupboard as it were on the right side; then another marine hall, from which a long narrow passage is said to bring you to a beach. Cowie speaks of stalactites depending from the roof of the inner hall, but, when the writer was there in 1878, he could not see any, though he was struck with the vitrified look of the roof. This cave to be seen and explored properly requires very brilliant torches, and a very smooth, non-undulating

[1] *Scott's Life*, vol. iii. p. 151.

sea, to enable you to penetrate far in. Shortly after leaving the cave you come to the Giant's Leg, an arch through which a boat can be pulled at the foot of the Bard (264 ft.), close to which is another arch, which, however, is said not always to be practicable for boats. The cliffs at the Bard are very fine, though not half the height of the Ord.

CHAPTER XXXVI.

SHETLAND.—LERWICK AND ITS NEIGHBOURHOOD —(*continued*).

To Scalloway and Back.

"Scalloway was Scalloway when Lerwick was nane;
And Scalloway will be Scalloway when Lerwick is gane."
Local Saw.

THERE are two routes from the modern to the ancient capital of Shetland; the shortest being the northern one by the bridge of Fitch, the longer one being the southern, which for about four miles is along the Dunrossness Road. The best plan is to go to Scalloway by the southern road and return by Tingwall, a round altogether about eighteen miles.

Just outside the town you come to the little Loch of Click-em-in, which takes its name from a change house, or whisky-shop, which once stood close to it, the motto of which, as of many similar places on the mainland of Scotland, was Click-em-in, or *Hook them in.* The loch is separated from the sea by an ayre or shingle beach over which the road is carried. From a little to the west of this ayre a causeway 170 ft. in length leads to a small holm, which, as it measures 150 ft. from N. to S., and 152 ft. from E. to W., may be almost termed circular. The holm is surrounded by a wall varying in height from 1 to 3 ft., and in places 2 ft. wide. In the centre of this inclosure

stand the remains of a broch,[1] which has been considerably altered, internally, at some second occupation, when portions of the building were, probably, used for making the additions, the remains of which can still be seen outside the broch itself. There is, however, a special feature in connection with this broch, which is thus described by Sir Henry Dryden :—

"Between the entrance in the outer wall surrounding the holm and the tower, is the guard-house, in form a segment of a circle, 43$^{f.}$ on its convex face, connected with the outer wall by a passage, in which is a doorway, but not connected with the tower, at least no connecting walls appear. This outwork is about 13$^{f.}$ wide at bottom, 19$^{f.}$ at top at the passage through it, which is near the centre and about 8$^{f.}$ high, but it is irregular in width. There is a chamber on each side of the entrance. About 5$^{f.}$ from the outer face the entrance passage is diminished to 2$^{f.}$ 11$^{i.}$ by the usual jambs for a door, inside of which the passage is wider. Holes remain for the fastening bar, and a slit in the roof, as in the entrance to the tower. The E. chamber is 9$^{f.}$ 6$^{i.}$ long. The only access to it is from the space above the entrance, through the top of the chamber. The W. chamber is on a higher level, and entered from the same landing on a level. At the W. end of the guard-house are steps leading to the top of it, and doubtless there was a parapet, which is now destroyed. The wall is broken away over the outer end of the entrance, but was solid. We must suppose the outer wall and the walls forming the passage to the guard-house were several feet high, so that the only access to the tower was through the guard-house. It is doubtful whether this building is of the date of the original tower, or of the external chambers, or of some intermediate date. Judging by the work, it is rather to be attributed to the builders of the tower than to those of the external chambers. No other example is known, though so few brochs have been examined by the spade and pick that we cannot affirm that no example exists."

[1] *Arch. Scot.* vol. v. p. 199 *et seq.*

When the broch was cleared in 1861 a good many stone mortars and pestles were found; and whilst the excavations were going on a "goak," of the "Bil Stumps his Mark" kind, was played on the chief of the local antiquaries: a stone, bearing what at first sight were supposed to be Runic characters, but which were afterwards found to be some terse, though decidedly coarse, Anglo-Saxon sentences, being buried overnight to be found, as was intended, the next day. The joy of the Lerwigian *illuminati* on the discovery of the priceless relic is said to have far exceeded that of the Pickwick Club on the well-known memorable occasion.

Shortly after leaving the Loch of Clickemin which, with its background of barren rugged hill, relieved by the few Shetland trees which, at the north-western corner, encircle the small dwelling-house called Helendale, makes a picturesque little cabinet scene, you come to the village or hamlet of Sound. This hamlet consists of a number of small holdings tenanted by as primitive a lot of inhabitants as are to be found in Shetland, and between whom and the Lerwigians a feud has existed ever since Lerwick was built in the seventeenth century. So strong is the antipathy to the *parvenu* borough, that the Sound bairns travel all the way to the school at Gulberwick, some two miles off, sooner than attend at the Board School in Newtown, less than half the distance. There is a very steep, and for carriages nasty bit of road from Sound up to the Sandy Loch, from which Lerwick is supplied with water so highly charged with peat, as to resemble in colour the senna-tea of one's youth more than the pure liquid element.

Just before reaching the loch you have a very good view of the south-western side of Lerwick, of the Knab, Bressay Sound, and of the Ward Hill and Ord of Bressay; and after winding round the Sandy Loch, and from the crest of the hill, close to the third mile-post, you get a very fine view of Bressay with the Noup of Noss showing over the northern shoulder of the island. *À propos* of mile-posts, it is somewhat strange, that, in a country where wood is an exotic, and stone of every kind

to be had for the working, the road trustees have made all the mile-posts of wood, with the natural result, that, between the weathering effect of a moist climate and the mischief-working propensities of the bairns, hardly a single inscription is legible. Turning from the Dunrossness road, somewhere about the fourth mile-post, you soon cross the upper portion of the Burn of Dales Voe, which, a little distance above the road, issues out of an underground channel half a mile in length. Above this tunnel is a loch known as the Flossy or Rushy Loch, which seems to have puzzled Patrick Neill,[1] as he saw soldiers from Fort Charlotte fishing there for sea-trout, though the loch had no apparent communication with the sea. Very large sea-trout, indeed, are killed here late in the season, and there are several places in the islands, where burns disappear underground to come to the surface further on. After joining the road from the bridge of Fitch you soon come to the Scord of Scalloway as it is called, *scord* being the term used for a depression or break in the highest ridge of a line of hills. From this point you get what is—though in this country of exquisitely blended land- and sea-scape it is hard to award the palm, unless with the exception of that of St. Magnus Bay from Sandness Hill—probably the most exquisite view in the islands. At your feet lies the village of Scalloway, with its castle standing sentinel, as it were, over its land-locked harbour. Beyond the harbour, both north and south, you have islands and islets, holms and skerries innumerable; and in the far distance, Foula rearing its sharp-pointed crest high above the Atlantic, and looking a fit abode for the storm fiends. With a setting sun the view must be one of which the remembrance will come back after many days. Making your way downwards, and round the head of Cliff Sound, you pass a primitive Shetland mill worked by the stream, which flows down from the Lochs of Tingwall and Asta. Your first point is naturally Scalloway Castle. It may be described as a castellated mansion, four stories in height, built in the form of a parallelogram, with a square projecting

[1] Neill's *Tour*, p. 85.

tower at one angle, and having at three angles of the main building and three angles of the tower circular turrets corbelled out in the Scotch fashion. The main building, which runs N.W. by W. and S.E. by E., compass bearings, measures outside on its eastern side 58 ft. 8 in., and on its southern side 33 ft. 11 in.; whilst the tower measures on its north side 26 ft. 7 in., and on the west side 26 ft. 2 in. Built in the main of the schistose stone of the country, the jambs, and the steps of the grand staircase, to the first floor, were of red sandstone from Eday. Over the one arched doorway, which is at the southern angle of the tower where it abuts on the main building, and is 6 ft. 8 in. high by 3 ft. 10 in. wide, are the remains of the inscription which, according to Brand[1] was—

"Patricius Orcadiæ et Zetlandiæ Comes,"

with the distich below,

"Cujus fundamen, saxum est, domus illa manebit;
Labilis, e contra, si sit arena perit. A.D. 1600."

and above the inscription seem to have been armorial bearings. Gifford[2] gives a slightly different reading, making the first part—

"Patricius Stewardus Orcadiæ et Zetlandiæ Comes, I.V.R.S."

which is absurd, as James V. had been dead for fifty-eight years when Scalloway Castle was built. According to Brand, the origin of the scriptural paraphrase was this: Mr. Pitcairn, the then minister of Northmaven,[3] when visiting Earl Patrick, rebuked him for the oppression he had used to the Shetlanders in compelling them to supply forced labour for the erection of

[1] Brand's *Orkney and Zetland*, p. 90. [2] Gifford's *Zetland*, p. 8.

[3] According to the Privy Council (Scotland) *Register*, vol. iv. p. 400, Pitcairn himself had, on the 2nd of July, 1589, appeared before the Council, at the instance of his parishioners, and of "Johnne Mowatt, son of Andro Mowatt, of Hugoland, 'underfoude' of Northmewing," to answer "to the complaint maid be the saidis persecuaris aganis him, in troubling and oppressing of thame throw his avaricious and undecent behaviour, evill lyffe and conversatioun,"

the building, upon which, Earl Patrick was for the time enraged. Afterwards, however, cooling down a little, he insisted on Pitcairn supplying him with a verse, which he did, insinuating that as the house was built by oppression it would soon fall. Earl Patrick, on the other hand, construed it as meaning that, as his father's house at Jarlshof, which was built on a sandy foundation, was already falling to pieces, his own building, which was on a rock, should last. And verily, if it had not been from neglect and the vandalism of those, who should have known better, this grand, baronial building, of which Billings does not seem to have heard, might still be standing intact. Along the south-western side of the ground-floor of the main building is a vaulted passage, out of which doors lead into the kitchen, in which is a well at the north end, and another apartment of nearly similar size at the southern end, both with vaulted roofs. The grand staircase, which was regularly laid in masonry, and the steps of which were of red Eday stone, wound round the tower over a vaulted chamber on the ground-floor. This led to the great hall on the first floor, from which a spiral staircase led to the apartments above. Both the lower staircase and the upper one are now broken and useless, and the vaulted roof of the ground floor is showing signs of giving way. Monteith says courts were held in the castle at Hallowmas and Christmas, but when Brand[1] visited the isles in 1700, a century after the building was erected, the slates were even then being allowed to fall off, and the woodwork in the upper stories to rot in consequence. Still, the building might have been preserved had it not been for the vandalism of James, 16th Earl Morton, to which Edmondston[2] thus refers: "Time has had but little effect on this building, but the earl of Morton granted leave to Sir Andrew Mitchell to plunder the gateways and windows of their ornaments, in order to furnish materials to adorn the house which he erected at Sand, in the parish of Sansting; and thus set the example of that Gothic insensibility to objects

[1] Brand's *Orkney and Zetland.*

[2] Edmondston's *Zetland Islands*, vol. i. p. 126.

of antiquity and taste, which has been so successfully followed in the same neighbourhood."

Close to the castle is the pier of Blackness, alongside which the Stromness steamer disembarks her luggage and goods in comfort, a luxury which the visitor from the south, who has come by the east route, can thoroughly appreciate after his Lerwick experiences. The pier is said to be built over the Bulwark from which Katherine Faw was "cassen in the sey."[1] Half way or so along the beach a very fine spring gushes out of the limestone, below high-water mark, the water from which is said to be very good, not a bad thing in this land of peat and moss, where clear pure drinking water is not always to be had. At the western end of the village, under the Gallow Hill, where criminals were hung and witches burnt in the good old days, stands the house of Westshore, surrounded by Shetland trees, some of which must be now nearly a century and a half old. Westshore was originally the residence of the Mitchells of that ilk, and afterwards belonged to a branch of the Scotts of Gibbleston.[2] A small inn or hotel was started in Scalloway last summer, and ought to pay well, as, with decent accommodation, Scalloway in many respects is a much preferable headquarters to Lerwick, with its close confined streets and wynds. No end of pleasant boating excursions could be made from the western village, especially by a naturalist, amongst the inlets and islands in the early summer months, but let him take care he is not done by his boatmen, and three men foisted on him for a few hours' work amongst almost landlocked waters. Scalloway, from being much frequented by tourists, seems the headquarters of the cadging fraternity and sisterhood in the islands, and the cry, "Gi'e me a pen-ny," is by no means unfrequently heard. The first time the writer was there, he asked a woman in the street to show him the post-office, to which came the usual whine, and, on receipt of the copper, she pointed out a house a few doors off.

[1] See *ante*, p. 117.

[2] See Nisbet's *Heraldry*, vol. ii. Appendix, p. 297.

Having had your lunch you are ready for the return journey. Retracing your steps as far as the mill before mentioned, instead of heading eastwards for the Scord of Scalloway, you keep on north up the road, that leads down through the beautiful vale of Tingwall, and shortly after passing the loch of Asta see on the right hand side of the road the monolith of grey granite, which there is every reason to suppose was erected to commemorate the death of Malise Sperra in the fight with his kinsman Earl Henry St. Clair,[1] after the Ting meeting, in the latter half of the fourteenth century. There is no grey granite in Shetland, so the stone must have been imported to mark some special event. Round the stone, which is quadrangular in shape, is a deeply marked groove, which local tradition says was made by the chain by which victims were bound to it! In all probability the mark was caused by the chains, by which it was dragged from Scalloway, or wherever it was landed. At the head of the Loch of Tingwall stand the manse and kirk of the parish of Tingwall. Just under the manse is what was formerly the holm on which the Althing was held, but which, when the level of the lake was lowered some years back, became part of the adjacent shore. The stones, on which the Foud and other officials sat, were torn up sometime in the last century in order to render the holm available for grazing purposes.

Those found guilty, by the Althing, of murder could evade the penalty, if they could run the gauntlet of the spectators, and reach the church, which probably stood on the site of the modern building. According to Munch,[2] the Althing gave its name to Scalloway, *Skalavegr* (the *Vâgr* or Way of the *Thing Skalas* or Court-houses). Shetland formerly possessed three towered churches, that we know of for certain,—one on the point of Ireland in Dunrossness, another on the isle of Burra, and the third at Tingwall—of which the old tradition was that they were erected by three sisters. The one at Ireland was probably allowed to fall into decay sometime in the last century, as

[1] See *ante*, p. 58.

[2] *Mémoires des Antiquaires du Nord*, 1850—1860, p. 123.

it appears to have been entire when Brand[1] visited the islands, but in Low's day only some remains were in existence;[2] the ones at Tingwall and Burra were entire up to nearly the end of the last century, as Edmondston,[3] who wrote in 1809, says: "Both have been demolished within the last fifteen years, from a principle of barbarous economy, to supply stones at a cheap rate for building the plain presbyterian churches which now occupy their places."

According to Edmondston the steeples, as he calls them, of both Tingwall and Burra churches were between sixty and seventy feet in height. Probably the churches may have been somewhat similar to the one on Egilsay in the Orkneys.

There are some interesting monuments in the churchyard at Tingwall: on one is this inscription, "Here lies an honest man, Thomas Boyne, sometime Fowde of Tingwall." The *honest* sounds as if the race of Fouds were generally of the unjust order of judges; and Boyne, it is said, was as big a knave as his fellows. The Rev. John Turnbull, the predecessor of the present minister of the parish of Tingwall, held the living for nearly as long a period as William the Old did the Bishopric of Orkney, being presented in 1806 and surviving till 1867. In the course of his long incumbency he entertained, at the old manse, almost every visitor of note to the islands during that period, amongst them being Sir Walter, *the* poet Tupper, and the Duke of Edinburgh, the latter when a youngster in the *Raccoon*, under the command of Count Gleichen. The illustrious author of what he is pleased to call *Proverbial Philosophy* is said to have honoured the Loch of Tingwall by combing it with an otter. If that otter is still in existence, it ought forthwith to be despatched to the British Museum for preservation as a relic of national importance. Mr. Turnbull, many people affirm, from his zeal for agricultural improvement, gave Sir Walter the idea of Triptolemus Yellowley. It can only have been from his love for agricultural improvement, as the minister

[1] Brand's *Orkney and Zetland*, p. 121. [2] Low's *Tour*, p. 188.
[3] Edmondston's *Zetland Islands*, vol. i. p. 124.

from all accounts was hospitality personified, a virtue which, in Scott's sketch of my Lord of Morton's chamberlain, whose pedigree might have been described by *Canny Yorkshire*, out of *Miserly Mearns*, was conspicuous by its absence. The writer has a strong idea that Andrew Ross of evil memory was the original from whom the character of the close-fisted, gripping factor was taken.

The view from the churchyard looking south is very beautiful. First in the immediate foreground the Loch of Tingwall nearly divided into two by a holm which stretches almost from side to side, then a glimpse of the Loch of Asta, beyond which a still smaller glimpse of the head of Cliff Sound. This is set in a framework of hills, which on the eastern side terminate in the terraced slopes of the northern portion of Fitful Head.

After leaving the Manse of Tingwall you soon come to the road leading to Walls, and, turning to your right, pass the farmsteading of Veensgarth, the late tenant of which is said to have amassed a fortune not far off 20,000*l.* during his nineteen years' lease.

Ascending the hill at the back of Veensgarth, you come to the scord at the top, which, from its exposed position, is known as the Windy Grind. This, according to all accounts, is after nightfall a very uncanny place; and, if you should cross it after dark with a boy acting as gillie, it is even betting he comes cowering up to your side for fear of *Da Trows.*[1] From the Windy Grind the pedestrian, instead of following the road all round by the bridge of Fitch, may, by striking down across the mouth of the valley of Dale, and following the telegraph-posts up the old road, rejoin the new carriage road about the third mile-post, and so save himself a mile of unnecessary walking. As he descends Stony Hill to Lerwick, he will in all probability see a stream of women of all ages—from

[1] There was probably some idea that *scords* were specially haunted by Trows, as, close to the Scord of Scalloway, is a small rivulet marked on the Ordnance sheets as *The Trowie Burn.*

the wrinkled old hag, who would not be an unfitting representative of the Witch of Endor, down to the fair-haired lassie, who might sit for a Norse Madonna, so *spirituelle* and refined is the expression of face—returning from the peats. All have their kyshies (*cassies*) of peats on their backs, and all, as they bend forward with the stooping gait peculiar to those carrying burdens, are knit, knit, knitting. A Shetland woman, if you put the needles in her hands, could probably do a very good stroke of work in her sleep.

THE WARD HILL OF BRESSAY, AND LERWICK, FROM THE N. OF FORT CHARLOTTE.
From a water-colour drawing by Sir H. Dryden.

CHAPTER XXXVII.

SHETLAND.—CUNNINGSBURGH, MOUSA, AND DUNROSSNESS.

TILL last year your only chance of getting to Dunrossness, other than by *machine* or walking, was by waiting for the smack, which sails down at very irregular intervals. Last summer, however, the *Earl of Zetland* commenced running down the east coast as far as Boddam regularly once a week, whilst the west side steamer on her way to Stromness called once a fortnight at the little creek of Spiggie, just north of Fitful Head. Unfortunately there is only one very small lodging-house at present at Boddam; so it will be as well before starting to ascertain whether you can get put up. Driving down to Boddam, the total distance is about twenty-two miles; but a pedestrian, by taking short cuts, can shorten the distance by about four miles. A very beautiful walk it is too, full of exquisite views, from the largest-sized landscape down to little cabinet gems, that you would keep, if transferred to water-colours, for your own sanctum. Somewhere about the second mile-post the pedestrian, instead of following the carriage road round the head of the valley, had better cross the bottom of the valley of Gulber Wick, and rejoin the road somewhere beyond the fourth mile-post. In Gulber Wick the Fífa (*The Arrow*, so called from her swiftness) and the Hjálp (*The Whelp*), the two beautiful long ships given by King Ingi to

Jarl Rögnvald, were wrecked,[1] and that cheery, lovable Mark Tapley of a Jarl was no sooner on shore, than he went carolling about like a skylark in spring time, one of his rhymes being an address to the mistress of the house, who offered him a fur coat to put on, in place of his own bedraggled garment.

"Here I shake a shrunken fur coat;
Surely 'tis not ornamental.
All our clothes are in the ship-field,
And it is too wide to seek them.
Lately, all the young sea-horses
Left we dressed in splendid garments,
As we drove the steeds of mast-heads
To the crags, across the surges."

Beyond Gulber Wick, at Brenista Ness, on the narrow neck leading to the head, are the remains of the Broch of Burland, which occupies by far the strongest natural position of any broch the writer has seen. It is about a mile or so from the road, and is very much filled up with rubbish and *débris*. On a small holm in the Loch of Brindister, close to the fifth mile-post, are the remains of another broch. The holm is said to be a breeding-place of the Lesser Black-backed Gull. From the sixth mile-post you descend to East Quarff. From here a valley cuts right through the range of hills that constitute the backbone of this portion of the Mainland. Across this valley boats were once—may still be—drawn from sea to sea.

The original name *Hvarp*[2] is said to mean a boat-hauling place, though in Norway such a portage is termed a *Drag*. On the eastern side of the valley a burn flows down into a small rocky basin, about one hundred and fifty yards broad, by sixty or eighty deep. This is, during the autumn, with spring tides or a spate, a sure hold for heavy sea-trout. When wading, however, look out for the boulders at the south-western corner, as they are a caution to come to grief amongst. Even if you do not

[1] *Ork. Sag.* p. 128.

[2] *Mémoires de la Société Royal des Antiquaires du Nord*, 1850—1860, p. 106.

slaughter many of the scaly, silver-sided ones, the view of the Ord and Bard of Bressay from this point, as sunlight and shade ripple over their sandstone cliffs, and of the changing tints of red, brown, and grey, with an occasional gleam of light through the Giant's Leg; and, if the wind falls, perchance of a school of mackerel making everything boil outside, is more than enough to repay you for the walk out. There is said to be a very good sea-trout place, too, at West Quarff, so you can choose whichever the wind suits best. Close to West Quarff is a place called *Purgatory*:[1] what can have given rise to this name? From East Quarff the road winds under the range of hills, at some distance from the sea, till you reach Cunningsburgh, where you can halt at the little lodging-house kept by Gilbert Irvine, which is about ten miles from Lerwick by the carriage road. Two or three men, who did not mind rough fare, could put up here for a day or so for the sea-trout, which, if the nets are ever curtailed and the fish protected on the spawning-beds, should swarm here, as the burn, Laxdale Burn, is one of the best in the islands. Cunningsburgh, the *Konungs-borg*, or King's Burgh of ancient times, was, in the superstitious days of Romanism, a parish by itself, as also were Sandwick and Dunrossness. The three churches were dedicated respectively to St. Matthew, St. Magnus, and St. Colme, but which was which is not quite clear. Mr. Goudie,[2] one of the translators of the *Orkneyinga Saga*, is of opinion that St. Colme's was the church in Cunningsburgh, the site of which was in the graveyard, not far from the Free Church, and close to Meals, or Mail's Voe. That this church either was an original Celtic church, or was erected on the site of one, is probable not only from the dedication to St. Columba, but also from a fragment of an Ogham-inscribed stone having been found here a few years back. In 1875 a fragment of a Rune-inscribed stone was found in the neighbourhood, and in the year 1877 a Rune-inscribed tombstone, supposed to have been a tribute of filial

[1] See *ante*, p. 361.

[2] *Proc. Scot. Ant.* vol. xii. p. 20, and vol. xiii. p. 136.

respect erected sometime in the twelfth century to the memory of one Thorbiorn, was discovered in the churchyard. Of the old church, it is said, not a trace even of foundations now remains. When Earl Robert made his excambion with Adam Bothwell, and "became," as Bishop Graham [1] put it, "bischope *in omnibus*, and set his rentall of teynds upon these Vdillands, above the availe, yea triple above the availe," economy in matters ecclesiastical became the order of the day, and one Reader was considered ample for the spiritual necessities of all the people living south of Quarff, on the Mainland, and for those dwelling on Fair Isle as well. The Cross Kirk on the sands of Quendale became the parish church, and the other two were only occasionally used for service. By the commencement of the seventeenth century all the reverence, which had survived through the dark days of Romish superstition, had disappeared, after forty years of the new cult; and on the 7th of July, 1603, we find [2] Sheriff Dischingtoun in a Court held at Sumburgh, pronouncing the following judgment:—

"*David Leslie to mak repentance for misusing the Kirk of Cunnisbrughe.*

"It is tryit that Dauid Leslie hes maist schamefullie misusit the Kirk of Cunnisbrughe, and placeit his guidis therinto, making the samen ane kow byre for the quhilk he is decernit to mak his repentance in presence of the Minister and haill congregatioun on Sonday nixt in sackclayth, and farder to pay XL*s.* to the King for his offence And forder ordainis the haill commonis to upmak their kirk dykes lawful within the space of one moneth ilk persoun under paine of XL, LI."

After this, with the exception of the statement by Monteith [3] that there was at Cunningsburgh "another kirk built in the time of Poperie," we have no further mention of St. Colme's.

[1] Peterkin's *Rentals*, No. III. p. 21.
[2] *Acts and Statutes of the Lawting*, p. xiii.
[3] Sibbald's *Zetland*, p. 44.

For some reason or another the Cunningsburghers have always had rather a bad reputation all round, and especially, in the last century, as to hospitality, when, if a guest was tarrying too long, his host would not scruple to tell him to be off without any circumlocution in the following words, taken down phonetically by Low, the correct version of which, as well as Low's and the English translation,[1] are as follows :—

Low.

"Myrk in e Liora, Luce in e Liunga, Tim in e Guest in e geungna ;"

Correct Norn according to Goudie.

"Myrkt i ljora ; ljost i lyngi ; timi at gestrinn se genginn ;"

English Version.

"Murk (dark) in the liore (or loover, smoke-vent in the roof) ; light in the ling (heath) ; time that the guest should be gone."

Many people have endeavoured to make out that the Cunningsburghers have Spanish blood in their veins, as is also said with more probability about the Fair Islanders, and with as little ground about the Westray people, who are sometimes termed the *Dons of Westray.*

Cunningsburgh is also famous for having been the abode of the Shetland Jack Shepherd, who, a few years back, created a small panic in the usually take-it-easy borough of Lerwick. First of all he broke into a watchmaker's shop and made off with some of the contents ; then, after a short delay, emboldened by his first Viking raid, he proceeded to crack more cribs. As he always walked over from Cunningsburgh after dark, and got back before daylight, no one suspected him, and had he not foolishly tried to sell some of the loot in Kirkwall, he might never

[1] *Proc. Scot. Ant.* vol. xiii. p. 161.

have been found out, and the whole business would have been put down to "Da Trows," the Pope of Rome, or the Established Kirk, one or other of which, as every one knows, is at the bottom of all mischief. On being detected, he was of course at once returned to his native isle, and provided, as so distinguished a scion of the Old Rock deserved, with free board and lodging. However, after a few days' experience of his new abode, he either took a dislike to the cooking, or else preferred, like the Douglas of old, to hear the lark sing to listening to the mice cheep, and walked out. The whole force of borough and county police were at once despatched to recapture this Shetlandic Frankenstein in his native wilds, and the writer was told, that the pursuit and eventual running down the culprit beat fox-hunting out of sight. The return in triumph to Lerwick is said to have been very impressive, the united forces carolling lustily as they marched into the town:—

> "We've run him in, we've run him in,
> Say the two *gens d'armes*."

It is rumoured that, during the height of the panic, every one who looked like a tourist was locked up as a precautionary measure, and that even the travellers in tea and sugar—douce sober bodies from Glascie, and canny chiels from Aberdeen—before whom all Shetland bows the knee in quiet times, were put under *surveillance*. The former proceeding might have been expected, but the latter was a strong measure to take even to save the state.

Nothing, probably, makes you realise how far north you are as finding flowers still in full bloom during the early summer, which have long been over in the south; thus the Cunningsburgh burn, with its banks all covered with primroses, in June has a very similar appearance to many of the wilder streams in Devonshire in early spring. Another thing that impresses you at first, is hearing the skylark in full song at midnight. Aith's Voe (*Eið's Vagr* or Isthmus Voe) is reported good

for sea-trout; but the best cast is said to be in Mail's Voe, on the eastern side of the Free Church manse. From Mail's Voe the road, gradually ascending, winds round the side of Cunningsburgh Voe with some beautifully-exposed miniature precipices on one side, highly suggestive of comminuted fractures, if not of something worse, with a jibbing horse. Close to the thirteenth mile-post, before you round the corner, call a halt and look back. In the immediate foreground you have Mail's Voe, then a glimpse of Aith's Voe, then the narrow neck of land between Aith's Voe and Bressay Sound, a glimpse of the sound, and then some eight miles as the crow flies the Ord and Bard of Bressay, and over the land between them the Noup of Noss. The southern face of Bressay from this point looks grander and more imposing than from anywhere else on the route, the Ord appearing much bolder and precipitous than it really is. From here you turn out of the main road to drive down to Sandlodge, where a copper-mine has now been worked for some years. It was opened in 1798, and after being worked for a few years it was closed till 1872. To visit Mousa and explore the Broch you have to obtain permission from Mr. Bruce, of Sumburgh, whose residence is not far from the mine. Mr. Bruce was compelled to make this regulation a few years back, as tourists of the Tom, Dick, and 'Arry order had been detected amusing themselves, after the fashion of their caddish kind, in trying to injure this, the only remaining broch in anything like an entire state. Verily the thoroughly utilitarian Philistine of modern growth is nearly as mischievous as a monkey, and has as much idea of respecting anything, which does not appeal to his animal instincts, as George, of pious memory, who did not see any use in boetry or bainters. Of course it is not every day that a boat can cross the sound from Sandlodge to the island, as a south-easter blows dead in, and anything strong from south round to north-east must raise a jabble, if nothing worse. The Broch of Mousa stands on a small rocky promontory in the south-west corner of the island, about 20 ft. above high-water mark, and 19 ft. from the edge of the

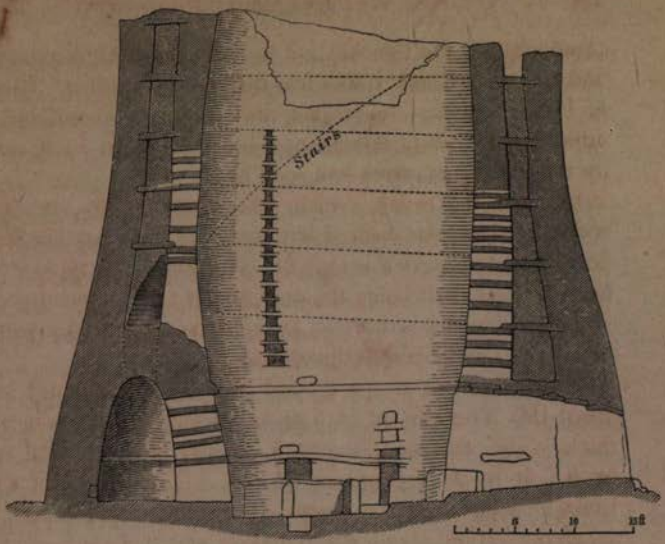
promontory. On the S.E. are the remains of an intrenchment, and on the N.E. are traces less distinct of another. Remains of beehive huts were at one time scattered about, but were utilised some years ago, as use and wont is in such matters, for the bigging of byres and such like.

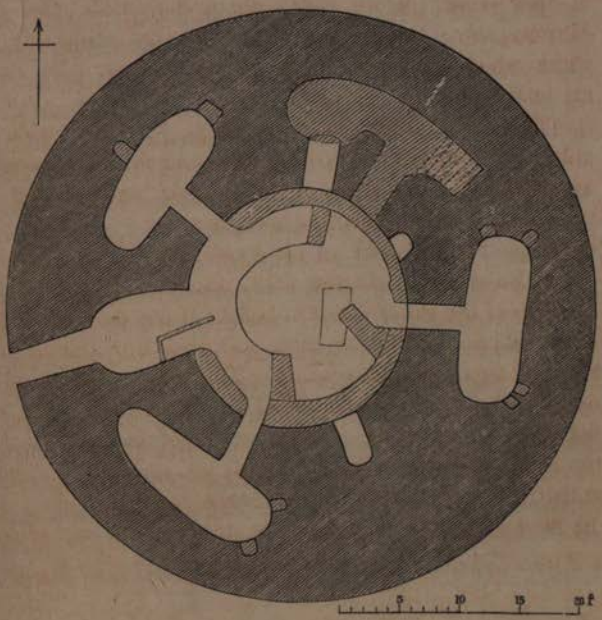
In 1861 the broch, which, like many others, is built of schistone slate, was cleared out, and, so far as possible, further decay arrested. As this may be considered the typical broch, from the fact of it being the only one at all approaching a perfect condition, the writer has thought it best to take verbatim Sir Henry Dryden's description of it:—[1]

"The diameter at the ground is about 50ft. 2in., and at top about 38ft. The wall, at bottom, at the entrance is about 15ft. 6in. thick. The entrance from the outside to the court is W. by S. It is 5ft. 3in. high by 2ft. 11in. wide. The roof of the passage slopes upwards towards the court. There has been some mutilation about the entrance, and there is a good deal of new work (before 1851) about the inside and outside. Midway along the passage were the usual projecting jambs, within which (eastward) the passage was wider. No bar holes are now visible.

"There is a set-off course or ledge, 7½ inches wide on an average, from the wall above it, all round the court, about level with the inner roof-stone of the entrance passage, and two or three large stones projecting inwards about 1ft. or 1ft. 6in. Above the ledge the diameter of the court is 22ft. 6in. N. and S., and 21ft. 3in. E. and W. At the floor, about 2ft. 6in. less each way. The top of the tower is not complete at any part, but is highest on the E., and measures there 41ft. from the ground outside, and 45ft. from the floor inside. The upper part is so much decayed that the construction of the top of the walls, and of the head of the stairs, cannot be ascertained. Probably the top of the tower was flat, or nearly so, except a parapet wall at its outer edge, like many of our old castle walls. Round the floor of the court attached to the wall, or rather forming

[1] *Arch. Scot.* vol. v. p. 208.





Ground Plan and Section of Elevation of the Broch of the Mousa.

* *To face page* 478.

part of it, is a bench or ledge about 1ft. high, near entrance, and rising to 3ft. high at further side. This served as the step to reach the entrance to the stairs on the N.

"On the ground-floor are three isolated bee-hive chambers, roofed, as usual, by horizontal stones overhanging the course below, till near enough to be closed by one slab at top. These have entrances from the court. The chamber on the N.W. is 14ft. long by 5ft. 6in., and 9ft. 6in. high. The entrance 3ft. 2in. high and 2ft. 3in. wide. The chamber on the E. is 14ft. by 6ft. 10in. and 10ft. 6in. high. The entrance is 3ft. 4in. high and 2ft. 9in. wide. The chamber on the S.W. is 16ft. by 5ft. 9in. and 9ft. 9in. high. The entrance 3ft. high and 2ft. wide. Each chamber has two or more ambries, or store-holes, in it. Each entrance has over it apertures, which not only relieve the pressure on the lintels, but give light to the chamber. In this lower compartment of the building are three ambries recessed 4ft. 9in. 4ft. 4in., and 2ft. respectively (see Plate XXI.).

"At 4ft. higher level than the entrance to the chambers on the N.E., is the entrance to the stairs, 5ft. 4in. high by 3ft. wide. The stairs lead up S.E. and give access to the galleries. Opposite the foot of the stairs is a chamber. The stairs are of stones, from 10in. to 2ft. wide, and average 4½in. rise, and only 5in. tread.

"There are now six galleries, as shown in elevations (Plate XXII.). The roofs or floors of the galleries are of stones from 10in. to 2ft. wide, and 4in. or 6in. thick, reaching into both walls. The height of the galleries varies from 4ft. to 5ft. 6in., and the width from 1ft. 6in. to 3ft. 2in.; but probably none were originally so narrow as 1ft. 6in., for reasons given hereafter. The access to them is by getting off the stairs facing downwards. The floors of the galleries could not come within about 3ft. 9in. of the stairs, or there would have been too little head-room for persons going up or down.

"The galleries and stairs are lit by four sets of windows opening into the court. One set of windows is over the main entrance. It had fourteen openings (one division is now gone),

in all 16ft. 4in. high, varying in width from 2ft. 9in. to 10in. Another set is on the east, over the entrance to the stairs. This consists of eighteen openings, in all 20ft. 7in. high, varying from 2ft. 9in. to 10in. in width. The next set is nearly over the east chamber, in all 16ft. 9in. high. Several of the divisions have been broken into one, so that the number of original openings is uncertain. They vary from 3ft. to 9in. in width. The fourth set is on S.S.E. It consists of seventeen openings, in all 20ft. 3in. high, varying from 1ft. 7in. to 9in. in width.

"In the court and attached to the wall of the tower are rude irregular walls and benches of stone, the use of which is not apparent; but they answer to the slabs which are more commonly found. They vary from 1ft. to 3ft. 9in. in height, and are doubtless additions. A circular space in the court is sunk 1ft. below the portion next the wall of the tower. This, possibly, was to make the chambers and portion next the wall more dry. In the court is a tank, probably to hold water, 4ft. 3in. by 2ft. 6in., and about 2ft. deep, partly built and partly cut in the rock. It was at least partly covered, and part of a partition wall is over it.

"In clearing the interior in 1861 great quantities of animals' bones, especially of otters, were found; the remains of a clay pot, black with use on the fire, flat round stone pot-covers; a slaty stone about 1ft. long, like a three-cornered file, and a carved model of a Norway boat in fir, about 3in. long.

"Reference to the plates will show that the outline of the tower has in a slight degree the form known as 'ogee,' and much has been said of this peculiar outline, which has been supposed to be original. It is certain that this form is the result of accident, and the tower originally was a truncated cone. The outer wall has slipped down a little with regard to the inner one. Hence it bulged out near the bottom and fell in nearer the top. The inner wall has bulged towards the outside about half way up. The floors of the galleries incline downwards towards the outside, especially on the east. The inclination is greatest in the highest galleries. Many of the

stones on the floor are torn asunder, and the two walls in the fifth gallery, where the double wall is now narrowest, so nearly meet as to prevent passage. The interior face of the wall near the top leans inwards, or overhangs to the court, from decay, and unequally in different parts."[1]

In the same court[2] at which David Leslie was brought up for sacrilege, it was ordered "that nane frequent the yle of Musa," and "that nane frequent ony of my Lordis holmis with ony selchie netis without leife." Why were they warned off Mousa? Could it have been on account of the otters?

Mousa does not look like comfortable quarters for the honey-moon, yet here Bjorn Brynulfson and Thora Roald's daughter spent part of the winter, when they eloped from Norway and were on their way to Iceland about A.D. 900.

Here, too, Erlend Ungi and that very ancient leman Margaret, Countess of Athole, were besieged by the latter's son, Harald, who no doubt thought his mother was old enough to know better. One can fancy that, according to the *Saga*, somewhat sulky hound Harald cursing Erlend for a fool by all the saints in the calendar, and then falling back on Odin and Thor, and any heathen daimons or kakodaimons he could think of; and Erlend himself, inside, very much of the same opinion, but in a mortal dread of the woman who had run away with him.

Sandlodge is exactly fourteen miles from Lerwick, so any one anxious to explore the broch could easily drive there and back in a day. Driving is not, however, in Shetland, always the quickest way of reaching your destination, and, where you can send your impedimenta on before you, it is on most of the roads better either to hire a pony, or to tramp it. During the summer and autumn months most of the post-horses in Lerwick —if the term *post* is admissible about animals whose rate of progression is about that of the Dead March in Saul—are

[1] The numbers of the plans, in the above-quoted description, refer to the plans in the volume of the *Archæologia Scotica* from which the portion quoted is taken.

[2] *Acts and Statutes of the Lawting*, p. xiii.

pretty well worked to death, and, on most routes, there is so much hill-climbing and descending, and that, too, over roads that are very different from the Orcadian highways, that driving is more a name than a reality. To continue the journey to Boddam: you rejoin the main road at the fourteenth mile-post. From this point the pedestrian can, by following the old bridle road, cut off quite a mile and a half of the distance. Taking this route you pass at the back of the little village of Hoswick, then over the hill to the head of Channer Wick, rejoining the main road a little beyond the seventeenth mile-post. The carriage road goes right round the head of Channerwick valley, crossing one or two burns over bridges, on to which you have to turn nearly at right angles. There are some good-sized pools, on the burn between the road and the voe head, but a heavy spate is required to bring sea-trout up, as there is a fall close to the sea that requires a big lot of water over it to enable fish to negotiate it. An erne or white-tailed eagle was caught somewhere close to Channer Wick in 1878; its claws had got so entangled in the fleece of a sheep that it fell an easy prey.

The previous autumn some eighty ca'ing whales were driven ashore here. Just before coming to Leven Wick you have the worst bit of road on the whole route, and one that, with frozen snow, must be simply impassable. Leven Wick in former times was much frequented by the Dutch busses and smugglers, and many a cargo of *right Nantz* and vile *Dutch cut* has been run here. Some thirty years ago or more a naval officer was stationed in this division, who was a terror to the "fair raders." Stories innumerable are told about him, and the Proteus-like disguises he would make his cutter assume. He got done at Leven Wick, however. Having received information that some *stuff* had been run, he landed a party, and was about to search a cottage, when he was informed that the good-wife was in the throes of childbirth, and was requested to make the search as quietly as possible. Being a very kind-hearted, if eccentric, man, he not only desisted, but even sent the poor woman some wine and other creature comforts the moment he

returned on board. His feelings may, therefore, be imagined when, a few days afterwards, he was told that the woman had been safely delivered—of the tobacco upon which she had been lying when he was at the house.

A few years back a Dutch buss was in Refirth Voe, Yell, and her skipper was trying to dispose of some tobacco for which he was asking half-a-crown a pound; eighteenpence too much said the Yellites, who considered a shilling a pound ample. Whilst the haggling was going on, a man was seen to rush frantically down the hill, jump into a boat, and pull on board, when he announced, that he had seen the cutter beating up from Whalsay, upon which Mynheer sold his baccy at the price offered. There was no cutter except in the fertile imagination of the Yellites. Simple, unsophisticated, artless people the Shetlanders! Four miles and a half of uninteresting road brings you from Leven Wick to the turning for Boddam, and a quarter of a mile further lands you at this odoriferous little fishing village, where Messrs. Hay and Co. have a curing station.

To grasp what the district is really like your first excursion had better be to the summit of Fitful Head. Striking across the angle made by the Boddam and Sumburgh roads you cross the latter close to the Established Kirk. Here, if of an ecclesiastical turn of mind, you will be delighted; if of an utilitarian bent, and being a benighted Englishman, not gifted with the *perfervidum ingenium Scotorum* in religious matters, you will wonder at the waste of pastoral powder. Three kirks, in quarter-distance column, will meet your eye; first, the Established, then the Free, and last the Baptist; while on the other side of the little loch of Brow, as if conscious of the taint of black prelacy inherited from its Church of England founder, may be seen the Wesleyan chapel. The original parish church known as Cross Kirk, to which Sir David Sinclair[1] bequeathed "the thrid parte" of his "black welwoss cote," situated near Quendale, was obliged to be abandoned somewhere

[1] See *ante*, p. 110.

at the end of the last century, owing to the incursions of the sand flood, which have now almost buried it. Even in Monteith's day he said that with a high wind, most of the coffins in the burial-ground were exposed. When you leave the kirks you traverse a lot of sand-hills which cover what was once the estate of Brow, one of the most fertile districts in the islands, producing the, for those days, large rental of £200 sterling, not Scots. A good deal[1] of the mischief is said to have been owing to the rutting and rooting of the swine, and the rabbits have completed the work. No wonder Earls Robert and Patrick were so strict about the unclean animals.

In June you find the Links of Quendale one mass of violets. Quendale (*Kvêrndalr*, or Mill Dale), takes its name from one of the few regular mills there are in the islands, and was purchased by an ancestor of the present proprietor on the sale of the Sinclair property. On one of the small holms in the bay, when Hibbert[2] was there, sixty years ago, could be seen a rude circular fence of stones, which inclosed a space, he supposed, had at one time been devoted to the "Holmgang" or ordeal by combat, and from which the "singular combats" Earl Robert[3] was charged with licensing, may have been survivals. Grenville Pigott, in his *Manual of Scandinavian Mythology*, thus describes the custom: "In the *Holm-gang* the two combatants were placed within a circle of stones, and he who quitted it alive without taking the life of his adversary was looked upon as a *nidding*—a term of contempt which none in our language will adequately convey. The *Kniv-gang* was still more murderous. The combatants were tied together with a girdle, and with the short knives still worn by the Norwegian peasantry, stabbed each other to death. Instances of this latter kind of duel have taken place at no distant period." A very realistic picture of the *Knif-gang*, by Tidemand, was exhibited at the Royal Academy a few years back. After passing the house of Quendale walk out to the end of Garth

[1] Hibbert's *Shetland Isles*, p. 111. [2] *Arch. Scot.* vol. iii. p. 125.
[3] See *ante*, p. 68.

Ness. On this promontory may be traced some artificial banks or mounds running from side to side, which are said to have formed part of fortifications thrown up by the Lewis men during their summer raids. During one of these raids[1] they are said to have been defeated on the Links of Sumburgh, between the Pool of Virkie and Grutness Voe, by the Sinclair of Brow of the day, and slain to a man.

The sea face of Fitful Head (*Fitfuglahöfði*, Water-Fowl-Head), may be described as a series of precipitous, rocky semicircles sloping very abruptly to the sea, and connected by straight faces of similarly sloping rock. There are two of these semicircles at the southern end, then one facing due west, and then a straight stretch of cliff till you come to the northern end of Fitful Head proper, where you have one vast semicircle comprising two smaller ones, of which the South Noup forms the north-eastern corner, then another semicircle till you come to the North Noup, from which a rocky serrated coast-line extends to the Creek of Spiggie. To view Fitful Head aright it should be seen from the water; and passengers to Stromness, on the trips when the steamer calls in at Spiggie, will pass close to the head. The view from Garth Ness, though it cannot be compared to that opposite the highest point from the sea, is very fine. Water-worn channels seam the whole face of the cliff, and every here and there you see bright red patches of what is said to be some sort of fungoid growth. It is a very stiff climb to the top of the first semicircle, after which the ascent to the highest point marked by a cairn of peats is more gradual. The view from the summit of Fitful (928 feet) is one of the finest and most extensive in the islands. Looking north-west you have Foula, then more to the north the coast-line of Walls and Sandsting from Watts Ness to Skelda Ness, while looming blue over the latter point you may see Rooeness Hill (1,486 feet). In the immediate foreground you have the rocky southern face of St. Ninian's Isle, and the ayre of exquisitely white sand connecting it with the Mainland; then the Greater and Lesser

[1] Hibbert's *Shetland Isles*, p. 243.

Haveras (*Hafreys*, or Goat Isles), behind which you get a peep of Burra (the Burgh Westray of the *Pirate*), a little to the east of which you see the Bonxie Hill (960 feet), then the Ward Hill and the Ord of Bressay, the Ward of Skewsburgh (854 feet), a glimpse of Sand Wick and the Isle of Mousa. Turning due east you see the sandy ridge extending from Boddam to Sumburgh, the shallow pool of Virkie, and Grutness Voe, in former times a great *rendezvous* both of the Dutchmen and the Dundee merchants. Beyond Grut Ness you see the northern spur of Sumburgh Head, under the western shoulder of which lie the old and new houses of Sumburgh. Sumburgh Head, though close on 300 feet, looks dwarfed to insignificance. Between you and Sumburgh Head you see the rocky point of Scat Ness, inside of which you have the north-eastern corner of Quendale Bay, and away in south-west Fair Isle. You get occasionally in Quendale, and other sandy bays in Shetland, the most exquisite peacocky-greenish-blues, deepening into that blue that Hook puts in some of his pictures, and which, till actually seen *in situ*, as it were, appears unnatural. From the cairn northwards the hill slopes down in a series of terraces, and from the south-western corner of the northern of the two semicircles you get a view that, if not as extensive as the one from the summit, is in many things superior; the stacks and outlying rocks off the South Noup, which owing to the conformation of the ground are hidden from the summit, giving a special charm to the scene. Crossing the ayre that separates the Loch of Spiggie from the sea you reach the road at Skewsburgh, from which less than a couple of miles' walk will take you to Boddam. St. Ninian's Isle is worth a stroll, though all trace of the old church has now vanished. As the dedication points out, this, if not an original Celtic church, was probably erected on the site of an earlier one built in the time of the Papar. Hibbert[1] says it was erected by some Dutch skipper in pursuance of a vow; but, as Goudie[2] points out, this is a common

[1] Hibbert's *Shetland Isles*, p. 456.

[2] *Proc. Scot. Ant.* vol. xii. p. 20 *et seq.*

tradition in the islands for accounting for the remains of old chapels.

Both the dedication and the discovery in 1878 in the churchyard of fragments of Ogham-inscribed stones point to a Celtic origin. In Brand's[1] day (1700) it was a chapel of pilgrimage, and the altar seems to have been perfect, and in Low's[2] time the lower story, which, being vaulted, he seems to have thought had been used as a place of sepulture, was still entire. Some few years back what still remained of the building was utilised for building a wall, and at the present day not even the foundations can be traced. The wind acting on the loose friable soil uncovers, from time to time, coffins and bones, and apparently it is no one's business to look after it, though interments have taken place within the last forty years. The lighthouse on Sumburgh Head is about six miles from Boddam. Seen from the hill above Virkie the head looks not unlike St. Michael's Mount in Cornwall when the tide is out, so narrow is the isthmus or neck of land between Grutness Voe and West Voe. Close to the new house of Sumburgh are the remains of Jarlshof, erected by Earl Robert. There is said to be Pict's House, Eirde House, or underground chamber, somewhere near Boddam, according to Captain Thomas.[3] The Loch of Spiggie produces some of the finest trout either in the Orkneys or Shetland, the fish when in perfect condition being almost as silvery as salmon. They are very dour risers, however, but are as game fish when hooked as you can wish for, and average not far off three-quarters of a pound. In the upper Loch of Brow the trout are ordinary loch trout, running from three to two to the pound. This district in early summer simply swarms with corn-crakes, and walking to and from Sumburgh, on a fine evening, you hear the "craik, craik," on every side of you. Few things strike the non-sporting visitor from the south so much in Shetland as the drumming of the snipe, the local as well as the Norwegian name of which is the *horse gowk.*

[1] Brand's *Orkney and Zetland*, p. 84. [2] Low's *Tour*, p. 188.
[3] *Archæologia*, vol. xxxiv.

No name could be more appropriate, as the noise is just like the neighing of a horse, and heard for the first time high up in the air on a misty summer's evening, it has taken in conjunction with the local surroundings, a weirdness that only those who have heard it under such conditions can realise.

CHAPTER XXXVIII.

SHETLAND.—WALLS AND THE WEST MAINLAND.

THE village of Walls is twenty-six miles from Lerwick by road, and by taking the short cut before mentioned at the head of Dales Voe, and crossing the mouth of Weisdale Voe by the ferry, a pedestrian can reach his destination in about three-and-twenty miles. After passing the road, which leads through Tingwall to Scalloway, you ascend Wormidale Hill, from the summit of which you have a beautiful view of the Bay of Scalloway, of the coast-line from Reawick to Skelda Ness, and of Foula looming blue in the far distance over Reawick. Descending Wormidale Hill by the worst bit of carriage-road on the route, after passing Whiteness Voe, you come to the Loch of Strom, into which the tide flows from Stromness Voe under the bridge over which the road passes.

About three miles further on you come to the little inn at Huxter, known as Airv House, and said to be about half way between Lerwick and Walls, where, when driving, you stop to bait. An angler might make this head-quarters for a few days. By striking across the hill at the back of the house, a not very long walk, about a mile, will bring him to the head of Loch Strom, which is a very large loch (for Shetland), as it is two and a half miles long, and reputed to be very good late in August and September for sea-trout. In front of the inn lies Weisdale

Voe, at the head of which one of the best burns in the islands flows in, on which are some very good pools, as far as the mill of Kergord. It is not much use, however, trying the burn without a spate. The voe, of course, at spring tides, should always in season be worth a trial. You require, however, to be stopping at the inn to get permission to fish voe or burn. On the 4th of March last a school of ca'ing whales were driven into Weisdale Voe and 154 killed, which realised nearly £300 when disposed of by auction. A more desolate scene than Weisdale Voe presents on a cold, cheerless day can hardly be imagined. The hill-sides are as bare as they well can be, and one wonders what the sheep one sees dotted about here and there, and the ponies, which trot down to the road-side as if to interview the passing stranger, can find to live upon. From the bridge at the voe head you have a long, stiff bit of collar-work to the Scord of Weisdale (356 feet).

Weisdale, or Westdale Hill, as it should properly speaking be called, is the southern portion of the lofty range of hills which stretch up as far as Olnafirth Voe, and are known as the Western Kaim. Scallafield, the highest point of the range, reaches a height of 916 feet, and the summit of Westdale Hill is 842 feet.

On the shores of the voe, just under the scord, is the town, or *toon*, of Sound, where some dwarf trees have somehow contrived to survive in spite of their not being protected by walls. Here can be seen the grass-grown foundations of Our Lady's Kirk, the most noted of all the chapels of pilgrimage in the islands. In Sibbald's day it was still used for service, and he said, "concerning the building of which at first strange things are reported and believed by the Vulgar, who Idolize it superstitiously." By the time of Low's visit the church was in ruins.

The view from the Scord of Weisdale is a very beautiful one, and the writer will not soon forget how charmed he was by it on his first visit to the islands in July, 1875. A summer gale, in which it was, for a time, supposed the Duke of St. Albans'

yacht had been lost, was just clearing off. Overhead the clouds were still driving before the north-west wind. Immediately below lay the voe, round which he had just driven; straight in front all the numerous isles and islets, holms and skerries, which so thickly stud that Barreyarfjord of the old Norsemen—which stretches northwards from a line drawn from Skelda Ness to the southern point of what is now called Burra,—then a long line of cliffs stretching down to Fitful Head, on which the sun was shining brightly, whilst all the rest of the picture lay in shade.

Many people who come to Shetland complain of the utter absence of trees as a blot on the landscape, but, utterly bare as it often is, there is a charm about Shetland scenery all its own. The scene, which on a sunless day seems hard and cold, with occasional gleams of sunlight becomes a perfect kaleidoscope of varying colours. Nowhere else, too, has the writer seen such vivid greens as can be seen in Shetland in early summer; so brilliant are they as almost to appear unnatural.

Descending gradually from the scord past the house of Tresta, you skirt the heads of Tresta and Effirth Voes, which form respectively the north-eastern and north-western arms of Bixter (Big Setter) Voe, from which the long Sand-Sound Voe runs down to the sea. After passing the head of Effirth you come to where the road turns down to Reawick, where a large fish-curing establishment is carried on by Messrs. Garriock and Co. Reawick is charmingly situated, nestling as it does under the side of the Ward Hill, and some exquisite views are obtained of the Bay of Scalloway as you drive down. Sandsting, the southern portion of the united parishes of Sandsting and Aithsting, lies to the south of the road leading from Tresta to the Bridge of Walls, and between Sand Sound and Gruting Voes. At present no accommodation, so far as the writer is aware, can be got by the traveller in the parish, and any excursions into it must be made from Walls. Somewhere[1] on a line drawn from Scutta Voe to Effirth Voe at a place called Safesta, is an underground

[1] *Memoirs Anthropological Society*, vol. ii. p. 311.

gallery, or Pict's house, measuring 15 yards in length, 2 feet to 2½ feet in height, and 1 foot 4 inches to 1 foot 7 inches wide. On the summit of Hestensetter Hill, about a mile south by east of the head of Olas Voe, and about the same distance west of Gossa Water are said to be a couple of monoliths called the Giant's Grave. After leaving Effirth Voe the road passes to the south of Turdales Water, the Loch of Hulmalees, and Grass Water, and running under the Ward Hill of Browland descends to the Bridge of Walls, distant a mile and a quarter from the village, which is situated at the northern end of the Vaila Sound. There is a small inn here kept by Mr. Georgeson, and lodgings can be got in the village at Mrs. Watts', Mrs. Nicolson's, and Mrs. Twatt's, and, perhaps, also at Greenland, and Houl, about a mile to the westward. Vaila Sound is one of the finest harbours in the group, being completely land-locked by the isle of Vaila, on which for some years a large fish-curing establishment was carried on under the auspices of the late Mr. Arthur Anderson. There is some very fair rock scenery on the western side of Vaila, and the Gada Stack, an arched rock of red granite, and Coukie Geo in which it stands, are very picturesque. After passing the Gada Stack you may as well pull across Gruting Voe and explore the remains of the Broch of Cullswick, built on the neck of a promontory. It is in a very dilapidated condition, and the highest portion inside from floor of the court is about twelve feet. The coast-line from here to Skelda Ness is very fine, owing its charm, however, more to the fantastic outline of the numerous stacks and to the rich colouring of its granitic rocks than to the height of its cliffs; Gilderumple Head being particularly picturesque. Vaila Island is well worth walking round for the sake of the views you get on all sides from the Ward Hill (264 feet), and close to Rita Ness is a gloup or blow-hole, known as Mammy Hole. Low,[1] speaking of the churchyard of Walls, says: "Observed many tolerably engraved monuments for the dead, having frequently a couple of coats-of-arms on the same

[1] Low's *Tour*, p. 94.

stone, one for the husband another for the wife, no bad specimen of Schetlandic vanity. The epitaphs generally very flattering, scarce worth copying; but for a taste:

> "None more devout to God can Thule boast,
> Not one more just to man hath Thule lost;
> No Father more benign and provident,
> No Gentler Landlord e'er uplifted rent;
> No Judge more forward to protect the poor,
> No Host to Strangers kept an opener door,
> No Man more humble in a prosperous state,
> Nor more courageous under adverse fate;
> No Kinder Husband e'er espous'd a bride,
> Than he whose sacred relicts here abide."

There is only a portion of this stone still remaining. Another very elaborate tombstone is built up in the centre of the churchyard. There is a stone in the churchyard in Papa Stour with nearly as elaborate an epitaph as the one quoted from Low, who was not far out in what he said; and one can almost apply Birdofredum Sawin's sentiments, and fancy:

> "Thet they wuz all on 'em come down, and come down pooty fur,
> From folks thet, 'thout their crowns wuz on, ou' doors would n'never stir,
> Nor thet ther' warn't a Shetland man but wut wuz *primy fashy*
> O' the bes' blood in Europe, yis, an' Afriky an' Ashy!"

A portion of the church, which was dedicated to St. Paul, is said to date back from Roman Catholic days, though enlarged about a hundred and fifty years ago, and partially rebuilt in 1867.

Up to the latter date it had simply an earth floor, and, when the excavations were going on for the purpose of putting a wooden flooring, between two and three hundred skulls are said to have been dug up. What a Golgotha the little church must have been![1] The church bell, like those belonging to

[1] How appropriate in such a case is the Shetlander's name for a church, *büanhoos*, or *banehoos!*

many, if not most, of the Shetland churches, is an old ship bell, and has "Princess Charlotte, 1764," inscribed on it. Formerly there was a gateway at the south-western corner of the churchyard, and a right of way for the parishioners over the adjoining field, till a few years back the owner of the field, by some means or other, and greatly against the wishes of a large number of the parishioners, got the gateway built up and proceeded to dig up the pathway through Kirkigarth, as the field is termed. In the course of this last operation a couple of stone crosses are said to have been discovered, which, as there is a belief that any one who meddles with any of the old memorial crosses will die within a year of so doing, no one would for a time touch. At last the owner of the ground and his tenant proceeded to remove them, and, not content with that, it is said, broke one of them to make a window jamb. Curious to relate, both landlord and tenant died within the year; and, even after their deaths, a certain fatality seems to have pursued both families. The walk over to Melby on a fine day past Burga and Mousa Waters is very interesting, and the view of St. Magnus Bay from the eastern shoulder of Sandness Hill (811 feet) is simply a glorious one. You can return over the western side of Sandness Hill and take a look at the Cliffs at Deep Dale, not far off five hundred feet in height. The whole round will take seven or eight hours, or more, to do it leisurely, though you will be gravely told in Wâlls that it is only about an hour and a half's walk from there to Melby, but a good many pairs of fifteen-league boots must be knocking about in Shetland, so wonderful are the pedestrian feats you hear of from time to time. Walls, Wais, or Waws, the *Vagaland* of Shetland, is truly, as a glance at the map will show you, a land of voes. And not only are there voes to the west of Sandsound Voe on the south, and of Aith Voe on the north, almost without end, but the lochs, especially in Aithsting, Walls, and Sandness are almost countless. Low was told that Walls alone had, big and little, a loch for every day in the year, and it might be said of a

person standing on the summit of any of the hills in the three parishes named :

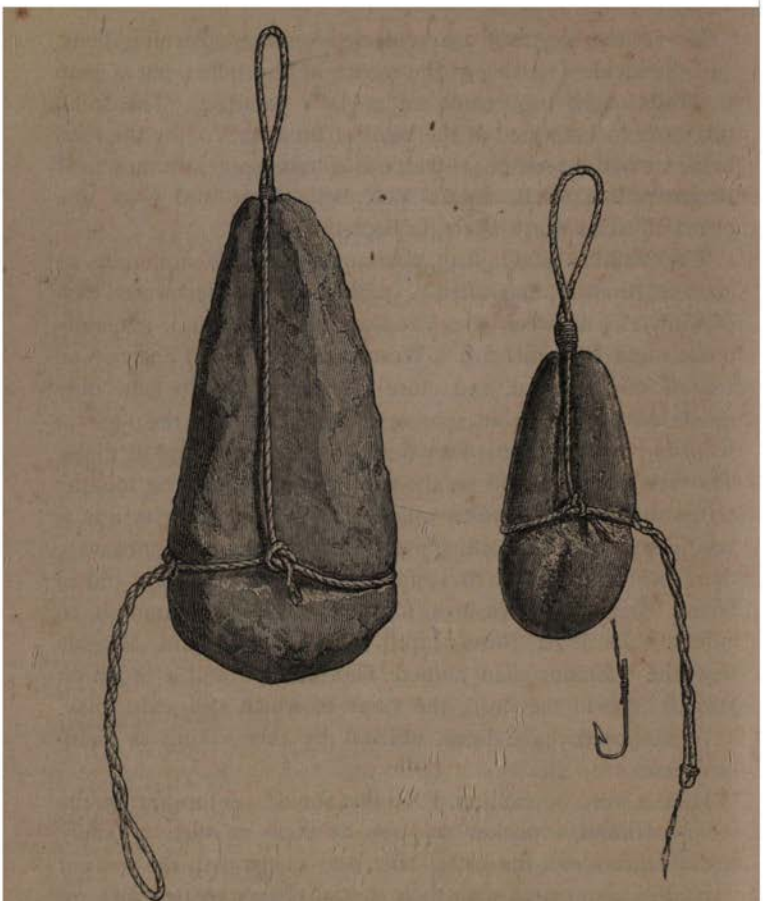
> "Lochs to the right of him,
> Lochs to the left of him,
> Lochs in front of him
> Glisten'd and gleam'd."

If ever the sea-trout are protected on the spawning beds, and the reckless netting at the mouth of the burns put a stop to, Walls ought to become an angler's paradise. The small salt-water loch, formed at the head of Brouster Voe by the road being carried across on culverts, is a rare spot at times, and Brouster Voe itself, Scutta Voe, Selie Voe, and Olas Voe ought all to be worth a trial in September.

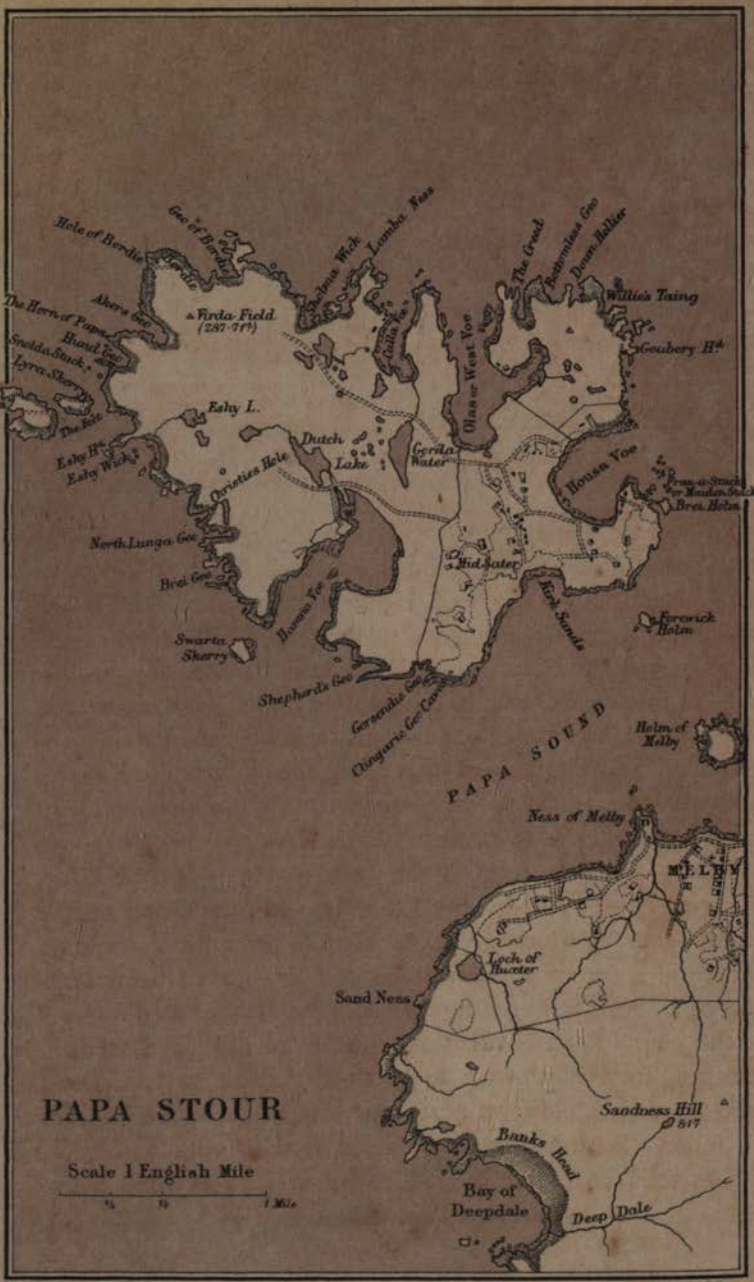
The Vaddles of Onifirth, again, are nearly, if not quite, as good as Brouster, and after a spate the little freshwater loch of Culyerin, between the Vaddles and Grasswater, generally holds some fresh-run fish. West Burra Fiord and Snarra Voe are all worth a trial, and close to Snarra Voe, in fact, only separated from it by an ayre or shingle beach, is the loch of Kellister, in which some very fine fish are to be found at times. The view from the cliffs on the west side of Snarra Voe, looking across the little isthmus on which Mr. Sinclair's house stands, is very picturesque. According to the six-inch-scale Ordnance map, there is a natural arch or tunnel across the northern end of Snarra Ness that measures fourteen chains from mouth to mouth. In West Burra Fiord, Jarls Hákon and Magnus slew the "famous man named Thorbiörn ;" and a broch on a small holm in the fiord, the ruins of which still exist, may, it is supposed, have been utilised by this Viking as head-quarters.

Here a word of caution. No one should venture far on the moors without a pocket-compass, as there is such a family resemblance about the lochs, hills, and glens, that, till you get intimately acquainted with their special characteristics, you are very apt to go astray, especially in fog or mist As a rule,

the brown trout in this district may be said to run about three to the pound. Lunga, Burga, and Mousa Waters are said to be about the best for brown trout on the Brouster chain of lochs, and several of the lochs in Aithsting are reported to hold good fish, but the native accounts must always be taken with a large grain of salt.



SINK STONES, FROM WALLS.



Stanford's Geog.l Estab.t

CHAPTER XXXIX.

SHETLAND.—WALLS AND THE WEST MAINLAND—(*continued*).

Papa Stour.

THERE are caves and caves, but probably none in the British Isles which excel those this little isle can show in weird, fantastic outline and rich colouring combined. Dr. Macculloch indeed,[1] according to Professor Heddle—no mean judge—considered Christie's Hole as *facile princeps* amongst the caves of Britain. Owing to the curiously complicated nature of its geological formation, and the incessant inroads made by the billows of the Atlantic, you have along the western coast such a serrated, stack-studded, cave-indented, and arch-pierced cliff line as probably is to be seen nowhere else in Britain out of Shetland—and there only off the western side of Muckle Rooe, Hillswick Ness, and between Esha Ness and the Grind of the Naver,—and of which Professor Heddle says, "it is only on account of a certain weirdness that it falls short of being magnificent." Seen from the top of Sandness Hill, or as it appears on the chart, Papa Stour is not unlike an ill-shaped starfish, measuring from north-west to south-east about two miles and three-quarters, while from north-east to south it is a trifle over two miles. So indented, however, is it with voes and geos, that its total coast-line is said to be over twenty-one miles.

[1] *Mineralogical Magazine*, vol. iii. p. 33.

Papa Sound, which separates the isle from Sandness, is not much over a mile in breadth at the narrowest part; but, owing to the strong strings of tide that are to be found, it is often as "dark and stormy water" as that traversed by the Chief of Ulva's Isle and his lady-love in the song, and a non-nautical stranger would be astonished at the time a large sixareen will occasionally, though pulled by six sturdy oarsmen, take to make the passage, and the apparently erratic course she will have to pursue.

Any one wishing to explore the caves should either take a boat from the island, or else obtain a pilot there, as so numerous are the half sunk rocks or *baas* outside, to say nothing of the rocks inside the caves, that it would be positively dangerous to attempt doing so with a strange crew.

To enable you to enter *all* the caves the wind should have been blowing for some time, and that moderately, from any point between north-east and south-east, and dead neap-tides are preferable, as the rush of water is then not so strong round the points and through the arches as it is when the tides quicken. If possible you ought to be provided with plenty of torches and a few blue-lights, and some magnesium wire would, in some of the caves, bring out some weirdly beautiful Rembrandtesque effects. Starting from Melby to circumnavigate the isle from the south round the west side you first come to the Clingarie Geo Caves, a little to the west of the Kirk Sands. From the sea these caves, or rather tunnels, one of which only can be entered with a boat, present no particular feature, and can be inspected best from the shore. The eastern and principal one is about thirty-five yards long, and runs north-east and south-west out of a huge gloup or blow-hole into which the sea flows, and which is about seventy yards long, forty to fifty in width, and about forty feet in depth. The walls are composed of flagstones piled in layers horizontally, like thin slabs of slate, one on top of another. From the south-west corner of the gloup the other tunnel, in the roof of which a hole was made by a storm in May 1880, runs to the shore, but owing to a rock at its mouth

is impassable for boats. Leaving Clingarie Geo you pass round or through Revara Baas, from which point Foula appears not unlike a lion couchant, and seen with a setting sun lighting up its glens and corries and gilding its peaks, has so weirdly beautiful a look, that, if you have not already been there, makes you long to visit it. Passing Gorsendie and Shepherd's Geos, in the latter of which are a couple of caves, one a fine arched one, you come to Hamna Voe, the winter fishing creek of the island, on the shores of which Messrs. Adie of Voe have their booth and curing station. Olas, or West Voe as the Papa men term it, is the summer fishing station, and here are the lodges of the foreign fishermen, who come here for the haaf season. In the last century a large herring fishery was carried on from Housa Voe, but since then, till the last year or so, the long-line fishing has been the only one prosecuted from the island. To return, however, to the caves.

Shortly after passing Hamna Voe you come to Francie's Hole, one of the show caves, and though not very large, in the writer's opinion the most beautiful one of all. You enter through a perfectly arched entrance cut in the face of a cliff of perhaps forty feet or so in height, and can almost fancy you are in a cave in fairyland, so exquisite is the colouring of the roof and sides, and so pellucid is the water. What the length, breadth, or height may be the writer cannot say, so over-powered with the beauty of the place was he, that he utterly forgot to estimate them. The rock forming the sides and roof, apparently porphyritic, is partly green from sea-weed or slime, and partly red of many shades, and in places glistens like mica. The roof is studded with bosses of a deep rich purple, like the bloom on a grape, and resembling in form and regularity, what are to be seen on the roofs of cathedral crypts and cloisters. Several caves branch off on the left, and at the head is a beautiful pink beach, at the top of which are alcoves or recesses like stalls in a church. Properly lit up this cave must be superb.

Just north of Francie's Hole—in fact next door—is a recess

sunk in the rock like an outline of a door or gateway, as if Dame Nature meant trying her hand at another cave. Next you come to Brei Geo, the caves in which, though they are said to run a long way up, are not accessible in a boat. All about here the rocks assume the most fantastic forms, as often as not resembling ruined castles, and a painter, in half a mile of the coast-line, might find subjects for hundreds of sketches.

Christie's Hole, the next cave to be visited, is situated at the head of a narrow geo walled in by perpendicular rocks, probably from eighty to one hundred feet in height. Just before the entrance to the cave stands a very fine picturesque stack like an obelisk on guard before the gateway of a temple. This passed you pull through an archway some thirty or forty yards long, like the covered approach to an old castle, then about a hundred yards open to the sky, though walled in by rocks of the same height as those forming the sides of the geo, brings you to the cave itself, which extends some seventy or eighty yards, and ends in a beach which seals are said to frequent. Pigeons build in the arched and open portions, and cormorants, filthy ill-omened birds, flop down to the water as you enter the cave. The view from the archway of the sentinel stack would make a very pretty picture. From here you cross Eshy Wick to Lyra Skerry, and Fugla. On the latter cattle are depastured during summer months, a proceeding which has probably led the gulls, which in former times are said to have bred on its grassy summit in such quantities as to give it its name of Fuglœ or Fowl Isle, to desert it and shift their quarters to the summit of Lyra Skerry, inaccessible to any one except birds and Shetlanders. When Low[1] wrote, *Lyries* or Manx Shearwaters, from which birds the stack gets its name, were the only birds which occupied it. They may still be there and yet not be seen, as according to Saxby, they are rarely in the day-time seen out of their holes during the breeding season.

At the south-eastern corner of this skerry is a solitary columnar

[1] Low's *Tour*, p. 124.

stack, known as the Foot of Lyra Skerry. *The* feature of the skerry however, is the magnificent arch or tunnel, with a groined roof not far off 30 feet in height, which runs through from north to south, a distance of about 100 yards, and which is crossed by two other tunnels, one of which, according to the 6-inch Ordnance Survey, is 11 chains, or 242 yards, in length. It is not every day you can traverse this arch, as the tide at times flows through it like a mill race, and an upset in such a spot would probably make some of the party, as the Americans say, pass in their checks.

Just off the north of Lyra Skerry is the Snolda Stack, a similar one to the Foot of Lyra, but which standing out by itself, is far more imposing. Of this stack Shirreff[1] says, "Here also, near 200 yards from the shore, stands the Stack of Snalda, a grand perpendicular column of rock, at least sixty, but more probably eighty, feet high, on the summit of which the eagle has annually nestled from time immemorial. There is no instance of the young being ever taken, but an old one has been shot at different times in the recollection of a person now living on the island. About thirty-five years ago, an eagle, carrying a lamb from the Mainland, dropped it still alive, at a place on this island called *Mid-Sater*. A boy, who happened to be within a few yards of the place where the lamb fell, on a ploughed field, immediately seized it, and preserved it from the clutches of his feathered majesty. Being a female, it produced several lambs, which proved very useful in establishing a breed to his father's family, who had none before this windfall happened." From here you see the Ve Skerries, many acres of rock very little above the sea, some four or five miles to the north-west, where the Arctic Tern is said to breed in swarms, and where the seals,[2] formerly so thick on the western coast of Shetland, are said to have migrated to. From Eshy Wick round to Bordie are the finest cliffs in the island, though probably they

[1] Shirreff's *Shetland*, p. 5.

[2] Mr. Howard Saunders, the well-known ornithologist, was told that the bladder-nosed seal (*Cystophora cristata*) frequented the Ve Skerries.

do not exceed 200 feet, if they reach that height, as Virda Field, the most elevated point on the isle, is only 287. The view from the summit of Virda Field, when a nor'-wester is hurling green masses of water over the Snolda Stack, must be something to remember. The Horn of Papa is now in sight, one of the most curious, fantastically-shaped headlands conceivable, an arch being driven through the lower part, whilst the summit is surmounted by a horn-like protuberance.

After leaving the Horn, and passing a small geo, you come to the Hole of Bordie, a tunnel which runs right through the head of the same name. Papa people say it is three quarters of a mile in length, and as by the Ordnance survey it is shown to be twenty chains from side to side, and it is said to zigzag a good deal, it is possible it is half a mile in length. You enter through an arch, cut in a low cliff, into a lofty vestibule as it were, which runs from north-west to south-east, and from the roof of which a curious lozenge-shaped rock has fallen away. At the end of this vestibule the tunnel proper turns off at right angles. It is of no great height, but, as far as the writer went, broad enough for a boat to be pulled, not merely shoved along. Even without torches you are said to be a very short time in total darkness, as, soon after losing the light from the one side, you see it glimmering from the other. The passage is said to be very safe in one respect, as there are no rocks inside to guard against; but the northern entrance, where there is often a very nice *lift* on, is studded with *baas*. The day the writer was there, in July, 1880, there was too much sea to risk pulling through, and out at the north-eastern side; but, after penetrating about two hundred yards in from the western side, he was pulled round with some difficulty, so strong was the tide setting on the head, to the other entrance, where he had ocular evidence of the *baas*. Inadvertently the boat had been permitted to get too near one, and had hardly sheered clear when, on the lift falling, a jagged point of rock was suddenly protruded through the falling water, that would have cut through the timbers of the boat like a knife had it

only touched them. There is not much to see between Bordie and Housa Voe, though no doubt some caves might be found. At the south-eastern corner of the island is an arched passage through a holm, called Brei Holm, and which is sometimes used as a short cut by boats going to Housa Voe. Low,[1] who passed through it, described it as "the common passage, but it is rather horrible." What would the worthy minister have thought of Bordie or the tunnel through Lyra Skerry? You enter through an arch cut in the face of a cliff of perhaps 40 feet in height. Not long after entering a circular hole in the roof, the diameter of which is about the breadth of the cave, brings you into broad daylight for a short space, after which you pull through a wide-arched cavern to the sea outside. Like Francie's Hole, the roof is studded with beautiful red bosses. On the left-hand side, close to the circular open space, another tunnel branches off in a south-westerly direction, at the mouth of which a small rock, known as the Maw Stack, makes a very pretty picture, set as it is in the framework of the mouth of the cave.

Close to the north-eastern mouth is a stack on which can still be traced the remains of a building of which Brand[2] tells the following legend: "At a little distance from Papa Stour, lies a Rock encompassed with the Sea called Frau-a-Stack, which is a Danish word, and signifieth, our Ladys Rock, upon which are to be seen, the Ruines of a House, wherein they say a Gentleman did put his Daughter, that so she might be shut and secluded from the Company of Men; but tho a Maiden when put in, yet she was found with Child when brought out, notwithstanding of her being so closely kept, but whither this came to pass by a Golden Shower (the most powerful Courtship) or not the Country hath lost the Tradition." They must have had some difficulty in getting the young woman up, unless she could climb like a cat, or they hoisted her up. Munch[3] says *Frúarstakkr* is the usual name for such steep

[1] Low's *Tour*, p. 122. Brand's *Orkney and Zetland*, p. 109.
[3] *Mem. des Ant. du Nord*, 1850—60, p. 122.

isolated stacks on the Scandinavian coast, and that there is a Fruholm near Ingö in Finmark. There is another Frau or Maiden Stack near the Mull of Eswick, on the east side of the Mainland, of which a similar legend is told, and there is a Maiden Stack close to the Grind of the Navir.

In addition to the Frau Stack there are several others clustering together off the southern end of Housa Voe, from which point you get a very fine view of the Noup of Norby, Cor Ness, Snarra Ness, the Neing of Brindaster, and of the precipitous red granite cliffs from which Muckle Rooe takes its name. Housa Voe is horseshoe-shaped, and is fringed by a beach of exquisitely fine white sand. On the southern side of the voe can still be traced the foundations of the old mansion house that belonged to the Mouats, of Bauquhally, in Banffshire, whose armorial bearings with the *Monte alto* were seen on the house by Hibbert.[1] The house has long since been pulled down to build cottages, in one of which one of the carved stones from the old mansion is built as a door-post; another stone was lying on the ground outside one of the cottages in 1880. The church is situated on the south side of the island, not far from the Kirk Sands, and is a new building a little to the west of the site of the old one. Into the south-eastern corner of this building is built the stone which Low[2] described as elliptical in shape, and having a groove round it as if it had been used as an anchor, and which he thought might have been deposited as a votive offering. The local tradition was that it had been washed ashore with a man's body attached to it. It is now so covered with mortar that nothing of it can be seen.

According to Hibbert,[3] a Dutch (probably a Hamburger) merchant presented, in the early part of the eighteenth century, the church bell, a silver communion cup, and a curious copper basin for holding water at baptisms. There is a tombstone in the churchyard, which has a very flowery inscription recording in

[1] Hibbert's *Shetland Isles*, p. 552. [2] Low's *Tour*, p. 124.
[3] Hibbert's *Shetland Isles*, p. 553.

verse the virtues of the deceased, and, in order that it should be known unto all men that he came of gentle blood, most elaborate armorial bearings are carved on it, and below, to show that all things are vanity, are sculptured cross-bones, a skull, and a coffin on handspikes. Walls[1] and Sandness were the parishes where *elephantiasis*, locally called leprosy, lingered longest and raged worst in Shetland. In the Sessions records it is mentioned, that in 1742 a special day of thanksgiving was appointed on account of the disease having become nearly extinct. The leper-houses for the western districts, in which the unfortunates were compelled to live apart from their fellows, were situated on this isle, and it is said their site can still be pointed out. It is one of the moot points whether it was infectious or not; Arthur Edmondston[2] was of opinion that it was, and that it was aggravated in Shetland by want of fresh meat and vegetable food combined with a total disregard of cleanliness. Leprosy[3] by the way is still prevalent on the west coast of Norway, and there are leper hospitals at Bergen and Molde. Papa is wonderfully fertile for Shetland on its eastern and south-eastern sides, and in summer red clover grows wild over a good deal of the island. Looking across the cultivated portion in a north-easterly direction, with Rooeness Hill in the background, you can fancy you are in some rich fertile Scotch Lowland county, with the Highland mountains in the distance. Want of fuel is the great drawback, and peat has to be boated either from Sandness or Papa Little at the head of Aith Voe. Many families have in consequence emigrated in the last ten years for New Zealand, the colony Shetlanders mostly prefer, and some have simply moved over to the Mainland. In 1871 the population all told amounted to 351, in 1881 it had fallen to 253, showing a decrease of more than a fourth in the decade. If you have time you may arrange to see the sword-dance performed,

[1] *First Statistical Account*, vol. xx. p. 101.

[2] Edmondston's *Shetland Islands*, vol. ii. p. 104.

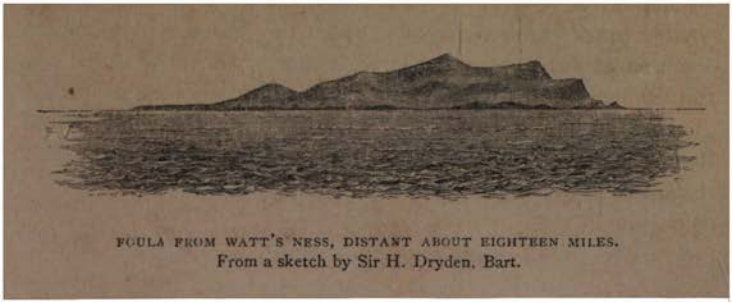
[3] Murray's *Norway*, sixth edition, 1878, p. 71.

though probably the performers are not up to the mark of fifty or sixty years ago, when Hibbert saw them. On the northern shores of Housa Voe is a house somewhat larger than the others, in which Hibbert was entertained by Gideon Henderson, the factor for one of the two proprietors who then owned the island. Whilst Henderson was hospitably entertaining Hibbert, he was also illegally detaining Edwin M——. M.—— is not the initial letter of the surname, but it will serve equally well. One of twins, born in 1786, Edwin for some time served in the army out in the East Indies, till on refusing to *go out* when called, he was compelled to throw up his commission and return to England, whence, after living for a time under a cloud, he seems to have been smuggled up to Shetland either in the year 1808 or 1815, and placed under the charge of Henderson, who for looking after him seems to have been, remembering what living can have cost in those days, handsomely remunerated for converting his house into an unlicensed lunatic asylum. The parish schoolmaster, a kirk elder to boot, was also in the swim, and for making a declaration that Edwin M.—— was insane, was said to have received £15 a year. The father of the alleged lunatic charged by his will a freehold estate with the payment of £150 a year for his maintenance, which is said to have been paid by his brother to Henderson.

Edwin M.——, who does not seem to have been ill-treated beyond not being allowed to leave the island, was in 1831 discovered by a Methodist lady, who was acting as a female missionary through the islands, and in May, 1833, she saw him again, and arranged to help him to escape. Now another character comes on the stage—a Captain P.——, who having been a captain in the corps of Royal Engineers was entitled to be, according to the old saw, either mad, married, or Methodist, and who in fact seems to have been more or less touched on some points, and wholly Methodist into the bargain. *His* career had been a chequered one. Born a year before Edwin M.——, he entered the Sappers in 1804, and on getting his

company in 1814, and being stationed at Barbados, fell out with the major-general commanding the forces, whom he brought to a court martial on a charge of malversation of public moneys. The general was found guilty on one count, and ordered to be *reprimanded*, whilst his accuser found the truth of the old Scotch proverb that "he, who would sup kail with the deil, needs a long spoon," and was *chassé*'d out of the service. Afterwards he was for a time civil engineer at Sierra Leone, and then colonial engineer and town surveyor in Trinidad. To him the Methodist lady applied for assistance, which he accepted, evidently seeing his way to a little *preachee, preachee*, during the course of his visit. On arriving at Lerwick, after lecturing on the sin and unlawfulness of warfare, he went, *viâ* Reawick, to Walls, where he lectured again, and then proceeded through Sandness, where he lectured once more, to Papa, where, finding Gideon Henderson from home, he insisted the following morning on removing Edwin M.——. Taking a boat as far as Deep Dale, they walked into Walls, and from there proceeded by boat to Scalloway. At Scalloway they chartered a vessel to take them to the Orkneys, but Gideon Henderson, in conjunction with the Procurator-Fiscal, having applied to the Sheriff Substitute, Charles Duncan, for a *ne exeat*, or whatever it may be called in Scotland, they had to appear before his lordship, who ruled that Edwin M.—— was perfectly competent to look after himself—a decision that, on their arrival in England and filing a bill in Chancery against Edwin's brother to compel payment of the annuity bequeathed by the father, was upheld and justified by the then Vice-Chancellor of England. That Edwin was illegally detained by Henderson, acting under the instrumentality of his relatives, who, had they lived in France in the days of Louis le Grand, would have applied for and got a *lettre de cachet*, there can be little doubt; but that there may have been a screw loose is shown by the fact, that Edwin's twin brother was for some time under the care of a minister in Orkney, and, from what the writer has heard, not treated as

he should have been by his reverend custodian, though undoubtedly of weak intellect. The whole story reads like a nineteenth-century version of Rachel Erskine, Lady Grange's imprisonment at St. Kilda. Ever since the days of Laurence Bruce of "worthie" memory, Shetland seems to have been looked upon as a *locus penitentiæ* for detrimentals; whether on the whole it has been fair to the isles to treat them as a disinfecting establishment, or whether it is always the best treatment for the patients themselves, is another matter.



FOULA FROM WATT'S NESS, DISTANT ABOUT EIGHTEEN MILES.
From a sketch by Sir H. Dryden, Bart.

CHAPTER XL.

SHETLAND.—THE WEST MAINLAND—(*continued*).

Foula.

SITUATED some fifteeen miles a little to the south-west from Vaila Sound, Foula (*Fuglöe*), in all probability the Ultima Thule of Agricola's legionaries, is undoubtedly for its size one of the most interesting islands in British seas, if not the most interesting.

Formerly looked upon as nearly as inaccessible as St. Kilda, owing to there being no regular postal communication with the Mainland, Foula, like Fair Isle, now has, wind and weather permitting, a regular fortnightly mail, which is conveyed to the island by one of Messrs. Garriock and Co.'s smacks from Reawick, by which smack the would-be visitor could be landed on the island and if willing to spend a fortnight or so—revelling in the finest, St. Kilda perhaps only excepted, rock scenery in Britain, observing the habits of the various sea-fowl, which during the breeding season frequent the western side in countless numbers, or sitting down at a respectful distance, glass in hand, watching the aërial antics of the *Scoutie Allan*, or the graver "sentry go" of the more lordly *Bonxie*, and all the time inhaling the purest air going—can return in the

smack to the port whence he embarked. To those however, whose time is limited, Walls is by far the best starting-point, as with an easterly, or even a good "sojer's," wind the island can be reached in a fourareen in three hours or so, and with a sixareen in half an hour less. In addition, if the wind should fail you, not an impossibility in June or July, you have the oars to fall back on, and need not go drifting about like

"A painted ship upon a painted ocean,"

at the mercy of the tide. By writing to Mr. James Garriock, of Reawick, the factor for the Melby Estate, you could ascertain whether you could obtain permission to occupy the rooms reserved at Mr. Peterson's, close to the landing-place at Ham, for members of the Melby family or Mr. Garriock, and which consist of a sitting-room with one box bed in it, and a smaller closet with similar accommodation. Failing the factor's house you might get accommodation at the Congregational Manse, but it would be as well to ascertain in Walls as to this before starting. Take meat, bread, and whatever liquids you may require, as the island larder will probably be limited to fish, eggs, and perhaps poultry, and bear in mind the hint already given in connection with Fair Isle (p. 430). Take also well nailed boots, as the grass is sometimes so dry and the heather so short, that with plain soles you slip all over the place, and at the end of a day's walking find the said soles polished as smooth as glass. The difficulty as a rule is not in getting to Foula, as no one who was not an idiot would think of starting unless the weather looked favourable, but in getting stuck on the island for many days, perhaps weeks. In most summers however, there is not much danger in June and July of finding yourself confined there beyond a few days at the outside. When about half-way across, the water begins to shoal, and even in the smoothest weather there is a certain amount of sharp, jerking, roly-poly motion, that in bad weather is apt to become a short, chopping, dangerous sea. This is caused by the tide

FOULA

Scale 1 English Mile

¼ ½ 1 Mile

Stanford's Geogl Estab

flowing over what is known as the Foula Banks, one of the best cod-grounds in the islands. One cannot fancy any one attempting to cross the stretch of water that intervenes between the Mainland and Foula single-handed, and yet a poor insane woman did so from Dale some thirty years ago. As soon as her absence was perceived, and the boat she had taken missed, a sixareen was at once sent in pursuit, as it was known she was always yearning to reach the island. She was not caught till she was just off Ham Geo. What made it the more remarkable, she is said to have had only one oar, and this she must have used against the north-going tide till, when half across, the south tide swept her on to the island. The hardest part of the story is, that her pursuers or rescuers once they had caught her, whilst landing themselves, would not allow her to do so, though it was the one end and object of her poor crazed mind. Now to give some description of the island before landing. Seen from the east, and when half-way across from Vaila Sound, the island has a very serrated appearance. In the extreme south you have the (comparatively) low-lying land that forms the South Ness; then the somewhat blunted top of the Noup (803 feet), springing apparently out of which, though in reality a glen called Wester Dahl intervenes between them, comes Hamnafield, with its shapely accentuated peak (1,126 feet), above which appears the equally pointed summit of the Sneug (1,372 feet), towering over its satellites, then the Kaim (1,220 feet), the highest cliff-point on the island, below which stretches a comparatively level ridge known as the North Banks and terminating in Soberley (721 feet), under which again, is a much shorter plateau ending in Easter Hævdi (Icelandic *höfði*, a head), (253 feet), close to which are seen the Friar Stacks, the finest of which, the Gada Stack, would anywhere else be looked upon as a very fine rock, but here seems dwarfed into insignificance. According to Captain Veitch, R.E.,[1] Foula is three miles and a fifth in length from north to south, whilst from east

[1] *Memoirs Wernerian Society*, vol. iv. p. 237.

to west it measures two miles and a-half in the broadest part; the general outline of the island on the map being not unlike that of Africa. It is almost equally divided into hill-ground and low-land, the hill portion commencing with the Noup and with only the break of Wester Dahl extending to Easter Hævdi, whilst the flat, or comparatively speaking flat, ground extends along the eastern side from the South Ness to Strom Ness and is bounded by a cliff line of which Darga Ness (127 feet), North Hævdi (146 feet), Mid Hævdi (130 feet), and South Hævdi (107 feet) are the highest points. Unlike Fair Isle, which is indented with geos innumerable, Foula has comparatively few, the principal landing-place being at Ham in a very small creek, a little to the south of which is the bight of Ham Little, where vessels discharging goods anchor when weather permits. A short distance up the little valley west of Ham, on the shores of which is the house of the resident factor, Mr. Peterson, is the new school-house lately erected by the School Board of Walls, under whose educational sway the island comes. About three-quarters of a mile south of the school is the Congregational Chapel and Manse, whilst the Established Church lies on the south-west side of Ham Town, the most cultivated and thickly populated portion of the island situated in the extreme south. Curiously enough the population has risen from 257 in 1871, to 267 in 1881, an increase of over a hundred since Captain Veitch's visit. Although marrying very much in and in amongst themselves, only four women not natives of Foula having married into the island for forty years, the evil effects of such in-and-in breeding do not show to the extent that might otherwise have been anticipated. The families as a rule are said to be small, and couples without incumbrances more common than on the Mainland. They very rarely leave the island, and if they do, hardly ever return, and to this cause probably the increase in population is chiefly due. Almost all belong to the Congregational body, and the few who still stick to the Established Church are ministered to by a reader. Foula was the last

place in the islands where the old Norse survived, and Low[1] took down phonetically from the lips of William Henry of Guttorm, a ballad of thirty-five stanzas describing the lives of an Earl of Orkney and the daughter of a King of Norway.[2] He also found that though the inhabitants knew little about the rest of Europe they had "Norwegian transactions at their fingers' ends." You would therefore naturally expect in an island like Foula to see the fair-haired Norse type very marked, and the writer was astonished at finding fully half the children at the school quite dark-haired and with almost swarthy complexions, the exact opposite to what he found in Fair Isle, where, if the Spanish tradition has anything in it, he ought to have noticed it. Seven sixareens fish from the island, and the Foulaese have the reputation of being the finest boatmen in the islands. They get cod principally, and also a good many saith in the rapid tideways around the Havre de Grind reef a few miles to the eastward. Low was charmed with the people, and Veitch, who spent twenty-two days encamped on the Sneug, contrasted them very favourably, physically and morally, with the Fair Islanders, saying, "In Fair Isle the natives are in general half-starved and ill-clothed, even squalid and unhealthy, and have a look of savage apathy. In Foula, the reverse is the case: in every respect the inhabitants seem much at their ease, are decently clothed, and are of a cheerful, inquisitive character. Indeed I met no peasantry in Shetland to equal them. Their frank, free disposition, simple primitive manners, render them a very amiable people." Veitch came to the conclusion that smuggling was the cause of the difference in a great measure, and yet, if local traditions are to be trusted, cargoes were now and then landed on Foula. As soon as you are ashore, if weather permits, engage a boat to explore the western side of the island, as it is not every day you are able to do so, and it is as well to take the first opportunity. There is nothing much to interest you till you come to the North Bank, a furious rush of tideway off

[1] Low's *Tour*, p. 109.

[2] See Appendix R, p. 628.

Strom Ness, the northern point of the island. Here, calm as the sea may be elsewhere, the mere strength of the tide sends the white horses leaping over the *baas*, which with a setting sun bring out the most beautiful prismatic effects, as you plunge into what for a short distance appears like a huge seething caldron. Clear of this you cross War Wick, and come to Hura Wick or North Wick, from the further end of which two boats fish, and a nice wild exposed fishing-station it is too.

Here the Friar Stacks come in sight, the easternmost one of which, called the Stack of the Brough from the ruins of an old broch on its summit, is connected with the shore. Then the Sheepey Stack, a little distance out, inside of which, though further west, is the Gada Stack, by far the most picturesque one of the three. This, which Professor Heddle[1] compares to a dog sitting on its haunches, with fore-legs stiffened and head erect, is from one hundred and fifty to two hundred feet in height, and runs from north-west to south-east. Right through the rock is a magnificent arch extending nearly to the summit, and the south-west side is pierced by a circular window. Guillemots occupy the upper portions of this grand hall, and kittiwakes in hundreds breed below. Next you come to Trolli Geo, and then to Selchie Geo, a glorious amphitheatre of reddish brown rock which gets its name from the quantity of seals that in former years frequented its rocks and skerries. Easter Hævdi, the western extremity of Selchie Geo, is pierced from east to west by an arch, the mouth of which on the eastern side is like the muzzle of a huge bell-mouthed blunderbus. This arch is known as Kittiwake Hall, and in Veitch's day was the only breeding-place on the island of those birds. It is not so at the present day; still so numerous were they, when the writer was there in 1880, that the air seemed as if filled with gigantic snowflakes. Here the really sublime panorama of the western side of Foula may be said to commence, opening with the North Banks, not quite a mile of cliff-face

[1] *Mineralogical Magazine*, vol. iii. p. 46.

ranging from 698 feet to 842 feet. A magnificent range of cliff it is too, with a face here lichen-covered, there interspersed with grassy ledges, favourite breeding spots of the puffins. In former times it is said the North Banks were regularly divided amongst the crofters, each of whom had, as it were, so much frontage. Low,[1] in speaking of the sea-fowl of Foula, says:

"Neither the Fulmar, Great Auk, nor the Solan build here, which is something surprising. It is the number, not the variety that amazes one, and indeed all the flights I had before seen were nothing to this; as far as the eye can stretch, the whole precipice swarms, the sea around is covered, and the air in perpetual motion, flocking either to or from the rock. This puts one in mind of a capital city to which the whole kingdom resorts once in a year; here they are in perpetual motion, to and again passing and repassing, going and returning; everything is noise and uproar, bustle and hurry reigns, every creature attentive to the great law of nature hasting to perform its function before the return of winter, when it knows it must take its departure. All birds except shags and cormorants, leave Foula in winter, as I was assured by all the inhabitants."

The puffins are the most numerous, and from their building nearest the summit are the birds whose nests are most harried. Low[2] thus describes the mode adopted in his day:

"Their methods of getting at the wild-fowl and their eggs are very dangerous. I observed in many places a stake stuck about six inches into the bank, and this in many places so rotten as to fly all to pieces with a slight blow; and in all so loose as to shake with the least touch of one's foot; nay, they often strike the blade of a small dagger they usually wear, into the ground, and throwing a noose of a fishing-cord over any of these, slip down without the least apprehension of danger. They give however a very pretty good account of the matter; they tell us they never trust too much to the rope nor the stake, that there is little strain either on one or the other

[1] Low's *Tour*, p. 98.

[2] *Ibidem*, p. 104.

when once they have got a footing on the rock, and they depend more on their own climbing. But with all this there are frequent instances of their perishing, and few who make this a practice for life die a natural death."

So matter of course was it for a man to be killed on the Banks, that the regular saying was—"His *gutcher* (grandfather) *guid before*, his father guid before, and he must expect to go over the Sneug too;" and if one man wanted to insult another he said, "*My* father died like a man on the banks; *yours* like a dog in his bed."[1] There have been, it is said, no cliff accidents of late years, which, considering the *modus operandi* is the same it was in Low's day, is something wonderful. Somewhere at the southern end of these cliffs is a spot discoloured with iron ore, which is said to have given rise to the local legend of there being a carbuncle under the Kaim. The Kaim is, if one may use the phrase, double-jointed, the Little Kaim being a projecting ledge about half-way up, which, if anything, overhangs the water. The steepest portion of the cliff, to which the term Kaim is applied, is 82°, or 8° off perpendicular. This in a cliff-face of 1,121 feet is not bad, and from the water you cannot tell that it is not perpendicular. Somewhere about the Little Kaim was for many years the breeding-place of a pair of ernes or white-tailed eagles, but they have deserted it for some time past. It is said the young birds remained with the old ones till the following spring, when they were driven away to start an establishment of their own, and Saxby[2] remarks on the celerity with which, if the female be shot during the breeding season, the male bird contrives to get a new mate. In the bight between the Kaim and Nebbefield (1,020 feet), and which is known as the Geo of Rogar, is a curiously shaped stack called the Stab, which, from one point of view looks like a sphinx, and from another is absurdly like a barrister wigged and gowned in the act of yawning. Nebbefield is very fine, the outline being very sharply defined, and the sweep round to Wester

[1] Hibbert's *Shetland Isles*, p. 588.

[2] Saxby's *Birds*, p. 6.

Hævdi is very grand, though the cliffs fall off in size at Wester Hævdi, being only 486 feet. At the northern end of this bight at the water's edge are a lot of huge cyclopean boulders known as the Scrud Herdins. So deep however is the water here, that the writer was told of a person, whose boat was actually touching the rocks, catching cod on a hand-line in fifteen fathom water. The stratification of Nebbefield is very marked and uniform.

In the centre of this bight, in fact in the very oxter, is a very fine cave, in which thousands of kittiwakes breed. On rounding Wester Hævdi you have another grand, in fact the grandest, sweep round to the red cliffs of the Noup. At the northern end stretch, next the water, a long range of cliffs, known as the Muckleberg, gradually tapering down from 635 feet to 219 feet, above which comes a vast expanse of treacherous grassy slope known as Ufshins, the most dangerous spot in the island, and where it is said more deaths have occurred to fowlers than anywhere else. Above Ufshins is another cliff wall, known as the Heads of Hamar, the summit of which is not far below the Sneug. At the southern end of Muckleberg you come to the western end of Wester Dahl, in which is a curious crevice or fissure, known as the Sneck of Smalie, about, according to Professor Heddle, 300 yards long, 100 feet deep, and 6 feet wide at the top, though broader below. Somewhere hereabouts occurred one of the few wrecks that have occurred at Foula—so different in this respect from Fair Isle—that of a brig named the *Ceres*, of Belfast. All the crew were lost except one man, named Samuel Black, who, it is said, when the ship struck, jumped from the bowsprit on to the rock, and scrambling up with the greatest difficulty, was found in a state of insensibility on the top by a man who had come for peats.

Though the Noup, like that of Noss, slopes backwards, the precipitous slope extends, according to Professor Heddle, to nearly the summit, being 795 feet. The Noup, to follow out Low's simile of the birds coming up to the capital for the

season, may be termed the *Hôtel des Lyres*, or the town-house of the Manx Shearwaters. The Rooeskie (484 feet), which probably owes its name to its red rock, is, overhanging as it does in places, a magnificent cliff, and may be said to terminate the rock glories of Foula, as immediately after it the rock face is no higher than 173 feet. Having come thus far under the cliff-line from Easter Hævdi, instead of pulling home to Ham round the South Ness, have the boat pulled a mile or so out to seaward, and then, keeping that distance from the island till you reach Strom Ness, return the way you came. This will enable you to realise the sky line, which when pulling close under the cliffs you are unable to do. The writer is only sorry he was unable to do so himself when there, as his companion was so tired out from the effects of something like nine hours' open boat-work, as to compel them to get back as soon as possible.

There is practically only one way of ascending the hills and making the circuit, so far as it can be made, of the western cliff-line, and that is from the south. A Foula man, or a member of the Alpine Club, might think nothing of making the round from north to south, but for ordinary pedestrians it would be out of the question. Walking up the little valley past the school-house, and round the picturesque mill Loch of Ham, you strike the lower end of the main ridge or back-bone of Hamnafield. It is a *stae brae*, but otherwise not difficult walking. About two hundred yards before you reach the cairn on the apex of Hamnafield is a heap of stones said to cover the Lum of Liorafield, first mentioned by Brand and then by Low,[1] who, however, was not allowed to see it, "from a superstitious notion among the people that he who opens the Hole of Liorafield the first time he is in the island dies immediately after, and this was the only thing I could find them sly in." Veitch was told that it descends perpendicularly to the level of the sea, and is then connected with the ocean by a subterraneous passage; and the Foulaese

[1] Low's *Tour*, p. 115.

alleged, in support of this, that a sheep pursued by a dog precipitated itself into the Lum, and was followed by the dog; both being afterwards found by the mouth of a small cave on the sea-shore. As the top of the Lum can be very little short of 1,100 feet, that sheep and that dog must have mastered, and that thoroughly, what Assheton Smith called the whole art of falling. The Ordnance cairn on the crest of Hamnafield is used as the hamlet clock, when the sun is over it announcing six o'clock in the evening to the people of Ham. Descending from Hamnafield, you ascend another ridge, known as Townie-field, which brings you to the Sneug. It is, unfortunately, rarely during summer months without a nightcap of fog or mist, and even if the summit is free, there is generally a haze on the sea which prevents your getting any view of the Mainland. Low, who was on the island for seven days in July 1774, never once saw Shetland proper; and, out of the twenty-two days spent by Veitch's party encamped on the Sneug, seventeen are recorded in their weather register as more or less foggy. Veitch thus describes the view when the atmosphere is clear:—

"From the summit of the Snuke, the highest and central peak of the ridge, an extensive view of Shetland is obtained, the Ossa Skerry, a remarkably detached rock, and Ronas Hill, forming interesting features on the left of the scene, while Fitfull Head and Fair Isle, objects of no less interest, terminate the view on the right hand, including a space of about seventy miles chiefly occupied by the Mainland of Shetland. In very fine weather five hills in Orkney may be descried, appearing like clouds on the horizon, but to the naked eye giving no clue to their identities. From these hills, however, the island of Foula assumes an appearance not to be mistaken. Its precipitous west end, as seen from Westra, in Orkney, a distance of seventy miles, forms a striking object."

Foula and Unst are now the only two spots in Britain where the *Lestris Cataractes*, or Great Skua, still breeds; and

it is to be feared, if the depredations of the egg-stealing fraternity, instigated by the demand afforded for their stolen goods by the closet-school of naturalists, are not soon stopped, this rarest of British birds must shortly become as extinct as the Greater Bustard or the Great Auk—at least, so far as this kingdom is concerned. That at one time they bred on most of the lofty hills in Shetland there can be little doubt. The Bonxie Hill, south of Quarff, was probably one of their haunts, as *Bonxie* is the name by which the bird is generally known in Shetland, though in Unst they are called *Skooi*. Rooeness Hill was occupied by them within the memory of living men, and to a well-known naturalist from the Orkneys is said to be due the credit of their extermination there, he having encamped on the hill till he shot them all down — an easy job, as during the breeding season bolder birds do not exist. They arrive in Shetland, according to Saxby, about the end of April, and remain till the middle of August, when old and young leave for other climes.

Measuring[1] about 22 inches from end of beak to tip of tail, and 52 inches across the wings, the bonxie is a somewhat heavy bird, weighing, according to Low,[2] 3 lbs. 0 oz. 4 drs., and armed with a powerful bill, measuring 2¼ inches from base to tip, and which, like the talons and web of the feet, is a deep black; general colour of the bird a deep brown-black, with a conspicuous white patch on the wings. The tail is spread out fan-fashion when flying. The eggs are said to be similar to those of some of the gulls, whose eggs are sometimes sold for those of the skuas. The young birds, in the downy stage, look not unlike young goslings, and the contrast between the deep black of the neb and feet, and the greenish-yellow of the rest of the bird, is very marked. You are not allowed to approach their breeding-place with impunity; the moment you appear to be approaching the nest, the parent bird charging you with a rush. Sheep, dogs, and ponies too, if found wandering about the tabooed ground, at once get notice "to get out of that." Owing to their driving

[1] Macgillivray's *Manual*, pt. ii. p. 255. [2] Low's *Tour*, p. 101.

off all other raptorial birds, they were at one time specially preserved in Foula, a fine of 16*s.* 8*d.* sterling (a big sum in those days) being levied, in Low's time, on any one who shot them or destroyed their eggs. They get their living chiefly by making the greater gulls hand over, and, according to Saxby, robbing the nests of the other gulls. In Färoe they are said to attack the lambs, but this is stated never to be the case in Shetland. If taken from the nest they are easily reared, and become very tame. In Veitch's day they all bred on the Sneug, and he estimated their numbers at thirty pair. A few years back they were nearly exterminated by the gunning cads; and, had not the late Dr. Robert C. T. Scott, R.N., of Melby, come to the rescue, they would have become extinct, so far as Foula is concerned. At the present day probably fifteen pair may breed on the island, a few still on the Sneug, but the majority at the back of the Kaim. Whilst waiting on Townie-field for the mist to clear one evening, the writer saw a most beautiful aërial coursing match. A couple of Scoutie Allans came past in chase of a bonxie, who, thinking he might shake off his persecutors, kept circling round the writer and his guide, and so close that the smack of the allan's wing as he stooped for the bonxie could be heard distinctly. As a rule, when the allan stooped, the bonxie made a sort of half turn upwards, upon which scoutie shot up like a rocket, leaving his companion to take up the running, or rather flying, and wait upon the bonxie. One word before saying good-bye to the bonxie; no eggs of the Great Skua offered for sale in Shetland can have been honestly obtained, as the proprietors both of the Melby and Buness estates forbid their being taken. Any one, therefore, buying the eggs, is a receiver of stolen goods. From the Sneug you descend by the very steep grassy slopes of Hannerley to the back of the Kaim, and had better descend from there to the end of Wester Hævdi, from whence the view of Muckleberg, Ufshins, and the whole sweep round to the Noup is very fine. Nebbefield, towering wall-like above you, and with its clearly-defined cliff line, looks grand from

Wester Hævdi. So glorious are the views, that you do not regret the something like seven hundred feet of very stiff climbing it takes you to get back to where the pinnacle of the Kaim shoots up. Professor Heddle[1] says, "The manner in which the summit of the Kaim towers lighthouse-like above sea and land surpasses anything the writer has seen, excepting the Myling Head, in Färoe." You descend from the Kaim by as steep a slope as Hannerley, and one which had better be negotiated in zigzags, if you do not want to come a cropper. When down, walk out to the southern end of the North Banks, here about 842 feet high, whence you get perhaps the best view obtainable, from land, of both the Kaim and the Little Kaim. Then along the North Banks, till you reach a very fine projecting cliff, called Simon's Head, where you can see the puffins in hundreds on the grassy ledges, and from the summit of which you get a capital view of Easter Hævdi, Kittiwake Hall, and the Stacks of the Logat. The descent from Soberley is not so bad as that of Hannerley and the north side of the Kaim, and once at the foot you realise along what vast cliffs you have been walking.

On your way home you pass through the principal breeding place on the island, at the present day, of the *Lestris Parasiticus*, Richardson's Skua, or *Scoutie Allan*, a bird which for pure, sheer devilment of character cannot be surpassed in the whole feathered race, nor a more interesting one to study, nor a handsomer one. Measuring[2] 21 inches from tip of beak to tip of tail, and 42 inches from wing to wing, it is a very much lighter bird than the bonxie, and, according to Saxby,[3] weighs little more than a pigeon. With a very hawk-like appearance when at rest, the adult birds vary very much in colour, some being blackish-brown on the upper parts and white on the belly; others with rusty bellies; others, again, with speckled bellies. The Foula theory is that the pure white-bellied specimens are the adult birds, and that the others are in the

[1] *Mineralogical Magazine*, vol. iii. p. 47.

[2] Macgillivray's *Manual*, p. 257.

[3] Saxby's *Birds*, p. 358.

scorie stage. When you approach the nest, the bird "on duty for the day" commences tumbling over on the ground, now as if it had a broken wing, now as if every joint in its body were dislocated; and altogether goes through a course of general fooling to lure you away from the nest. Once at a safe distance from the eggs, or young ones, the tactics change, and the bird does its best to make things unpleasant. Generally speaking, it attacks you from the rear, and the first notice you have is the swish of its wings as it grazes your head, with a rush like a rocket. Occasionally, however, it charges fairly and squarely from the front, and then you see the whole onslaught. Taking a small semicircular sweep, like the one, two, three steps of a fast bowler, it comes down on you with all the velocity of the cricket-ball from the arm of such bowler; and, unless you duck your head, it may be unable to change its direction and come full butt at you. One killed itself against a gun Captain Veitch held up, and so great was the momentum of the bird that it dashed its brains out. Had the bonxie a similar velocity proportionate to its greater weight and size, it would assuredly kill any one it struck on the head.

Unlike the bonxie, the scoutie allan apparently cannot be reared in confinement. They do all right at first, but seem to die after a few months' captivity. The writer sent seven in 1880 up to "the Zoo"; but, though they arrived in Regent's Park in splendid condition, they only survived about three months, notwithstanding the authorities were specially anxious to rear them, to settle the much-vexed question as to the plumage.

The young birds, when clear of the fluffy stage are very handsome, being barred across the wings like woodcock. Close to the scoutie ground, or rather their principal nesting-place at the present day, as they seem to breed all over the island, is a small black peaty hole, from which the natives get the earth for making a black dye (mentioned *ante*, p. 440), and which earth must be obtained at a particular time of tide to be of any good. The roots of the plant employed to fix the dye

are sometimes used medicinally. After being carefully washed, they are chopped up very fine and then boiled, when the liquor is strained through a cloth, and finally bottled with a little whisky, to make it keep. It is given in half-teacupful doses, and is said to beat Peruvian bark out of sight as a tonic. To do the whole hill and cliff-round comfortably, you ought to allow yourself eight or nine hours, and it is as well, nay absolutely necessary, to take a guide with you, in case of fog coming on.

In Low's[1] day, after kirk the young men of the island used to amuse themselves by "putting the stone," for which game there was a stone fixed from which they threw. Low said he could just easily lift the putting-stone. As far as the writer could make out, not only have both stones vanished, but also all tradition about them. The graveyard, or rather churchyard, was wonderfully neatly kept, and in admirable contrast to the general run of Orcadian and Shetlandic boneyards. Any one who spends a few days on this island, and who is lucky in his weather, will be loth to leave; and, long after he has left, will recall the glorious sweep of those precipices which, Professor Heddle says, "as a group, stand unrivalled in the British Isles."

[1] Low's *Tour*, p. 114.

CHAPTER XLI.

SHETLAND.—NESTING, LUNNASTING, AND DELTING; OR, THE EAST MAINLAND.

THERE is nothing much to attract the traveller in search of the picturesque in these parishes except between Voe, at the head of Olna Firth, and Mavis Grind. The coast-line, though rocky in places, is nowhere very precipitous, and the interior consists more or less of wild moorland fairly studded with fresh-water lochs and watered by streams, that must all more or less be frequented by sea-trout in the season. That, as the country gets opened up, and decent lodging-houses are provided, a great deal of these districts, which are now of necessity almost a *terra incognita*, will become a favourite ground with the angler there is little doubt. The *Earl of Zetland* runs once a week to Brae, calling on her way at Symbister in Whalsay, at the head of Vidlon Voe on the Mainland, at Burra Voe in Yell, then crossing Yell Sound to Mossbank in the north of Delting, and then calling at Ollaberry and Sullam before she reaches her destination. It is a long day's sail, as leaving Lerwick at 10 a.m. you do not, as a rule, reach Brae much before seven or eight in the evening. However, you are under no danger of starvation, as good plain meals are served on board in a very much better manner than you often find on much larger and more pretentious craft. There is a small ladies' cabin and a stewardess provided, and sleeping berths are made up in the

saloon at night for the menkind who propose returning the next day. If the scenery on the east coast is not to be compared to that of the western side, it is by no means without picturesque bits such as Vidlon Voe, Swinister, parts of Sullam Voe and North Rooe, and with mist hanging about the hill-tops you sometimes get weird, pictorial effects, that are wanting in hard, clear weather. Anyhow, for persons who are only in the islands for a short time, and who have done the various sights in the neighbourhood of Lerwick, it is in fair weather much better to take the run round to Brae and back, than to loaf aimlessly around Lerwick. By road, Voe, at the head of Olna Firth, is eighteen miles, Mossbank twenty-eight, and Brae twenty-six miles. On reaching the Windy Grind, instead of proceeding down the hill past Veensgarth, you turn off to the right, and about a mile further on come to the little Loch of Strand now rented, as well as the Voe of Laxfirth, by the Lerwick Angling Club. This little pool, for it is only about seven or eight acres in area, is one of the best, if not the best, sea-trout spots in the islands. Very large baskets have been made off it under favourable circumstances, and probably it is not surpassed, and rarely equalled for the sport it affords, elsewhere in Britain. Spring tides flow into it from Laxfirth, which also affords excellent sport at times. *Lax* is the Norse for salmon, and whenever you find it used as the name of a river, firth, or loch, you may be certain the migratory *Salmonidæ* are, or have been at one time, abundant there. After leaving Strand three miles' walking will bring you to the Black Loch, and Wadbister Voe, both said to be good late in the season for sea-trout, and a little further on you come to the Loch of Girlsta, which is said to owe its Norse name *Geirhildarvatn* to the fact that Geirhild, Rafna-Floke's[1] daughter, was drowned in it when on her way to Iceland in 870, or thereabouts. It is a long (1½ miles), and in places, very deep loch, and is said to hold not only very good trout, but also char. A little lodging-house has been started here recently, at which

[1] *Mémoires des Antiquaires du Nord*, 1850-60, p. 125.

you can lunch, when driving out from Lerwick to fish. A mile or so further on is the wayside public-house of Sandwater, supposed to be about half-way to Brae, where when driving you stop to bait. There is a small loch here which forms the headwaters of the stream which flows into the Loch of Strom, and the upper waters of the Weisdale Burn are no great distance off. The house, however, is nothing more than would be termed in England an ale-house, though there is a very fair sitting-room in which to rest whilst your nag is being fed. If the accommodation were improved, this might be made a capital angling centre for any one with fair pedestrian abilities, as two and a half miles, *on the map though*, over the Western Kaim would bring him to Mooa Water. North and south of this loch, and close to it, are respectively Truggles Water and Lamba Water, and two miles beyond Mooa Water is East Burra Fiord, said to be one of the best sea-trout spots in the islands. On the eastern side of Sandwater again the lochs of Skellister and Bruston are within walking distance. A very good road has just been made from this point to the head of Weisdale Voe. A more desolate stretch than the "Lang Kaim," as the five miles long valley that intervenes between Sandwater and Voe is called, would be hard to find. Bounded on one side by the Western Kaim and on the other by Eastern Kaim, you see nothing but bare moorland and forbidding naked-looking hills as you pass through it, and you are not surprised when you are told that after dark there is every risk of your meeting "da Trows." Luckily, even Lang Kaims have an ending, and about five miles from Sandwater you come to a small loch along the southern side of which runs the road for Vidlon, which passes Sae Water, out of which flows one of the many streams that go to make up the Dourye Laxa[1] Burn, one of the best, and by some good judges said to be the best,

[1] The reader must not suppose, however, that Shetland is a *No Man's Land* where he can fish or shoot anywhere at pleasure, and before using either rod or gun should ascertain whether leave is requisite, or he may be himself *run in* by *the two gens d'armes.*

sea-trout burns in the islands. There are said to be some remains of an old monastery or nunnery out at Lunna, and near the Head of Lunna are curious rocks known as the Stones of Stefis. To return to the main road. Out of the little Loch of Voe, a burn cascades down in a series of miniature waterfalls to the head of Olna Firth, where are situated the curing-station stores of Messrs. Adie, a firm largely engaged not only in the home fishing, but also in the Färoe and Iceland fisheries. There is a postal telegraph station here, but unfortunately no accommodation, good, bad, or indifferent for "man or beast." A little beyond the Kirk of Olna Firth the road for Mossbank turns off on the right from that leading to Brae. Mossbank is ten miles from Voe, and a lodging-house has been opened there, this summer, at Innfield House, but what the accommodation is like the writer has not heard. The road is a very hilly one, and in places, especially about Dales Voe, you pass spots that have a certain wild, weird picturesqueness of their own.

Some years ago a vessel laden with oranges was wrecked on the coast of Delting, and the natives are said to have fancied that the oranges, which came on shore in quantities, were some new sort of potatoes, and to have boiled them accordingly. If therefore, you want to open a conversation with a Delting man, your best plan is to say at once, "How are oranges in your parish?"

After leaving the turning for Mossbank you skirt along the shores of Olna Firth, a long, narrow, land-locked voe surrounded by steep hills deeply scored by the torrents which in winter pour down their sides. It looks more like one of the wilder Cumberland lakes than an arm of the Broad Atlantic. After crossing the hill for about a mile you strike Basta Voe, and, after passing a very sea-trout looking burn, land at Mrs. Inkster's, where you may, if lucky, get accommodation for a day or so. Busta, the mansion house of the Giffords, is about a mile from Brae and embowered as it is in trees is a very pretty spot.

If wind and weather suited, and a boat were to be got, few more pleasant excursions could be made than spending a summer day in the circumnavigation of Muckle Rooe. It is true you coast along it in the steamer on her way from Hills Wick, but you pass too quickly to take in all its beauties. Scenery such as the western side of this island affords should not be studied in the fashion in which our Yankee cousins are said to do continental cities. It should be sipped slowly like a very fine vintage claret, and not swigged off like "Hall Swipes." The cliffs, though nothing stupendous, are in certain lights exquisitely beautiful, owing to the rich pink colour of the granitic rocks, which every here and there are variegated with yellow lichens. Not only is the colouring gorgeous, but, fissured as it is with caves and fringed with outlying stacks, its outline is nearly as fantastic as that of Papa Stour. The writer has only seen it from the deck of the steamer, but his friend Mr. Peach, of the Geological Survey, who, in company with his colleague Mr. Horne, explored the western side in a small boat, pronounces it, if anything, superior to Papa Stour. If so, it must be something very much out of the common. A setting sun is needed to bring out the full beauty of the colouring, and easterly or southerly winds and neap tides are wanted to explore the caves. These cliffs were in Low's day a great breeding-place for the erne or sea eagle, and, as the writer passed under them in June, 1881, a couple sat motionless watching the unfeathered bipeds being borne past their eyrie.

CHAPTER XLII.

SHETLAND.—NORTHMAVEN.

AFTER leaving Brae, a walk of about a mile or so brings you to Mavis Grind, and a picturesque walk it is, where the road is carried along the side of a small but very steep cliff close to the water's edge. Mavis, or *Mæveiðs*, means Gull's Isthmus, and *Grind* is the old Norse word for gate. A very narrow isthmus it is that separates the waters of Sullam Voe from those of the narrow inlet, which on the western side runs in from St. Magnus Bay. It cannot be much, if anything, over 50 yards in breadth, and from 15 to 20 feet above high-water mark. It is this isthmus that has given its modern name to the parish. Munch,[1] states that the original name of the district was *Rauðarþing*,[2] so called undoubtedly from the brilliant red colouring, which is so marked a feature in the rocks, which either crop up through the scanty soil, or are strewn all over its surface in boulders. Northmaven is the largest, wildest, and most beautiful parish in Shetland. On the eastern side its shores, washed by the waters of Sullam Voe and Yell Sound, with the exception of some rocky promontories north of Ollaberry, slope gently down to the sea, but on the western side a bold rocky coast-line extends, except in very

[1] *Mémoires des Antiquaires du Nord*, vol. iii. p. 109.

[2] The *Rooe* in Rooe Ness, Rooe Ness Hill, Rooe Ness Voe, Rooer Water, Rooer Burn, North Rooe, Muckle Rooe, and Little Rooe, is a corruption of *Rauðr*, red. *Ronas* Hill is nonsense.

few places, from the southern to the northern extremity. Forming itself one vast peninsula, Northmaven is naturally divided into three districts, the first and largest of which, embracing all lying to the south of Rooe Ness Voe and Quy Firth, may be termed Northmaven proper; the second, to the north of those voes and south of Lanchestock Hill, may be called the Rooe Ness Hill or North Rooe section, and Fethaland may be taken to include not only Fethaland properly so called, but also Lanchestock Hill. At the present time there is a lodging-house at Hillswick, with a good sitting-room, and a couple of comfortable, though small, bed-rooms, kept by Mr. Robertson, foreman to Mr. John Anderson; and a much larger house at Ollaberry kept by Mrs. Gideon Anderson. Lodgings might also be got at Mrs. Henderson's, Bardister, a few miles south of Ollaberry, and at the Congregational Manse, at Sullam. There are also very comfortable quarters at Lochend, on the shores of Colifirth Voe, kept by Mrs. Gifford Thompson. Both Hillswick and Ollaberry are twelve miles by road from Brae, and north of these places it is impossible to drive, as roads are non-existent at present, for, though there is nominally one from Hillswick to Tangwick, it is impracticable except for carts, if available for them. Even the main road, as far as Hillswick and Ollaberry, is an awfully rough one in places, and nowhere worse than it is immediately after leaving Mavis Grind, till you reach the northern end of Magnusetter Voe (generally called *Mangster* Voe), from which point you get a glimpse of the Isle of Egilsay, which, owing, according to Hibbert,[1] to a vein of greenstone having yielded to disintegration, appears as if cleft in twain. A very fine burn flows into the sea at the head of Magnusetter Voe. This stream, which in autumn should hold sea trout, issues out of a chain of three lochs, of which two, Glussdale Water and Johnny Man's Loch, are on the west side of the road, whilst the third, and smallest of the three, is on the east side, and is known as Senna Water. To the west of the road from Magnusetter Voe to Senna Water are an immense number

[1] Hibbert's *Shetland Isles*, p. 533.

of lochs, and on the eastern side of the road are several, one of which, the Loch of Lunnister, is said to be a good sea-trout loch late in the year. Immediately after passing Senna Water, you see in the valley below you the loch of Burroland, out of which a burn about a mile long flows into the Houb or Vaadle of Sullam. A *vaadle* in Shetland means a shallow loch, into which the tide flows, and which is nearly dry at low water. The channel, through which the tide flows into the Vaadle of Sullam, is about sixty yards long, and, like the Bush near Stromness, is a capital spot for sea-trout. There is said to be a similar though smaller vaadle on the other side of Sullam Voe at Scatsta.

To return to the road to Hillswick, about a quarter of a mile or so beyond Senna Water, you come to the small loch of Smirnadale, which is separated from Punds Water, a somewhat larger sheet of water, by a small watershed. Punds Water, so called from a sheep *crû*, or pound, built on a peninsula jutting out into the loch, was a favourite fishing ground of Professor Aytoun, when Sheriff of Orkney and Shetland. The water is exquisitely clear, showing every stone in the red rocky bottom, which otherwise would be anything but a pleasant spot to wade on. The trout are dark tortoiseshell-marked fish, run about three quarters of a pound each, and, owing to the quantity of fresh-water molluscs they have to feed on, are very slow in rising, but when they do, rarely rise short. When hooked they play in a heavy lungeous manner, very different from the Spiggie fish, which like sea-trout are springing almost continuously.

There is a small holm in the loch, on which the *rain-goose*, or red-throated diver, *Colymbus Septentrionalis*, breeds, and you might do a worse *moon*, when the fish are not on the rise, than sitting down by the side of the loch and watching the young birds, with their red plumage glistening in the sunlight, swimming about in company with the gulls and wild ducks, who likewise take up their abode for the season on the holm. Golden plover, and snipe too, build all around, and the air at

times is alive with their cries. Half a mile or so from the loch you come to where the road branches off on the right to Ollaberry, and a short distance farther on see on your right a small sheet of water, known as Little Eela Water, close to which is Eela Water proper, a good sized loch. Eela (properly speaking, Ola's) Water, has the same pink granite bottom that you find in Punds Water. The fish, too, as in that loch, feed largely on molluscs, but do not average much over a quarter of a pound. It is curious that the trout in two lochs so close together should vary so much in size and other qualities, where apparently the conditions as to food, bottom, &c., are identical. Punds Water is, however, 149 feet above sea-level, whilst Eela Water is 218 feet. Can difference in height have anything to do with it? From the western end of Eela Water, the road, descending to the head of Ura Firth, along the side of which is two miles of level road, takes you into Hillswick. From the crest of the hill north of Punds Water you get a good view of the red boulder-strewn summit of Rooeness Hill, and between Eela Water and Ura Firth you get a glimpse of Foula, otherwise, with the exception of the last four miles or so, you have no very extensive views.

When, as must come sooner or later, proper accommodation shall have been erected throughout the length and breadth of Shetland for the travellers in search of the beautiful, who will flock northwards as soon as the country shall be better known, there will be no spot in all Hjaltland, which in its manifold attractions will be so popular as "Grey Hillswick."

To the painter, the geologist, and the mineralogist, Hillswick will afford such a centre from which to follow out their respective pursuits as will be hard to find elsewhere on British soil. Without even stirring further away than Hillswick Ness you can see a coast-line that, though of no great height, is wonderfully broken, and variegated every here and there by broad ribband-like strips of pink porphyry. Innumerable stacks cluster close to, and at no great distance from the shore. One of these, the Gordi Stack, from one point of view, looks not

unlike a rhinoceros horn, whilst from another it has a wonderfully spiral fluted appearance. Close to this stack on the north side is a place known as Kleber [1] Geo, where an outcrop of steatite has enabled the natives to carve their names on the rocks.

About half a mile from Hillswick Ness lie the Drongs, a series of fantastically-shaped stacks, that from one point of view resemble a fleet of fishing wherries, whilst from another they appear like a barque under full sail. In the *First Statistical Account* [2] it is stated that on two rocks near these stacks "the larger kind of cormorant nestle, and what is remarkable, only successively; for the rock which is possessed by them one year is deserted the next, and returned to again after being a year unpossessed. In this manner have these rocks been occupied from time immemorial." North of the Drongs are the Heads of Grocken, or Rooe Ness as they are termed on the chart, composed of pink quartz porphyry projecting before and above cliffs of a darker rock, as seen from Hillswick, and rising nearly three hundred feet above the sea. Some very beautiful stacks cluster round the Heads of Grocken,—the Quida, the Runk, and the Rippack Stacks being especially picturesque, and the visitor to Hillswick should, if weather permits, get a boat from the West Ayre and spend a summer's evening amongst them and the Drongs.

The wildest, though not the highest, portion of the coast-line in this section of Northmaven, is that extending from Stenness round to the Grind of the Navir, and to see it comfortably, and at your leisure, you require from eight to nine hours from the time you leave Hillswick till you return. Crossing the West Ayre, a small foot-bridge takes you over a burn that flows down from a loch some distance up the hills. Close to the mouth of the burn is a small rushy loch in which sea-trout are to be found in the autumn. A little N.E. of the Heads of Grocken lies a small tarn, known as Helga Water,

[1] See *ante*, pp. 387-8.

[2] *First Stat. Acc.* vol. xii. p. 349.

The Heads of Grocken, the Quida, the Runk, and the Rippack Stacks, and the Door Holm from Hillswick Ness.
From a water-colour drawing by Sir H. Dryden.

To face page 534

which, according to Hibbert,[1] was frequented by the *Shool-piltee*, *Nuggle* or Water Horse. Ascending the Heads of Grocken, it is as well to follow, so far as you can, the cliff-line, instead of the road which cuts across the neck of the hill as it were. From the summit you get some charming views of St. Magnus Bay. You then descend to Brei Wick, where a pink boulder-strewn ayre separates a small fishless loch from the sea. Then on past Tang Wick (or sea-weed bay), when you come in full view of the Door Holm, a vast isolated rock 120 feet high, about a mile from the shore, with a huge water worn arch, the whole resembling a megatherium or some other monster of a past age. Stenness is the principal Haaf station on the west side, and for that alone worth a visit. Eshaness Skerry, which with Sarla Holm forms a partial breakwater to the station, must, from Hibbert's[2] account, be well worth seeing by any one who wishes to realise the terrific force of Atlantic waves, huge boulders, all wave-borne, lying strewn about in wild profusion. Not far from the fishing station in the grave-yard can still be traced part of the foundations of Cross Kirk, till the arrival of that worthy iconoclast, Mr. Hercules Sinclair, sometime in the seventeenth century, one of the principal chapels of pilgrimage in the islands. As far as the writer could make out, it must have formed a parallelogram thirty-five feet by eighteen feet, and traces of the chancel can still be seen. The whole place was, however, so grown over with weeds, that it was difficult to ascertain anything with certainty. There are several tombstones with elaborate inscriptions, in one the deceased is recorded as—"Vir Priscæ Virtutis et per omnes vitæ gradus et in omni vitæ officio Probat . . ." the last word is so worn as to be almost wholly illegible, probably "probatissimus." One epitaph to the memory of a Donald Robertson is very racy. "He was a peaceable quiet man, and, to all appearance, a sincere Christian; his death was much regreted, which was caused by the stupidity of . . . who sold him nitre instead of Epsom salts, by which he was killed in the space of 3 hours after

[1] Hibbert's *Shetland Isles*, p. 525. [2] *Ibidem*, p. 528.

taking a dose of it." The guarded Scotch canniness about "to all appearance a sincere Christian," and the spitefulness of the remark about the unfortunate merchant's mistake are both alike charming. A short walk from the burial-ground brings you to Calders Geo, an inlet some 200 yards in length with steep perpendicular walls, 150 feet or more in height, of deep, purplish red rock. From this point you get a good view of the wild rugged coast-line to the north; in the immediate foreground being stacks innumerable, conspicuous amongst them being the Spindle and the Moo Stacks, whilst in the far distance you see Ossa Skerry. From here up to Hamna Voe, along the coast-line, lie the Villians of Ure, a tract of rich pasture-land, which is in remarkable contrast to the rugged desolate moorland on which it abuts. This fertile tract, some of the best, if not the very best, grazing ground in Shetland, owes, according to Professor Heddle, its fertility to the alkali-charged rock, which, dashed to pieces against the cliffs by the western surges, is then spread broadcast in a pulverised form over the surface. Walking northwards from Calders Geo over this beautiful sward you come to the Loch of Priest Houland, on the shores of which are the ruins of a broch. Out of the loch a small burn, used to work one of the Shetland mills, flows down a very steep ravine into a gloup known as the Holes of Scraada. Formerly, as the name imports, there were two holes, but about seven years ago the intervening mass, about eighty feet in length, fell in, it is said, just after a boy had traversed it. The tunnel or arched connection with it is five chains, or 110 yards, long, and the gloup itself is six chains or 132 yards. A small whale is said to have been driven into the holes some years back. Not far from Scraada is another much similar recess, known as the Cannon, and also formed, according to Professor Heddle, by the disintegration of the porphyry. The finest example of the force exerted by the waves on a weak spot in the rock, however, is to be found in the Grind of the Navir, where a gate or embrasure has been cut out by the Atlantic billows, which could hardly have been carved

more accurately by stone-masons. Situated, as well as the writer could judge, some 30 or 40 feet above the sea, it is from 12 to 14 yards in breadth, and about 45 feet in height on both sides, whilst, immediately behind it, is a basin about 30 yards in diameter, from which the stones, as if quarried, lie in a vast pile on the eastern side. A short walk from the Grind of the Navir brings you to the head of Hamna Voe, not far from which is the Giant's Grave mentioned by Low.[1] He spoke of there having been originally three stones forming a triangle, of which the sides measured respectively 120 feet, 70 feet, and 60 feet, but that only the stump remained of one of the stones. This stump may still be there, but if it is, the writer overlooked it when there in 1880. The other two stones are about eight feet and seven feet above ground, and are apparently composed of some sort of conglomerate. Hamna Voe is said to be very good for sea-trout late in September. From here you make your way back to Tang Wick, past the new school-house at Brae Houland. By walking up to the head of Ura Firth, and then across to Asta, on the south side of Rooe Ness Voe, you can get ferried across the voe and ascend Rooe Ness Hill by a very steep path. If fine weather, and you can get a boat, not always to be got in summer time, take a trip as far as the mouth of the voe, as the broad dykes of red granite which crop out here and there render the cliffs very beautiful. Not far from Asta is a knoll in which were buried such of the crew of a Dutch frigate[2] as were slain in an action with two English men-of-war in the reign of Charles the Second. The captain of the Dutch craft had thought he could winter in safety in so out-of-the-world a place as Rooeness Voe, without the slightest fear of being attacked. On information, however, reaching the authorities in London, a couple of frigates were at once sent off, which captured the Dutch one after a severe contest. There is a small ayre loch at the head of Ura Firth, in which sea-trout are said to be found late in the autumn; and the angler, desirous of reaching Punds Water and the lochs in its vicinity,

[1] Low's *Tour*, p. 137.

[2] Hibbert's *Shetland Isles*, p. 314.

without having to walk all around Ura Firth, should get pulled across in a boat to the head of Hamar Voe from which Punds Water is barely a mile off.

Ollaberry (*Olafsberg*) is barely four miles from where the road branches off for Hillswick, and as you descend from the higher ground at the eastern end of Eela Water, you have some charming views of Yell Sound. Eela Water is about two miles, Punds Water about four, the Vaadle of Sullam four, and Hillswick, by road, eight from Ollaberry, and by cutting across the hill from the western end of Eela Water to Ura Firth little over six. There is a good-sized tidal loch at the head of Quy Firth, about a mile over the hill from Ollaberry, which ought to hold sea-trout late in the season, but the voe is said to be netted to death.

Lochend is four miles by water north of Ollaberry, and the steamer calls there on her way back to Lerwick from Brae. This is a capital point from which to explore Rooeness Hill and all the district lying to the north of it. On your way to the rude stone bridge which crosses the mouth of the Rooer Burn, and close to it, you see a circle of very rough stones, known as the Giant's *Maisie*. A *maisie* means a very rude straw net or basket, and, according to Hibbert,[1] the tradition is that a giant, intending to build a bridge across the voe, emptied his maisie at this spot. He is also said to have had a rude stone pound or inclosure on the summit of the Bieurgs, which was called the Giant's Garden, in which he kept the cattle he stole from the neighbouring district. In this latter place he was taken by stratagem and thrown over the cliffs. Two large monoliths of granite are said to mark his grave, a little north-west of the Loch of Huxter, and about a mile from the bridge.

After crossing Colifirth Hill a very gradual ascent takes you to the top of Rooeness Hill, on the north-eastern slope of which is a very good spring. The summit of the hill (1,486 feet), the highest point in the islands, like that of the

[1] Hibbert's *Shetland Isles*, p. 504.

Ward Hill of Hoy, is a boulder-strewn plateau surmounted by a ward tower, now in a very dilapidated state. The view from the summit on a really clear day must be a very extensive one, but you are rarely able to see the whole of the panorama that ought to be visible, owing to mist or haze. The writer has ascended it several times, but has never had a clear horizon all round.

On a day when the horizon is clear all round, you ought to see Fitful Head, Foula, the Flugga Lighthouse, and the Out Skerries, and in very clear weather Fair Isle as well. The cliffs on the southern side of the entrance to Rooeness Voe are very picturesque, and appear from the number of projecting buttresses not unlike a long line of cathedral stalls. The great feature of the view is, however, the enormous number of lochs that are visible, not only on the southern side of Rooeness Voe, but also scattered about the plateau on the north side of the hill. When satiated with the panorama of Shetland, spread out as it were at your feet, you had better make your way to *the banks* over the Lang Ayre on the north-western side of the hill, where the brilliant pink stratification of the cliffs is very beautiful. The cliffs are very sloping, and on the ayre or beach, some five or six hundred feet below, close to Turls Head, a large flock, of what from their markings the writer believes to have been grey seals, *Halichærus Griseus*, were disporting themselves when he was there in June, 1880. There is a very picturesque cluster of stacks, comprising the Gruna Stack, Longa Skerry, and Little Gruna Stacks, lying just north of Turls Head. From here, as far as Hævdadal Head, the cliff line is, although the *batter* is very considerable, very beautiful, and, with the one exception of Foula, finer than anything of the kind in the islands. From Hævdadal Head you had better make your way back along the northern side of Girka Water and Clubbi Shuns to Rooer Water, from the eastern corner of which less than two miles in a south-easterly direction will bring you to the mouth of Rooer Burn. The little valley which leads from Coli Firth

under the Bieurgs to North Rooe is a very Highland-looking little glen, and the village of North Rooe, scattered as it is round the shores of what was formerly known as Burra Voe, is a very pretty spot. Four miles further over Lanchestock Hill takes you to the isle or peninsula of Feideland or Fethaland, and on the isthmus, by which it is joined to the mainland, are the huts of the fishermen, only tenanted during the haaf season, when, however, as some thirty boats fish from here, there is no lack of life about. Just north of the wick is a rock of kleber [1] or steatite, on which countless generations of fishermen have carved their names like so many schoolboys, though, unlike the latter, the fishermen evidently do not consider it bad form to "cut out" the names of their predecessors. Local tradition says that, the crew of a wrecked vessel having been buried close to, their names were carved on the rock, and from that time the natives began cutting their own. Kleber is a soft greasy sort of stone, and was, and perhaps still is, largely used in place of fuller's earth to apply to excoriations, burns, &c. From the highest point of the peninsula (198 feet) you get a very good view of the Ramna Stacks and of the coast-line round to the Isle of Uya. There are several stacks on the western and northern sides, one of which, the Yellow Stack, is a very fine one.

Mr. Thompson, of Lochend, has generally a boat or so fishing for him from Uya during the haaf season, and usually visits the station once a week, and would no doubt gladly give any one who was staying in his house a cast round in his boat. The sail in fine weather is a very pleasant one, and about the Büds off Feideland you may see a very fair specimen of a Shetland roost. Uya has some very pretty bits of rock scenery in the Dora Stack, and the Outer and Inner Nev Geos, and though the highest point of the island is only 237 feet, the colouring is so rich that it makes up for any deficiency in height. At the station you might leave the boat and walk back to Lochend, but it would be as well to have a pocket

[1] See *ante*, pp. 387-8.

compass with you, as, owing to the immense amount of lochs and the frequent detours necessary in consequence, it would be easier to lose your way than to regain it once lost. Another caution: avoid stepping on very green patches, as they generally indicate quagmires, in Shetland called *sinky places*. On the plateau north of Rooeness Hill cattle are said to be frequently lost from this cause. In the early summer months the ayre at Lochend is a very favourite haunt of the sea-trout, and, later on, the mouth of the Rooer Burn. As long as the men are away at the haaf, the fish are not much disturbed, but the moment the fishing is over, the mouth of the burn is rarely a night during spates, or at spring tides, without one, and sometimes even three nets, stretched across it. With fair play, Rooer Water and Clubbi Shuns might be almost as good sea-trout lochs as any in Scotland. The brown trout in Rooer Water average not far off half a pound apiece, and in Birka Water considerably more, but all through Northmaven, somehow, the fish are anything but free risers. The angler, however, on the plateau north of Rooeness Hill, as has been before mentioned, will find lochs innumerable to explore. The little Loch of Huxter, close to Lochend, holds some good fish, and the loch of Flugarth, near North Rooe, and the Mill Loch of Uya, are both said to be good, especially the latter. Sea-trout are to be picked up off the beach, or wading, at North Rooe, in Sand Voe, and at Rooer Mill, a little to the west of Sand Voe, where a burn flows down from a cluster of small lochs known as the Sandy Lochs and Mill Lochs of Sand Voe, about half a mile north of Rooer Water.

RUINED CHURCH, DEDICATED TO ST. OLAF, AT FAPIL, NORTH YELL.
From a water-colour drawing by Sir H. Dryden.

CHAPTER XLIII.

SHETLAND.—THE NORTH ISLES.

Whalsay, The Out Skerries, Yell, and Fetlar.

In fine weather the trip to Balta Sound and back, if the "peerie steamer" is not overcrowded, is a very enjoyable one, especially when, weather permitting, on her return voyage she coasts round Unst, and thus enables you not only to see rock scenery that, with the exception of Foula, the north-western side of Rooeness Hill, and Fitful Head, is superior to anything else of the kind in the islands, but also to say

that you have sailed round the northern limit of the British Isles. With anything like a breeze from the south-east, almost round to the north-east, those at all inclined to be squeamish had better think twice about it, as sometimes there is a very nasty sea between Lerwick and Whalsay, and again off Muness Point. If the southern entrance to Bressay Sound is a very open one, the northern one is about as intricate a channel as can be found, as many a whaler has found to her cost. Even when you are clear of the sound, it is by no means plain sailing to any one not intimately acquainted with the coast, as the number of holms, skerries, and *baas* that stretch between Rovey Head and the Out Skerries is, as a glance at the chart will show you, enormous. After passing Rovey Head you see the Knoll of Kibister, or Luggie's Knowe, so called from a fisherman named Luggie,[1] who flourished sometime in the seventeenth century. When the weather was too bad for the boats to proceed to sea, Luggie used to come to this headland, and, casting his line into a cleft in the rocks, catch what codlings or ling he wanted for his own use. This, however, was quite a minor feat, for Luggie, when hungry and at sea, could at any time bring up on his line fish either roast or boiled, whichever he desired. Of course, there could be only one end for such a career as this, and poor Luggie was himself roasted at Scalloway. You pass between Luggie's Knowe and the Brethren, a nasty cluster of rocks barely above water, outside of which is the Green Holm, a green grassy islet. From here you steer for the Mull of Eswick, and before coming abreast of the Isles of Gletness, pass outside the Unicorn[2] reef. This rock gets its name from the vessel, in which Kirkaldy of Grange was pursuing Bothwell, having been lost on it. When Bothwell found he was being overtaken, he caused his pilot to steer as close to the reef as possible, in the hope of enticing Kirkaldy's craft on to it. The stratagem succeeded; the *Unicorn* with full sail

[1] Sinclair's *Satan's Invisible World*, postscript *anent Major Weir*.

[2] Petit's *Mary Stuart*, vol. i. p. 183.

set plumped hard and fast on the rock, and Bothwell was left to sail away at his leisure. However, he was not destined to reach Norway without some fighting, as on his way there he had a three hours' engagement with the Laird of Tullibardine. Adam Bothwell, the Bishop of Orkney, who was with Kirkaldy, on the *Unicorn* striking, seems to have lost his head, as, clad in full armour, he is said to have nearly swamped the boat by his eagerness in getting into it. Catfirth Voe, inside the Isles of Gletness, was, on the 11th and 12th of August, 1879, the scene of a very exciting "grind." A large school of ca'ing whales having got into that *cul de sac*, 108 were slain, which, however, as blubber ruled low at the time, only brought their captors 88*l*. Keeping inside the How Stack you are soon abreast of the Mull of Eswick, close to which is another Frau Stack, of which a similar legend is told to that concerning the stack of the same name off Papa Stour. So close in fact is the stack to the head that it is hard, when you are abreast of it, to separate the one from the other. From here you steer for the Hog of Neap, or Noup of Nesting, keeping the channel between Hog Island and the land open. This takes you well clear of the Voders, a very nasty series of *baas*, as sunken rocks over which the sea only breaks in bad weather are termed in Shetland. A beacon was put on this reef some years back, but owing to the nature of the rock soon came to grief; however, the Northern Light Commissioners either have already buoyed it afresh or are about to do so. On the summit of the Noup (154 feet) is the manse of Nesting, verily a house built upon a rock, but one which from its position must be exposed to all the airts of wind that blow. On the Noup of Nesting, "Hary Colvile Persoun of Vrquhart," was, on the 9th day of July, 1596, hunted to death by four brothers of the name of Sinclair, whom in some way he had defrauded of their inheritance. One of the brothers, it is said, not content with slaying him, tore out his still-palpitating heart from his breast and drank the blood from it. Such is the local account. In Pitcairn's

Criminal Trials, "Gylbert Pacok, seruitor to the Maister of Orknay," was "dilatit airt and pairt of (the slaughter of) vmq[ll] Hary Colvile," before the Justice depute, 7th August after, and sentenced "to be tane to the marcat croce of Edinburgh, and his heid to be strikin fra his body." John Stewart, Master of Orkney, probably out of revenge for his own treatment, appears to have instigated the crime, and was duly summoned to appear before the High Court of Justiciary on the 14th day of October. Failing to appear he "was adjugeit to be denunceit our souerane lordis rebell and put to the horne, &c." This sentence was, however, soon taken off, as on the margin of the record is written, "This Act, ordanit be Ma[ties] Warrand, to be extinct and deleit." On the 26th of the same month of October, Sir Patrick Bannatyne, of Stenhouse, appears to have been summoned; whilst "William Bannatyne of Gairsay, and James Lokie, wryter in Edinburgh," were tried for being "airt and pairt" in the murder and were acquitted.[1] From the Hog of Neap you cross the mouth of Dourye Laxa Voe, and, rounding Symbister Ness, bring up in a bay well sheltered from easterly and southerly gales.

Whalsay.

There is nothing much to detain or interest the tourist in this island, even if accommodation could be got. The only picturesque portion the writer has seen being in the immediate vicinity of Symbister Bay, close to the shores of which is the old house of Symbister, with its walled garden, whilst half-way up the hill may be seen the present house of Symbister, erected some years back by a former proprietor at the enormous expense, according to Cowie,[2] of £30,000. If the builder wished to saddle his posterity with a white elephant, he certainly went the right way about to do it. The iron gates

[1] See Pitcairn's *Criminal Trials*, vol. i. pp. 386-388, 392-397. See also Appendix O 2, p. 622.

[2] Cowie's *Guide to Shetland*, p. 104.

intended for the entrance are said to be lying at the bottom of the bay, having been lost whilst being transferred from the vessel, in which they had been brought from the south, to the boat. The views from the house, looking southward, are, under certain atmospheric conditions, very beautiful, and still more so from the summit of the hill behind it. On a small holm in the Loch of Huxter (*Haugh Setter*) are the remains of a broch, to which access is had by a causeway, and somewhere on the western side of the island there is said to be a rock which affects the compass. Symbister, however, if you can manage to get a boat there, is the best point from which to visit the Out Skerries. You can of course make the trip from Burravoe, or Gossabrough in Yell, but the distance to be traversed from these places is much greater, and the Whalsay boatmen are constantly visiting these storm-swept islets in the North Sea. On your way there you pass Grief Skerry, in the summer time used as a haaf station by the Whalsay fishermen.

On this rock was lost, on Sunday, September the 17th, 1750, the Russian frigate *Isslaffa*,[1] of twenty-six guns, and having on board 180 men, six women, and three children, all of whom perished, with the exception of a constable, a cannoneer, a gunner, and two matrosses. The ship is said to have been lost more through bad seamanship than bad weather. The five survivors were rescued from the skerry by boats despatched to their assistance by Mr. Bruce-Stewart, the proprietor of Whalsay. The writer has either been told or read somewhere, that the Empress Catherine, to show her gratitude to Mr. Bruce-Stewart for the hospitality her subjects had received at his hands, caused a very handsome service of china to be made, with his arms emblazoned thereon, but that it was impounded on arrival in Scotland by the Custom House authorities for duty.

[1] *Maidment Collections.*

The Out Skerries

consist of a number of islets and skerries, of which the three largest, Housay, Bruray, and Grunay so overlap one another, that from a very little distance they appear like one island. Housay is the western and largest one of the three, and its most western part, called Mioness, is, on the chart, put down as a distinct islet. In reality, however, it is only separated from the rest of Housay by a rift or cañon, known as the Steig, some seventy or eighty yards long, and so precipitous as to be impassable to any but Shetlanders or sailors. The Ward Hill of Mioness is 156 feet, that of Housay 121 feet, and of Bruray 170 feet.

Grunay is the eastern one of the three, and on the Bound Skerry, a rock which lies on the north-eastern side of this islet, is the Whalsay Skerries Light, as it is called by the Commissioners of Northern Lights in order to prevent confusion with Pentland and other skerries. The residences and storehouses are on Grunay, which, with the Bound Skerry, is held on 999 years' lease from the Trustees of the Busta Estate. The harbour lies between Housay, Bruray, and Grunay, and is, once you are inside, a beautifully sheltered land-locked spot. In it is generally lying the lighthouse cutter, a craft of fifteen tons, which brings the mails once a week or fortnight from the Mainland. The north entry has a nasty baa on the western side at the north end, and ebbs nearly dry in one place at low water. On the western side of this passage a small voe runs up into Housay, known as Stringa Voe, from which there is a very fertile little strath to the West Voe. On the southern side of this strath is the schoolhouse, and on the northern the church, in which the schoolmaster, who is also catechist, conducts worship. On the south-eastern corner of Housay, and the south-western one of Bruray, are the lodges of the fishermen who come here to fish during the summer. These lodges gave rise to a fight[1] in the early part of last

[1] Hibbert's *Shetland Isles*, p. 296.

century, known as "The Skerry Fight." Some fishermen on the Busta estate had one year erected for themselves a booth, in pursuance of an old custom, since endorsed by an Act of Parliament, which permitted buildings to be run up on waste ground for fishing purposes. This, the following summer, they occupied again, and, evidently in the expectation of a row, armed, and were besieged therein by the Sinclairs, headed by their lady. Though Hibbert does not mention what Sinclair family, it was probably the Sinclairs of Brough. After a discharge of fire-arms on each side, Magnus Flaws, one of the Sinclair party, on attempting to break in through the roof, was shot dead by the Giffords, upon which the Sinclairs at once fled, leaving their chieftainess in the hands of the enemy. Hibbert remarks that the head of the Gifford family was at that time steward of the islands, but that he did not think it necessary to take cognizance of the misdeeds of the family dependants. He was probably, therefore, the creator of that elaborate apparatus for mischief-making called the "Society for Regulating of Servants and Reformation of Manners." On one of the islands, too, was wrecked, in 1664, a Dutch[1] East Indiaman called the *Carmelan*, laden with 3,000,000 guilders and several chests of coined gold. When the vessel struck four men were aloft on the look-out, and, on the mast snapping with the force of the shock and falling on the shore, were in this manner saved, as the vessel at once went down with the rest of the crew. When she broke up, so many casks of spirits were driven ashore, that every one on the islands was drunk for twenty days. Earl Morton rescued some of the chests of gold from the deep, but forgot to say anything to his sovereign about it, which is said to have decided Charles the Second on revoking the grant made to the Morton family.

On Bruray, at the head of the harbour, is a shop or store occupied by the agent or factor of Messrs. Adie, who are tacksmen of the Busta portion of the islands, the total population of which, including the families of the lighthouse keepers,

[1] Hibbert's *Shetland Isles*, p. 295.

but excluding the fishermen who come for the haaf fishing, is about 150.

In very favourable seasons enough oats and bere can be grown for three months' consumption, and when one considers the exposed position these very small islets occupy in the wild North Sea one wonders how any cereals at all can be got to ripen under such climatic difficulties. Peat has to be boated all the way from the Skaw of Whalsay, so altogether the life of the islanders can hardly be considered a lotos-eating existence. From the summit of the Ward Hill of Bruray you get a good view of the group.

Yell.

After leaving Symbister the *Earl of Zetland*, on her North Isles trip, proceeds up Whalsay Sound, past Lunna Head and the Horse of Burravoe, to Gossabrough, which is her first port of call in this land of vast Serbonian bog.

Extending some sixteen miles from north to south Yell is nearly divided into two islands in the centre by Whalefirth and Refirth Voes, the waters of which are only separated from each other by a narrow neck of land not a mile in breadth. At present there is only one road in the island, extending from Burravoe in the south to Cullavoe in the north. This will, however, soon be extended to Ulsta, where the mails are brought over Yell Sound from Mossbank. With the exception of the Horse of Burravoe, a semi-detached rock, stuck on to a rocky promontory, that makes a capital landmark for which to steer, on the eastern side of the island there is nothing to see. On the western side the coast-line is very low and sandy, till you come to the Noup of Graveland, where the cliffs are very fine, rising at one point to 375 feet. There are some pretty views from the hills above Burra Voe looking across Yell Sound and towards Whalsay; some more fertile, than usual for Yell, spots about West Sandwick; and one or

two walks in the northern portion of the island, in the course of which some good views of Unst may be obtained.

Even if there was more to see the accommodation for tourists on the island is at present very limited. You may get quarters at Gossabrough; there is a very good lodging-house at Gardiesting, in Mid-Yell, kept by Mr. and Mrs. Pole; and a small bed-room and sitting-room might be got at Cullavoe in the house of Mr. P. M. Sandison, the registrar. If wanting in scenic attractions, Yell affords more good sea-trout ground than almost any portion of the islands, but, as a matter of course, it is very much over-netted. Still there are one or two places where the angler ought to be tolerably certain of some sport in September and October. Hamna Voe, at the southern end of the island, into which the Arisdale Burn, the largest stream in the island, flows, is said by experts to be very good; the north-eastern portion, where a small burn flows in, is, however, said to be the best spot, and above it is an ayre loch, for which and this portion of the voe it is necessary to get permission from Mr. McQueen, of Burravoe. When the tide falls go round to the Licker Ayre, a shingle beach on the west side of the voe, to which the fish seem to retire at low water. Ulsta would be the best place to fish Hamna Voe from, if you could get accommodation at the post-office, and there is also said to be some sea-trout water close to Ulsta. From Mid-Yell you can fish Vansansetter Loch and Voe, Refirth, Whalefirth, and Basta Voes, to say nothing of having a lot of brown trout lochs within reach. According to Munch[1] Refirth is nearly analogous to Whalefirth (*Hvalfjörðr*); the old name of Refirth having been *Reyðarfjörðr*, from *Reyðr*, now called *Röðr* or *Rör*, in Norway (*Physeter macrocephalus*, Black-headed Spermaceti Whale). From Cullavoe you can fish not only the voe itself, which is said to hold very large fish in the season, but also Gutcher Voe and Loch, Basta Voe, and the Marepool at the head of Gloup Voe.

There are several small lochs close to Cullavoe, one of which,

[1] *Mémoires des Antiquaires du Nord*, 1850-60, p. 129.

Muscra Water, is said to hold fabulously heavy brown trout, and the lochs at the head of Dalsetter Burn are also said to be worth trying. The walk from Cullavoe round the coast-line to Gloup not only gives you some very pretty views of the Blue Mull and the western coast of Unst, but also enables you to see the remains at Papil of the old Norse church, dedicated to St. Olaf, and which, till the middle of the last century, was the parish church of North Yell. The grave-yard has lately been surrounded by a neat iron railing, showing a certain amount of reverential feeling generally conspicuous by its absence in the Orkneys and Shetland.

The church, to which Dryden[1] assigns the fourteenth century as the probable date of its erection, consists of Nave 20 ft. 3 in. by 14 ft. 10 in. inside, and Chancel 13 ft. by 11 ft. 3 in. There is a doorway at the west end 2 ft. 7 in. wide by 5 ft. 4 in. high, and another on the south side of the Nave 1 ft. 9 in. by 5 ft. 9 in., both square-headed. Over the western gable is a bell cot. All the windows are square-headed. On the south side of the Chancel is a sedile 4 ft. 7 in. high, by 2 ft. 1 in. wide, and 1 ft. 8 in. deep, and raised 1 ft. 8 in. off the floor. On the north side a square-headed recess 3 ft. $4\frac{1}{2}$ in. by 2 ft., and 1 ft. 11 in. recessed, which Dryden supposes to have been an ambry, though possibly an Easter Sepulchre.

Gloup Voe, the principal, if not the only, haaf station in the island, is a wild, weirdly picturesque spot, which at the upper end is closed in by very steep hills, though of no altitude, which inclose what is known as the Marepool.

The haaf station, as all such places do, reeks with foul smells, and it seems something wonderful, that the men sleeping in the lodges in the midst of them should escape with impunity.

There are a couple of Yell yarns that are perhaps worth relating. "A girl in the island had been courted by one of the repairing-staff connected with the telegraph, and thinking he had neglected her for too long, what does she do but inflict some injury on the insulators or something connected with

[1] Dryden's *Ruined Churches.*

them to compel the faithless one to put in an appearance." It is not said whether it proved the old saw *Iræ amantium amoris redintegratio est.* The other story is rather of the *Handy Andy* order. "A gentleman who had a large flock of sheep on the isle of Hascosea, told his shepherd, a Yellite, one hard winter to be sure and see them put under shelter at nights. The shelter was not large enough to accommodate the whole flock at once, so the man wishing to be impartial put them under cover in turns, with the natural result of making them so 'nesh,' as they say in Lancashire, that the greater part, if not the whole of the flock died off."

Fetlar.

This, one of the pleasantest and most picturesque islands in the group, is unfortunately, so far as the writer is aware, utterly destitute of anything in the shape of lodging-house or tourist-quarters. Till some accommodation is provided, therefore, the best plan for any one wishing to see the island would be either to get ferried across from Mid Yell to Brough Lodge, or else to charter a boat for a long summer's day from Gossabrough to Tresta, or Aith, at the north-western and north-eastern corners of the deep Bay of Tresta. The *North Isles* steamer calls at these places once a fortnight, and every week at Brough Lodge, on her way to or from Balta Sound. That would enable you to land, but getting away again might not be so easy, especially when most of the men are engaged at the haaf-fishing.

A broad rocky ridge runs from the south-western corner of the island as far as the Foreland, presenting to Colgrave Sound a wall of rock that, sinking as it goes northwards, gives the island from that side the appearance of a huge cetacean. The southern portion of this ridge is known as Lambhoga. As you approach it from Gossabrough you see at the south-western corner a curious shaped rock, which, from its outline, has given the name of the Ramshorn to the point. After passing the

Ramshorn you come to a geo, which, from being the place from which the Fetlar people flit the peats cut on the headland above, is known as Peat Geo. This the writer believes is the only spot where peat is still to be found on the island. High up on the face of this geo is a whitish patch conspicuous, against the dark rock by which it is surrounded, for a long distance.

This[1] is "a glistening yellowish-white" mineral or china clay known as Kaolin. The vein, according to the late Rev. David Webster, extends as far back as Grunie Geo, but Professor Heddle is rather sceptical as to this from the strike of the strata in Lambhoga, though he considers the mineral well-suited for the manufacture of true porcelain.

Some distance away from the south-west the whole mass of Lambhoga looks not unlike one of the Landseer lions in Trafalgar Square, but after opening up Mou Wick, of which Peat Geo is, as it were, a recess, and drawing closer into Mouwick Head, the outline changes into that of a most benign Sphinx. A cavity behind the nose represents the ear, whilst a projecting rock does duty for the hind-legs, and at low water a small reef of rocks represents the fore-legs. The face of the rock is very variegated and rich in colour, in places a peacock-bronze fringed below with deep chocolate from the seaweed. *Tammy Nories* (puffins) apparently frequent this head, and may breed here, and in former days it was a favourite nesting place of the peregrine.

The manse of Tresta is, with the exception of that of Tingwall, the most beautifully situated parsonage in the islands, and covered as it is in summer time with wild trailing honeysuckle, and surrounded by small elderberry trees, has a very south of Pentland Firth look about it.

The loch, too, close to the manse, separated from the sea by a sandy ayre, bounded on the west by the steep Fitchins Hill, and on the north and east by luxuriant meadow ground, is one of the most picturesque spots in Shetland. It is not merely

[1] *Mineralogical Magazine*, vol. ii. p. 118.

beautiful to look at, but, if wooed in the vein, this loch, small as it is, about three-quarters of a mile long and a quarter in breadth at the widest part, should prove an angler's paradise. The trout, as far as the writer can judge, must run three-quarters of a pound each, or more, and like the Spiggie fish are perfect bars of silver. The loch is partly glebe, partly Lady Nicholson's property. The sand on the shores of the loch is highly charged with black magnetic sand, and according to Mr. Webster, bog-iron ore is to be found up the Dullans, the rather wild valley that stretches from Tresta to Brough. Near Odsta, the north-western point of the island, is a rock composed of sepentine so charged with magnetite that at a knoll near Odsta Point it deflects the needle south-west, and this, according to Professor Heddle,[1] is not the spot where it is most powerful. That dear old swallower of the marvellous, Brand,[2] stated that in his day it nearly rendered the compasses of vessels useless, when navigating Colgrave Sound. How Brand would have chummed with Sinbad the Sailor if they had met! About a mile from the loch brings you to the Free Church Manse at Houbie, close to which are the remains of a couple of brochs. When Monteith[3] wrote, two hundred and fifty years ago, Fetlar had one church for sermons and ten or eleven chapels.

When in the island the writer could only hear of the sites of four. One near Kirkhouse, Strand; the second the Kirk of Tafts, near Funzie; the third, Halliera Kirk, near Feal, not far from the Free Manse; and the fourth the Kirk at Odsta. Halliera Kirk was in 1878 overgrown with weeds, and a sheep crû, or fold, erected on the site. Can this chapel have been dedicated to St. Hilary?

From the Free Manse you had better make for Aith, where Messrs. Hay & Co.'s manager has his house and store. By the way, it is possible a wayfarer might get accommodation here for a day or so. From Aith strike across to Funzie, where the

[1] *Mineralogical Magazine*, vol. ii. p. 227.
[2] Brand's *Orkney and Zetland, &c.*, p. 105.
[3] Sibbald's *Zetland*, p. 70.

lodges of the fishermen are situated. The coast-line from Funzie up to Strandburgh Ness, is, though not anything very great in height, very rugged, and varies in colour from the almost pure white of Hævdi Head to the deep black of Nusta Ness. Close to Helinabretta, the *Vandela*,[1] a Swedish East Indiaman, was, about the middle of last century, lost with about £22,000 in specie and plate on board. About £18,000 was recovered by means of divers shortly before Low's visit, and, in calm weather, it is said the guns can still be seen lying on the bottom. Not far from Helinabretta is a curious little valley or natural depression some seventy yards by twenty, called The Dal of Krugel, in which the sheep take refuge in snow-storms. There is some very fine rich pasture all along this side of the island, very different from the barren parched looking herbage you see on the Ward Hill, where the serpentine is said to exercise a deleterious influence on vegetation. The view from the summit of the Vord or Ward Hill is very good considering the highest point of the hill is only 521 feet. Due south you have the Skerries, as it were, spread out before you, then Whalsay, over which you see the Noup of Noss and the Ward of Bressay; following up the coast-line, when the eye reaches Mid Yell you see the summit of Rooeness Hill showing over the land of bog; looking north-west you see the Ormes Head of Shetland, the Blue Mull, which, though much smaller than that fine Welsh headland, is a very fine bold rock, and, if it could be moved, would make the fortune of many a languishing seaside resort. Straight north you see the twins Saxevord and Hermaness as if standing sentinel over the wild North Sea. There is a large circle of earth and stones laid flat, and surrounding a small central circular tumulus just north of the remains of the old ward tower, and another smaller circle on its southern side. North again are the remains of another tower. A short distance from the summit to the north-east you come to the East Neap, a range of cliffs, nearly, if not quite,

[1] Low's *Tour*, p. 170.

400 feet in height, that terminate in a very fine projecting headland known as the Clett. A good many Richardson's Skuas breed here and in North Yell, and you generally see, till they migrate, a few pair cruising about on the Vord or Ward Hill, which also seems plentifully stocked with golden plover. Otters are said to abound amongst the geos about Funzie, and seals to be fairly plentiful about Ura Linga, on the north-west side. Fetlar has always been celebrated for its ponies, probably owing to the generous food to be got in some of the limestone bottoms, and Sir Arthur Nicolson introduced Arab, or Barb blood, some forty years or so back. Some people say he turned a Mustang stallion, that, at one time, had been the favourite charger of Bolivar, of South American renown, loose; others that he imported a regular Arab sire. Wherever they get it from, there is no doubt the Fetlar ponies are very fine animals, though it is said their temper has not been improved by the new strain. When Low[1] was in the islands the population of Fetlar was about 600; in 1871, 517; and in 1881, 437. In 1768 a submarine shock is supposed to have taken place somewhere not far off, as fish of all classes and sizes, amongst them conger eels seven feet long, were driven ashore along the coast, and the sea in the bays and outside was for eight days so black and muddy, that the fishermen, when hauling haddock, could not see the fish till they were lifted out of the water.

[1] Low's *Tour*, p. 174.

MUNESS CASTLE, UNST.
From an etching by Mr. J. T. Irvine.

CHAPTER XLIV.

SHETLAND.—THE NORTH ISLES—(*continued*).

Unst.

THE most northern of the British Isles, Unst, the *Ornyst* or Erne's Nest of the Norsemen, is, take it all round, bar Foula, the most charming island in the Orkneys or Shetland, interesting, not only to the traveller in search of grand bold cliff-scenery, but also to the ornithologist, the mineralogist, and, in a lesser degree, to the ecclesiologist. Professor Heddle, in the *Mineralogical Magazine* for April, 1878, says: "There is no county in Scotland which presents us with so many varieties of rock as Shetland; and there is no one of the islands which has so many of these equally condensed in space as Unst; and

as the points of junction of different strata are one of the richest fields for minerals, Unst, therefore should yield these abundantly."

Measuring some eleven miles from north to south, and with average breadth from east to west of four miles, Unst can show, not only coast-scenery of the wildest and grandest kind, but also some verdant straths and luscious meadows worthy almost of that isle which its inhabitants proudly denominate the Garden of England. On the south-east and east the shores from Uya Sound round to Balta slope gently down to the sea; from Balta round to Newgord on the south-west you have, except where indented by bays, about as wild a coast-line as you could wish to see; and in the Blue Mull you find a fine, and apparently isolated, headland, which, light-blue in colour, glistens brightly in sunlight from the scales of mica, with which its surface is studded. A valley runs almost the whole way from Burra Fjord on the north to the Wick of Belmont on the south, a slight watershed, to the south of Loch Watley, being the only break. The total population of the island by the last census was 1,153, showing a decrease of 172 in the last ten years. In Low's day the population was about 1,800. The chief centres are Uya Sound, Balta Sound, and Harolds Wick, of which Balta Sound may be considered the most important. Unst is not only one of the most picturesque islands of the group, it is also one of the most thriving, if not the most thriving, districts in Shetland, rejoicing in an agricultural society of its own, which holds a prize meeting every autumn, at which cattle and sheep are shown, that would not be out of place at similar meetings of much greater pretension in the south. The natural advantages of the island of course will account for a good deal of its prosperity, but some at least must be credited to the Edmondstons of Buness, than whom no families in either the Orkneys or Shetland have done more for the well-being and improvement of those around them. Arthur Edmondston, whose work on the islands, published over seventy years ago, conveyed the best description of the mode of

life and surroundings of his countrymen, which had up to that time appeared, was at one time a surgeon in the army, and afterwards for some years in practice at Lerwick. His youngest brother, Dr. Laurence Edmondston, twenty years his junior, died in March, 1879, at the ripe age of eighty-four. A great contributor to the *Memoirs of the Wernerian Natural History Society*, Laurence Edmondston was the first to recognise the Snowy Owl, and the Glaucous, Ivory, and Iceland Gulls, as members of the British Fauna. Thomas Edmondston, the eldest son of Laurence, who published the only complete Flora of the islands that has as yet appeared, after being elected Professor of Botany in the University of Glasgow at the age of twenty, was accidentally killed whilst engaged as naturalist on the *Herald* in the Pacific surveying expedition. A nephew of Laurence Edmondston, another Thomas Edmondston, the late proprietor of Buness, compiled the only glossary in existence of the Orcadian and Shetland dialects. By a third Thomas Edmondston, the brother of Arthur and Laurence, Biot, the French savant, was hospitably entertained at Buness in 1817, when engaged in determining the length of the second's pendulum, and in the following year Captain Kater, who was also engaged on the same subject, succeeded him. Biot was greatly struck by the freedom these northern regions enjoyed from the hurlyburly of life that the Continent had so long exhibited, and speaking of his Shetland experiences in his journal[1] says:—

"During the twenty-five years in which Europe was devouring herself, the sound of a drum had not been heard in Unst, scarcely in Lerwick; during twenty-five years the door of the house I inhabited had remained opened day and night. In all this interval of time, neither conscription nor press-gang had troubled or afflicted the poor but tranquil inhabitants of this little isle. The numerous reefs which surround it and which render it accessible only at favourable seasons, serve them for defence against privateers in time of war; and

[1] Wilson's *Voyage in* 1841 *round the Coasts of Scotland*, vol. ii. p. 312.

what is it that privateers would come to seek for? If there were only trees and sun, no residence could be more pleasant; but if there were trees and sun everybody would wish to go thither, and peace would exist no longer."

By the way, if Biot was right about Unst having been exempt from the visits of the press-gang, it was remarkably fortunate, as Arthur Edmondston,[1] who had written in 1809, only eight years previous to Biot's visit, complained bitterly of the system and said:

"Some have perished in the rocks in their attempts to escape from this dreaded severity, and others have had their health irrevocably ruined by watching and exposure during inclement weather. The panic is not confined to the young and the active, its sympathetic influence extends even to old men and boys, and the appearance of a boat resembling that of the impress service, is taken as a signal for a general flight. And not without reason, for often while celebrating with innocent and unsuspecting mirth the wedding of some youthful pair, or engaged in the usual amusements of a winter night, the harmony of the scene has been rudely terminated by the sudden appearance of a press-gang, and their victims dragged, amidst tears and lamentations, to the general rendezvous."

How enormous, considering the total population of the islands did not at that time much exceed 22,000, a number of seamen Shetland supplied to the Royal Navy during the last French war may be gathered from the fact that between 1793 and 1801, 1,100 were enlisted at Lerwick for the navy, and that when Edmondston wrote over 3,000 were actually serving. If French privateers did not molest the Shetland Isles much in the last war it was probably because they found better fish to fry elsewhere, and in former wars they certainly were not deterred by the reefs, as, according to native accounts, their crews are credited with the destruction of several of the old chapels that were so numerous formerly, and, as has already been mentioned,[2] actually once

[1] Edmondston's *Zetland Islands*, vol. ii. p. 68.

[2] See *ante*, p. 119.

carried away the daughter of the minister of Unst from Norwick.

In spite of Biot's assertion, the sun does shine now and then in Unst; and Balta Sound on a calm summer's evening with its unruffled surface reflecting the purple glories of sunset, and its serpentine hills with their chrome-coloured slopes bathed in one vast flood of golden hues, is a Turneresque study in colours, that has to be seen to be thoroughly realised. At the head of this grand land-locked harbour is situated the very scattered village of Balta Sound. Buness is on the north side of the harbour, and in the garden a stone has been erected to commemorate the stay there of the French savants. A little to the west of Buness is Halligarth, for years the residence of Laurence Edmondston, around which are the trees he planted and was so proud of as evidencing what might be done in the way of arboriculture in the far north. Many birds hitherto supposed to have been unknown in Shetland were discovered in the gardens at Halligarth both by Laurence Edmondston and his son-in-law, the late Dr. Saxby, whose ornithological tastes had first brought him to Shetland. At the very head of the voe is Mrs. Hunter's lodging-house, a wonderfully good place of its kind, but unfortunately having far too limited accommodation for the swarms who at times descend on it from the steamer. As there is a telegraph station here you can always ascertain whether you can get accommodation before leaving Lerwick. There is said to be very good sea-trout ground at the head of the harbour where the burn flows in, and in July, 1878, sea-trout were being killed with fly as far down as Hamar. The little, long, rocky, and sandy isle of Balta, which in shape is not unlike some of the clubs to be seen in museums that have been brought from cannibal isles in the Pacific, is worth a pull on a calm summer evening if only for the sunset effects to be gained from it. You should, however, get permission to land there from Mr. Edmondston, of Ordale. Although of no great height, the highest point on the isle being only 143 feet, the eastern side is perfectly serrated with

picturesque geos by the constant attacks of the wild North Sea, which is slowly but surely eating its way through.

In the centre of the island near the landing-place on the west side may still be traced the grass-grown foundations of St. Sunnifa's chapel. It has never been planned, and as far as the writer could judge from the numerous traces of buildings all round, it is not improbable there has been at one time a regular monastic establishment there. St. Sunnifa, V.M., according to the Scandinavian legends,[1] was the daughter of an Irish king who lived in the latter part of the tenth century. A Viking fell in love with her, and, because her father hesitated about accepting him as a suitor for his daughter's hand, kept on harrying his proposed father-in-law's territories. Sunnifa, therefore, to save her country, set sail from the isle of saints in company with her brother Alban and a ship full of virgins. Sailing away east they eventually landed on the island of Selja, off the Norwegian coast, where they lived upon fish. This island was used as a *sæter*, or summer pasture for their cattle, by the inhabitants of the adjacent mainland, who, seeing Sunnifa and her companions moving about on the isle, took them for pirates and applied to King Hákon for an armed force to dislodge them.

On this force landing the saint and her companions fled into a cave, whereupon the rock closed over them. In Olaf Tryggvi's son's reign a farmer found a head surrounded by a phosphorescent halo and took it to the king, who caused a search to be made, which resulted in the discovery of a cave full of bones. On these bones being found Olaf caused two churches to be erected on the spot, one dedicated to St. Sunnifa and the other to St. Alban. Baring Gould is evidently of opinion St. Sunnifa is a bogus sort of saint and considers the whole legend a Scandinavian version of St. Ursula and the Eleven Thousand Virgins. Unst was remarkably rich in chapels in former times, no less than twenty-two or twenty-three having been known to exist on the main island and an additional one

[1] Baring Gould's *Lives of the Saints*, vol. vii. p. 195.

on the small isle of Uya. Four of these have been planned by Mr. J. T. Irvine and are described in *Dryden's Ruined Churches*, Norwick, Kirkaby, Colvidale, and Uya. Colvidale is about three miles or less from Balta Sound. Only a few very small fragments of the wall were still standing when it was planned in 1863, but sufficient remained to show that the Nave measured 12 ft. by 11 ft. inside; and the Chancel, 7 ft. 9 in. by 7 ft. 6 in.; that the Chancel arch was equal in width to the Chancel, and that the door was probably at the west end. A mile or so south of Colvidale, in the graveyard of Sandwick, are the ruins of a Post-Reformation Church, measuring, as well as the writer could make it, 47 ft. 8 in. by 11 ft. 5 in. Mr. Irvine saw some keel-shaped slabs placed horizontally as tombstones, also some upright stones nearly rectangular, with crosses incised on them in this graveyard; and they may be there still; but when the writer was there, the yard was waist-deep in weeds. From Sandwick a mile of tolerably easy walking brings you to Muness Castle, erected by that Laurence Bruce, or Brus as the name was then spelt, of Cultmalundie, who so ably aided his bastard brother, Lord Robert Stewart, in stressing the Odallers. Laurence Bruce, on being appointed Foud of Zetland, in 1571, came north, leaving his eldest son behind him to look after the Perthshire estate, but bringing with him his second son Andrew, the ancestor of the Muness Bruces, who became extinct in the last century.

It is said that Laurence Bruce had been compelled to leave Perthshire from having had the misfortune to slay his opponent in a brawl. With him also came William Bruce his "nevoi" and "follower," who got a grant of the estates of Symbister and Sumburgh, and from whom Mr. Bruce, of Sumburgh, the head of the Orkney and Shetland Bruces, is lineally descended.

The castle consists of a parallelogram measuring 72 ft. from S.E. to N.W., and 26 ft. from S.W. to N.E.; and having at the southern angle a circular tower attached, of 15 ft. 5 in. in diameter, and at the northern angle another tower of 19 ft.

6 in. in diameter; whilst at the western and eastern angles circular turrets are corbelled out in the Scotch fashion. The doorway is on the south-western side and not far from the southern tower. Above the doorway can still be seen, more or less weather-worn, the following inscription :—

> " List ye to knaw this building quha began
> Laurence the bruce he was that worthy man
> Quha ernestlie his airis and afspring pray is
> To help and not to hurt this Vork alway is.
> THE ZEIR OF GOD ▽ 1598."

Entering through the door, on your right hand, is the grand staircase to the first floor; facing you is the entrance to the passage leading to the apartment at the south-eastern end, from which a back stair leads up to the first floor, and access is had to the lower chamber of the southern tower. Along the south-western side runs a passage, into which opens a couple of chambers, and at the further end of which you enter the kitchen, of which the fire-place is 11 ft. 1 in. wide by 3 ft. 9½ in. deep. At the back of the fireplace in one corner is a circular oven, and from the northern corner of the kitchen you enter the ground chamber of the northern tower. All the ground floor is vaulted, passages and apartments.

Ascending the grand staircase you enter the Great Hall, 28 ft. 3 in. by 19 ft. 2½ in. on the south-eastern side, from the southern and eastern corners of which access is had to the other two apartments on this floor of the main building, and from them to the octagonal rooms in the tower. Above this story was another from which you entered the corbelled turrets, and above the second floor attics. The Muness Bruces became extinct some time last century, and probably the castle has not been occupied since. Even when Low was in the islands in 1774 it was roofless. Sir Henry Dryden has kindly called the writer's attention to the fact that Noltland, Scalloway, and Muness castles have many characteristics in common :—

That they each consist of a parallelogram with a rectangular or

circular tower at one or two of its angles, to which are added, in Muness and Scalloway, corbelled turrets at the other angles; that they have one entrance, which opens towards the south, south-west, or south-east; that the ground-floor is vaulted, contains offices, has very small windows, and is loop-holed for musketry.

In Scalloway there is only one stair which originates near the entrance, and radiates from a newel.

In Noltland and Muness, besides this main stair near the entrance, there is a smaller one not round a newel.

That in Noltland and Scalloway is a well, and that probably there is one in Muness also, though now hidden by rubbish.

That the principal rooms are on the first floor (over the vault), a large hall being the main apartment. That the stair-foot, being near the entrance, gave easy access from outside to the chief rooms. That above the tier of principal apartments was a second tier, and over that attics—in all four stories. That the roofs were covered by ridged roofs, roofs slated, with a wide passage between the eaves and parapets.

The door-knocker of Muness, which was presented by the late Mr. Thomas Mouat, of Garth, to the father of the present Mr. Bruce, of Sumburgh, and which is now at Sandlodge,[1] "measures 12½ inches by 7 inches, and appears to have been cast in brass or bronze, and the arms and lettering to have been afterwards engraved with a tool. The knocker plate is in the form of an armorial shield, with helmet, crest, and mantling, the helmet being ingeniously contrived to form the hinge for the knocker, which is in the form of a dolphin. The shield bears the arms of Grey and Bruce quarterly, above the helmet is the crest, a hand holding a heart between two wings, and within the shield is engraved the motto, 'Omnia Vincit Amor,' and the name Andro Brus." On the way from Muness Castle to the village of Uya you pass a remarkably fine standing stone on a height overlooking the bay. Not far from this standing stone some armour in a very oxidised state was

[1] *Proc. Scot. Ant.* vol. xv. p. 95.

found some few years back. Unst was formerly very rich in grave mounds, and in 1865 Dr. James Hunt,[1] President of the Anthropological Society, was sent up on behalf of the Society, in consequence of some kist vaens of chloritic schist having been found under the Muckle Heyoags near Balta Sound, to prosecute inquiries on the spot. He found, however, that a zealous local Wesleyan preacher, "who had been more successful as a 'revivalist' than (to judge from the results of his self-imposed labours) as a scientific investigator," had been ransacking all the barrows for upwards of thirty years, selling his finds he knew not where; some to a "Swiss gentleman," others "to a gentleman in England who is now dead." The Goth pleaded in defence of his vandalism "that no one in the island cared about these things but himself, and that he had not got enough to pay for his labour." Thus was one of the finest fields for the trained elucidator of prehistoric lore ruined by one, who had better have stuck to his tub. There is a little, very little, loch, Scatta Water, close to Uya Sound, into which sea trout are said to run late on in the season, and the ayre, or beach, on the west side of the sound affords some sport at times.

The chapel[2] on the isle of Uya consists of a Nave 16 ft. 9 in. by 13 ft. inside, with walls from 6 ft. to 7 ft. 6 in. in height still standing. At the east end is an arch formed by overlapping stones, as in the case of the roofs of the chambers of the brochs. It is 2 ft. 2 in. wide, "with parallel unrebated jambs, and a semicircular head, with simple unmoulded projections for caps." At the west end of the Nave is a ruder arch 2 ft. 6 in. in width, but without caps, and above which, 6 ft. 4 in. of the gable was standing when it was planned in 1855. Through this arch is an apartment resembling a Chancel 10 ft. east and west, by 10 ft. 2 in. north and south, and of which 9 ft. 6 in. of the west gable was standing. In the south wall of the Nave a rough stone

[1] *Memoirs of Anthropological Society*, vol. ii. pp. 294-347.

[2] Dryden's *Ruined Churches*.

stoup has been built in. The building is a puzzle, but on the whole Dryden is of opinion that a Chancel existed at one time, of which the opening at the east end was the arch, and that the building at the west end has been added at a later period. In the churchyard in 1855 were some rude stone coffins.

Due west of Uya Sound are the Lochs of Stoural and Belmont. The latter, sometimes called the Loch of Snarra Voe, used to be one of the best in Shetland, but some years ago Major Cameron, of Garth, who owns the greater portion of the loch, deepened and cleared out the stream leading to the voe-head, since which it is said the fishing has fallen off. The trout are a beautiful level lot of fish, five the writer caught a few years back weighed five pounds all but an ounce, and were all of a size, and as silvery almost as salmon in salt water. The loch is now strictly preserved by Major Cameron and Lord Zetland. It is, however, a heart-breaking loch to fish, so dour are the fish to rise. There is a fly said to be a deadly *medicine* at times on this water, tied as follows:—Peacock bluish-green silk body, ribbed with gold tinsel, ginger red tackle for legs, and four sprigs of the serrated green-sword feathers of peacock tail over red landrail for wings. Snarra Voe is also said at times to be worth a trial for sea trout.

On Ogan Ness, to the south of Belmont, is a mound, evidently covering the remains of a broch, surrounded by what looks like a dry ditch, outside of which is a very deep fosse, with a more partial one outside all. There is a small geo on the north side, in which the inhabitants of the broch could keep their boats. On the summit of a hill on the western side of the Lochs of Belmont and Stoural is a small loch, known as the Loch of Snaburgh, on the shores of which were the remains of a broch with three chambers similar to those at Mousa. According to Low's[1] plan, there was, on the landward side, first a dry ditch, then a rampart, outside of which was a wet ditch in places cut through the rock. From Snaburgh a

[1] Low's *Tour*, p. 152.

walk of about a mile will bring you to the Blue Mull. There is a fine rocky bight at the southern end into which projects an arched stack. This must be the Burgh-Holm referred to by Low, and on which, even in Hibbert's time, the remains of a broch were to be seen. Across the neck of the Mull, too, was, in Low's day, a very strong wall, since destroyed, and within it a number of small huts. There is, from the top of the Mull, a good view of the north part of Yell and of Blue Mull Sound, one of the strongest tideways in Shetland, and through which the current goes swirling in eddies like a mill-race. There is a roofless Post-Reformation Church in the graveyard on the shores of the Wick of Lund, a pretty sandy bay. At the head of the marshy valley, which runs up from the bay, is a standing stone, 12 feet 6 inches by 8 feet 6 inches at the broadest part. The farm of Lund was for a long time in the occupation of a brother of John Stuart Mill, a retired Indian judge, who, according to the accounts of the district, must have been decidedly an eccentric character. From Lund you had better make for the road, which skirts along the eastern side of Watley, a black-looking loch, abounding in trout weighing some five or six to the pound. From this loch a burn runs into Loch Cliff, which at its lower end is a fairly large one for Shetland. There are several spots somewhere near the Loch of Watley that are said to be haunted by "Da Trows," if not by the dreaded *Nuggle* itself, which resides in the Yella burn, which flows either into the Loch or Burn of Watley. Coldbacks, the hill to the north-east of the loch, well deserves its name, and in bad weather is about as dreary a spot as you can find. The whole round including Colvidale and the Blue Mull is rather too much for one walk, and had better be divided into two excursions, in which case the route home from the Blue Mull might be varied by passing through the haaf-station at Newgord, and then along the cliff line as far as the crest of Vallafield, whence you can strike a bee-line for Balta Sound. The writer has not been along this strip between Lund and Woodwick, but as far as he

could judge from the north end of Yell, it must be fairly picturesque, though not up to that lying between Tonga and Burra Fiord. Like the southern half of the island, the northern may be divided into two pedestrian excursions, to which, weather permitting, can be added a trip to the caves of Burra Fiord, and the Muckle Flugga Lighthouse. To take the eastern walk round Saxevord first.

The road to Haroldswick passes under the eastern slopes of the Muckle Heyoags, one of which is said to have been the place of execution in the days when the Al-Thing was held in Unst. Not far from the top of Crucifield are two sets of concentric circles, which still remain as Low[1] described them, and of which he gives the following dimensions:—

	Feet	In.
Diameter of the outermost, or stone circle ...	55	0
Second, or outermost earth circle	45	0
Innermost earth circle	33	6
Nucleus	10	6
Distance between the centre of this and the neighbouring monument of the same kind, but less, and having only two circles	80	0
Diameter of the outermost lesser circle	20	0
Diameter of the second	17	0
Diameter of the nucleus	7	6

There is another circle close to the old ruined kirk at Balliasta:—

	Feet	In.
Diameter of the stone circle, little of which now remains	67	0
First earth circle	54	0
Second	40	0
Nucleus	12	0

Hibbert[2] supposes the circles on Crucifield to have been the places of trial; the central mound being reserved for the Foud, prisoner, and witnesses, whilst the circles were respectively

[1] Low's *Tour*, p. 156.

[2] Hibbert's *Shetland Isles*, p. 406.

for the bar, the people of position, or freemen, and the outside for the thralls or unfree.

The prisoner, if found guilty, was supposed to have a right of appeal, as it were, and if, on sentence being pronounced, he could make his escape to the circle near Balliasta in Pagan times and after Christianity was introduced to the church, he was held to be pardoned. The number of crosses cut on the hillside in the turf, which have given the hill its name, are said to mark the spots where criminals have been slain in the attempt to reach sanctuary. The place of execution was at the top of the Hanger Heyoag, where a lot of stones were said to mark the spot, to which rude steps cut in the side of the hill led up from another heap of stones known as the Place of Justice. The road to Haraldswick, like all the other roads in Unst, is very good, and, though the country, owing to the serpentine underlying the thin herbage, is almost as bare as your hand, there is none of that feeling of desolation that makes itself so felt in Yell and some other parts. The surface colouring, too, owing to the presence of chromite of iron, is very brilliant, and is variegated everywhere by patches of some small purple flower, that smells something like wild thyme. Chromite was first discovered in Unst by Hibbert, and for a long time was worked at considerable profit in several places. The largest of the mines was on the west side of the road under the Muckle Heyoag, and was worked to a depth of 160 feet, when they were drowned out. Chromite was worked up to 1877, when all the mines stopped working, as there was no longer any demand for the ore. Harold's Wick, or Harald's Wick as more properly it should be called, obtained its name from Harald Harfagri having called in there when rooting out the Vikings. And the good people show you a mound which they call Harald's grave, but which cannot contain that monarch's remains, as he was not buried in Shetland but in Norway. At the head of the Bay is the village of Haraldswick, a much more compact place than Balta Sound. On the north side of the bay, close to Cross Geo, where one of the few

veins of precious serpentine is to be found, are the remains of the old chapel known as Cross Kirk, which, as before[1] mentioned, was frequented as a chapel of pilgrimage to within the last fifty years. From this point you get some pretty views of the back of the Keen and of the north entrance to Balta Sound. Heading about north-west from Cross Kirk you strike the strath or valley leading down to Nor Wick, one of the most charming valleys in the group, and which Low[2] described as "full of corn and grass, enough in part to redeem these isles from the general epithet of barren they have so long been branded with."

Even as late as Low's visit the manse seems to have been situated in this Shetlandic Goshen, which accounts for the crew of the French privateer kidnapping Miss Craig in 1695, on the shores of Nor Wick. At that time the minister had three parish churches to serve, the one at Wick, or Lund, the one at Balliasta, and the third on the southern shores of Nor Wick, and either he[3] or his predecessors complained "that the Vicars of *Unst* have never payed the Ministers their stipends either compleatly or pleasantly, and with all they have stolen away from the Church 300 *Merks per Annum*, conform to the Act of Parliament, which, *in fine*, will prove like the eagle's nest that was once set on fire with a Coal that sticked to the flesh which was stolen from the Altar." The Kirk of Norwick, dedicated to St. John the Baptist, was planned by Mr. Irvine[4] in 1863. It consisted of Nave, 26 ft. 6 in. by 13 ft. 6 in. inside, and Chancel 16 ft. by 8 ft. 8 in. When it was planned there were still some portions of the walls standing, but at present there is little, if anything, above the surface. Low[5] said it was "pretty entire, particularly the altar, which is cut asbestos; every grave is marked with a cross at the head, the only remain (and that to them insignificant) of Popery to be found among them." When the site was planned there were

[1] See page 173.
[2] Low's *Tour*, p. 155.
[3] Sibbald's *Zetland*, p. 75.
[4] Dryden's *Ruined Churches*.
[5] Low's *Tour*, p. 155.

several of these papistical emblems still to be seen, but, when the writer was there in 1878, he only noticed one of some blue stone, the arms very short in proportion to the length, so there is every hope of the place being eventually purged of all superstitious symbols. Not far from the churchyard is a curious rocky protuberance, on the sandy shores of the bay, known as the Ting of Norwick, which, at high water, becomes an island. This is the haaf-station, and a picturesque spot it is. The *banks* commence a little to the east of the Ting, and are fairly fine, though not very precipitous. Walking along them towards Lamba Ness till you get the highest point of the Nivv Hill bearing due south, you come to what is locally known as Saxe's Kettle. Saxe and Herman were a couple of giants who dwelt in the good old days on the hills, that now bear their names. The Kettle is formed by a circular chasm connected by a tunnel through the bottom of a stack which has slipped away from the adjacent cliff. You can, if you like, scramble down for a closer inspection of the cavern, in which the much-resounding sea is continually murmuring. The rock here is a porphyritic syenite, that, according to Professor Heddle,[1] is a very beautiful one, capable of being utilised for ornamental purposes. From Saxe's Kettle you had better make a bee-line across the northern slopes of the Ward of Skaw for Brei Wick, a beautiful semicircular bay surrounded by fine cliffs, which, on the western side, terminate in a curious sharply-pointed pinnacle that is somewhat like the top of the Kaim in Foula. There will be a gigantic landslip here one of these days, there being a huge fissure in one place above Brei Wick. It is tolerably easy walking to the summit of Saxevord (938 feet), and the view is a very fair one though not very extensive. Looking southward you have under your feet Burra Fiord looking like a broad medal riband, then the Loch of Cliff stretching like an ornamental canal in a public park, a glimpse of Loch Watley against the southern spurs of Vallafield, and in the south-east the rocky cliffs of the East

[1] *Mineralogical Magazine*, vol. ii. p. 22.

Neap and the Clett in Fetlar. Nor'-nor'-west you see the Out Stack, the most northern part of Queen Victoria's European dominions, and, just clear of Herman Ness, are the Little Flugga and Muckle Flugga Stacks, the easternmost of several skerries or stacks, that cluster so close together as from many points to look like one reef. On Muckle Flugga there has been a lighthouse since the Crimean war, when a temporary one was first erected for the benefit of the Baltic and North Sea squadrons. Somewhere on Saxevord is a deep cleft in the rocks in which Saxe is reported to have dwelt when in the flesh. From the summit you make for the Burrafiord schoolhouse at Sotland, near the head of the Loch of Quoys, as the eastern arm of Loch Cliff is called, and from the schoolhouse by crossing Crucifield you are enabled to see the concentric rings of stones and earth before mentioned, and strike the road close to the present Established church, the old one at Balliasta having been long disused. Strange to say the clergyman who was preaching in the old church in 1817, when Hibbert[1] saw the women taken with the convulsions, Mr. Ingram, then minister of Fetlar and North Yell, only died on the 3rd of March, 1879, in the same week as Dr. Edmondston, at the great age of 102 years and eleven months, he having been born on the 3rd of April, 1776, at Logie-Colston, Aberdeenshire. The family history seems almost marvellous: his father, it is said, having lived to the age of 100, and his grand father to 105. Educated at King's College, Aberdeen, young Ingram came to Shetland in 1796 as tutor to the family of a former minister of Unst, and in 1800,—five years before Trafalgar, fifteen before Waterloo,—was licensed by the Presbytery of Shetland to preach. For three years he acted as assistant to Mr. Gordon, then minister of Fetlar and North Yell, to which parish he was presented in 1803, on Mr. Gordon's death. There he remained till 1821, when, on Unst becoming vacant, he returned to his first Shetland abode. At the Disruption he *went out* and became the Free Church minister of the island.

[1] Hibbert's *Shetland Isles*, p. 401.

Within a few months of Dr. Ingram's death in the most northern parish in the kingdom, a clergyman of the Church of England, the Rev. Frederick Beadon—who had in the year 1811 been presented to the living of North Stoneham near Southampton; in the following year had been made one of the Canons of Wells Cathedral; and in the year 1823 became Chancellor of the Diocese of Bath and Wells—died on the 10th day of June, aged 101 years and 6 months. A keen cricketer in his younger days, Canon Beadon is said to have sat out watching the game only the year before his death.[1]

Beautiful as the walk round Brei Wick is, it is not to be compared to that from Herman Ness to Wood Wick. The former is however much the easier tramp of the two. After reaching Sotland you make for the northern end of Loch Cliff. This is a long narrow loch nearly three miles long, and has a very Cumberland look about it, and owing to the limestone the pasturage on the eastern side is very good. From a fisherman's point of view, it is a good brown trout loch, the fish running about three to the pound, and rising very fairly. It ought also to be a splendid sea trout loch, the numerous points which jut out into it being just the places where fish would lie, and there is no finer spawning stream in Shetland than the one between the head of the loch, and the Loch of Watley. Low[2] was told of a trout caught here that weighed 23 lbs. The head of Burra Fiord, with an off-shore wind, ought to be very good from the end of August or earlier; but as the bottom is a clean sandy one, you must wade, a boat scaring the fish too much. The wild honeysuckle grows all over the banks here, and when the writer was in the island in 1878, the Free Manse was simply covered with it, and the perfume could be felt a couple of hundred yards away. Herman Ness is rough walking. Both the Great Skua, here called *Skooi*, and the Richardson's Skua, known

[1] On the 29th of August, 1882, died at Colvidale, Unst, Ann Nisbet, who, on the 13th day of the same month of August, is said to have reached her 102nd birthday.

[2] Low's *Tour*, p. 155.

as *Shooi*, breed on some portion of this headland, and it is earnestly to be hoped no visitors to the island will either purloin the eggs or purchase them from any one else. It is probably almost hopeless however to expect, as your collecting cad is utterly without scruples of honour in the case of his hobby, though on every other point he may be a perfectly honest man. A case came under the writer's knowledge, where a person, whose position in society, you would have thought, would have put him above such an act, had not scrupled to take *Bonxie* eggs though he knew it was contrary to the understanding under which persons are permitted to walk on the head. Not far from the summit is the lighthouse signal station, to which a man comes from Fuscawick every morning at a certain hour to communicate by signals with the people on the lighthouse. The cliffs south of this point are very fine, one the Tally Cliff, a little north of the Neap, being especially so, and the view of the cliffs, along the tops of which you have walked, is from the top of it very good. Seceto, somewhere close to the Neap, was the place where a man named Joseph Mathewson[1] captured an erne on her nest many years ago. He had been in the habit of taking one of the *three* eggs the bird laid every year. The nest or eyrie was built on a ledge some 400 feet above the sea, and on one occasion seeing, when a short distance away, the white tail of the bird projecting round a corner he crept quietly up and seized her by the wings, when she at once caved in and he had little difficulty in tying up her feet and beak with his garters.

Then twisting her wings together he chucked her over, as the path was too steep, by which he had ascended, for him to attempt to carry so weighty an object down. The bird in a stuffed state is, with the egg Mathewson obtained at the same time, still at Buness. On the same man robbing the same nest some years afterwards, of the barren egg, there then being two young birds in the nest, the old birds are said to have removed nest and young across a geo to a more inaccessible

[1] *Zoologist*, vol. i. p. 36.

spot. In the stomach of the bird killed was found a puffin entire—a good mouthful. Quantities of puffins and the larger guillemots or *Longies* breed along these cliffs, but the eagle is said no longer to breed in Unst, though still seen there at times.

After passing Tonga strike down the little grassy valley, in which are a couple of small lochs, to Wood Wick, and then under Houland to the southern end of Loch Cliff, and home. *The* excursion, however, weather permitting, is the visit to the caves in Burra Fiord, and to the Muckle Flugga. It is not very often that the trip is practicable, and you have to arrange with the lighthouse boatman beforehand. Fusca Wick, or *The Ness* as it is called in Unst, is about half a mile or so from the head of the voe on the western side. The lightkeepers' dwellings are, as such places always are, wonderfully neatly kept, and, if example is worth anything, ought to be worth a few tons of sermons to the Shetlanders.

Both the caves visited, though there are said to be a lot more, are on the east side of the voe near the mouth. Buness Ha runs in as it were along the side of the voe, is 55 yards in length, varies in height from 18 feet at the entrance to 22 further in, and in width from 20 to 24 feet. There is a curious hole at the bottom of the sea-wall, through which the light comes reflected up through the water. As you "shoo" quietly into this cave, you have to be careful not to make a noise, as the roof is composed of some shaly sort of stone, that has an unpleasant knack of coming down in huge flakes. On your way from Buness Ha to Hols Hellier you pass the Lyrie Stack, which like that at Papa Stour gets its name from the Manx Shearwaters. You are, however, not likely to see any of them, though you will see quantities of puffins, guillemots, and the smaller guillemots or *Tysties*.

Hols Hellier is a tunnel that runs through the north-eastern corner of Burra Fiord. According to the six-inch Ordnance Survey the Hellier is nine chains from side to side, though Mr. Arthur, the schoolmaster at Burrafiord school, made it with a line about 170 yards long. The southern entranc

is 12 feet wide by 18 feet high. Inside it broadens out to 180 feet in one place, and reaches a height of 30 feet. The north entrance is like a bell-mouthed blunderbuss, and is almost similar to Kittiwake Hall at the north-west of Foula. At both entrances hundreds of these birds build, and at the northern one you may say thousands, so numerous are they. The cliffs here are magnificent, and cannot be far short of 600 feet.

You need very calm weather for this trip, as there is always, or almost always, some lift in the sound, which separates the Little Flugga from the Muckle one; of course sailors and Shetlanders could land there when ordinary shore-going folk could not attempt it. There are two landing-places, both connected with the very steep flight of stairs that lead to the top. In addition to the steps there is a sort of iron tramway up which stores are hoisted to the top. As there is a handrail, the most light-headed of mortals need not fear to make the ascent of the 185 feet that you have to climb to reach the summit. Once there you find a small walled courtyard about the length and breadth of a fisherman's walk—"two steps and overboard."

The Little Flugga from here presents a smooth wall-like appearance, so much so that it looks as if it had been cut, like some huge loaf, in half. In the soft porous rock hundreds of *Tammy Nories* or puffins build, and as they keep darting rapidly to and fro with their red nebs and plumage glistening, if the sun is out, you cannot realise that in Shetland they are considered the special type of stupidity. From the gallery round the light, looking south-west, you see the Gloup Holm, the Point of Feideland, over which Rooeness Hill, then the Ramna Stacks, and further west the Isle of Uya. Eastward you see the fine sweep of cliffs from the northern point of the main island gradually increasing in height till they culminate above Hols Hellier.

The visit to the caves and the Muckle Flugga lighthouse is, in fine weather, as a water excursion, only second to the sail under the western cliffs of Foula, and the memory of it will

linger for many days. Here, having wandered from Pentland Firth to this the most northern inhabited spot in the British Isles, we take leave of the reader, having endeavoured to bring before him some of the charms of this wild north land of cliffs and skerries, voes and geos, and if he has failed to realise the weird, magnetic attraction the *Old Rock* and its people present, then let him put it down as the fault of the writer, and not in any way due to the subject matter itself.

DOORKNOCKER, MUNESS CASTLE

APPENDICES.

APPENDIX A.

THE LONG-SHIPS OF THE EARLY VIKING PERIOD.

THANKS to the discovery, on the 29th of April, 1880, by Herr Nicolaysen, of the Viking ship, in the mound known as the *Kongshaug*, near Gokstad, in the south of Norway, we are enabled to realise most accurately what the long-ship (*langskibet*) of the later Iron period, A.D. 700—1000, was really like. Owing to its having been not only buried in the stiff blue clay of the district, but also filled up inside with the same non-porous substance, only the extreme projecting portions of the bow and stern,—which had been surrounded by another stratum of mixed clay and sand,—had been destroyed; and not only was the vessel itself practically intact, but most of the articles of her equipment had survived their interment of centuries. The vessel when examined proved to be a sixteen-benched craft (*sextânessa*) measuring —20·10 *mètres* (65·94609 feet) on keel; 23·80 *mètres* (78·08542 feet) over all; 5·10 *mètres* (16·73259 feet) in breadth; and 1·20 *mètres* (3·93708 feet) at the mid-ship section from top of the bulwark to the keel. The vessel, which is composed entirely of oak, is clinker-built, having sixteen planks a-side, and seventeen frames. The keel is fastened to scarphs, to which the stem and stern posts are bolted. There are eight compartments (*rúms*), excluding the extreme fore and aft compartments from which the gun-wale began to rise to the top of the stem and stern posts. With a very flat-floored midship section it appears to be very sharp fore and aft, both stem and stern, as in the Shetland

boats of the present day, being alike. The motive power in the main would be the thirty-two oars, which were pulled through circular portholes cut in the third plank from the gunwale. These oar-ports had small longitudinal slits at the side to enable the blade of the oar to be passed through, and when under sail were closed from the inside by wooden shutters, or dead lights. The rudder (*stýri*) was practically a short, stumpy oar with a very broad blade, iron-clamped in places, and attached to the vessel, a few feet from the stern on the right-hand side looking forward, by strong grummets of rope. In the upper portion an aperture was cut at right angles to the blade, or lower portion, through which the tiller (*stýrristöngr*) was inserted. It was from the rudder being placed on the right-hand side of the vessel or boat, that the name *stjórnborði* was given to that side, and from which term our *starboard* is derived. From the same reason the port side was *bakborði*, a name which survives in Shetland as *backburd* to the present day. The mast was stepped nearly amidships, and the amount of canvass spread must have been trifling, and unless the wind was right aft, or nearly so, the oars, thirty-two in number, were probably the chief motive power.

There appear to have been three boats belonging to the vessel, two of which measured on keel 7·7 *mètres* (25·26293 feet), and 4·1 *mètres* (13·45169 feet) in length. What the length of the keel of the third boat was cannot be exactly ascertained from the fragments that remain of it, but it appears to have been between the other two. Like the vessel, the small boats were built of oak, and they do not appear to have differed much from the larger craft, except that the keel was bolted to the stem and stern posts without any intermediate pieces, and the oars were pulled not through oar-ports, but by means of a standing curved thole-pin (*keipr*) and a grummet (*hömluband*). Neither vessel nor boats had any hole (*nile*) for letting the water off when drawn up.

When lying at anchor, as the vessel was undecked, a tilt (*tjald*) was stretched on poles fastened to the sides to cover the crew, which in the case of the Gokstad long-ship Herr Nicolaysen estimated must have numbered not less than seventy all told. Those anxious for full information on the subject not only of the long-ships of the later Iron period but also of the *Snekke*, the *Skude*, the *Drage*, and the *Busse*, of the mediæval ages, are referred to the pages of Herr Nicolaysen's interesting book on the Gokstad ship, which is illustrated with

twelve large quarto lithographed plates, wherein every article found in the vessel, as well as the vessel herself, are most beautifully and clearly delineated. As the text is given both in Danish and English in parallel columns, the reader need not be afraid of having to master a foreign language to peruse it. The title is "The Viking-Ship, discovered at Gokstad, in Norway, described by Herr Nicolaysen," and the book is published at Christiania by Herr Albert Cammermeyer. The book can be obtained from Mr. Nutt, Foreign Bookseller, 270, Strand, London, W.C., price £1.

APPENDIX B.

RENUNCIATION
by
GEORGE GRAHAM,
BISHOP OF ORKNEY,
of
EPISCOPACY.

From "The Acts of the General Assemblies of the Church of Scotland, 1638-49." Edinburgh, 1691, page 91.

THE GENERAL *Assembly, at Edinburgh*, Sess. 8, *August* 17, 1639.

Master George Grahame, *his renouncing and abjuring of Episcopacie.*

The which day was given into the Assembly, direct from Master George Grahame, *sometimes pretended Bishop of* Orknay, *an abjuration of Episcopacie, subscribed with his hand, which was publicly read in audience of the Assembly; and thereafter they ordained the same to be registrat in the Assembly Books,* ad perpetuam rei memoriam, *whereof the tenor follows.*

To all and sundry whom it effeirs, to whose knowledge these presents shall come, specially to the reverend and honourable members of the future Assembly to be holden at *Edinburgh* the twelfth day of *August*, 1639. Me Mr. *George*

Graham, sometime pretended Bishop of *Orknay*, being sorry and grieved at my heart that I should ever for any worldly respect have embraced the order of Episcopacie, the same having no warrand from the Word of God, and being such an order, as hath had sensibly many fearful and evil consequences to many parts of Christendome, and particularly within the Kirk of *Scotland*, as by doleful and deplorable experience this day is manifest, to have disclaimed, like as I by the tenor hereof doe altogether disclaime and abjure all Episcopal power and jurisdiction, with the whole corruptions thereof, condemned by lawful Assemblies within the said Kirk of *Scotland* in regard the same is such an order as is also abjured within the said Kirk, be vertue of that National Oath, which was made in the yeers 1580 and 1581, promising and swearing by the great Name of the Lord our God, That I never whiles I live, directly or indirectly, exerce any such power within the Kirk, neyther yet shall I ever approve or allow the same, not so much as in my private or publike discourse: But on the contrary, shall stand and adhere to all the Acts and Constitutions of the late Assembly holden at *Glasgow*, the 21 of *Novemb*, 1638, last by-past: and shall concurre to the uttermost of my power, sincerely and faithfully, as occasion shall offer in execution of the said Acts, and advancing the Work of Reformation within this Land, To the glory of God, the peace of our Countrey, and the comfort and contentment of all good Christians, *as God shall be my help*. In testimonie of which Premises I have subscribed thir presents At *Breeknes* in Stronnes the eleventh day of *February*, the year of God 1639 years, before thir witnesses Master *Walter Stuart*, Minister at *Shoutronnaldsay*, Master *James Heynd*, Minister at *Kirkwall*, Master *Robert Peirson*, Minister at *Firth*, and Master *Patrick Grahame*, Minister at *Holme*, My Son.

APPENDIX C.

DECLARATION OF THE MINISTERS OF THE PRESBYTERY OF ORKNEY.

From a Pamphlet entitled

Some

PASSAGES

in the

PARLIAMENT

of

SCOTLAND,

&c., &c.

LONDON, 1650.

WE the ministers of the Presbytery of ORKNEY under-subscribers, considering and finding it convenient to us, and all of our calling, to give publick testimony to the conscientiousness and justice of his Majestie's service, now presently depending, and for the good excuse of others, and for removing of whatsoever Scruples from the minds of all men: we willingly, freely and with candor declare, That we do from our soul detest that continual rebellion, maliciously hatched, and wickedly prosecuted against his sacred Majesty of blessed and happy memory; and do from our hearts abhor His delivering over to bondage, imprisonment, horrid and execrable murder, and all damnable and pernicious practices, executed against him, by the rebellious Faction of both kingdoms; The which we shall never fail hereafter to preach unto our people, and witness on every day of our calling; and also of our fruitful acknowledgement, prayers, and wishes for the happy establishment of His present Majesty, unto all His just Rights; and particularly it may please God to give a blessing to this present expedition of his Excellency, JAMES GRATHAM, Marquess of MONTROSS, and Capt General of his Majesty,

within the Kingdom of SCOTLAND. All which we shall faithfully stand to advance, without giving the least thought or practice to the contrary.

So help us God,
VERA COPIA.

NOTE.—This declaration, according to the *Fasti Ecclesiæ Scoticanæ*, was drawn up by James Aikine, minister of Birsay and Harray, who after the Restoration held for a time the living of Winifrith, in the diocese of Winchester, till, in 1677, he was made Bishop of Galloway. According to the *Fasti* the other subscribers were James Douglas, Kirkwall; James Haigie, St. Andrews and Deerness; James Persoune, Firth and Stenness; William Watson, Hoy and Graemsay; George Johnstone, Orphir; George Grahame, a cousin of the Bishop, Sandwick and Stromness; Patrick Weymes, Ladykirk, Sanday; and John Balvaird, Rousay and Egilsay; all of whom except Haigie, Persoune, and Weymes, had their mouths "opened," that is, were either replaced in their old livings or declared capable of accepting any new call by the General Assembly in 1658 or 1659, when, old Noll having gone to his account, the leading spirits in the Kirk saw the Restoration looming ahead.

APPENDIX D 1.

A
LETTER
from a
GENTLEMAN
in
ORKNEY.

SIR,—In giving you an Account of a Matter of Fact, which concerns the Clergy of this Country, who has nothing of a Good Name left to lose,

I shall begin with a Poor Man's Petition to the Justices, whereof follows a true Copy.

Unto the Right Honorable Her Majesty's Justices of Peace, within the County of Orkney; *The humble Petition and Representation of* William Stensgerth *in* Birsay *be South, and* Katharine Brown *his spouse.*

Sheweth:—*That* whereas upon the month, or one or other of the Months of Seventeen Hundred and years, or one or other of the Days of the said Moneth; *Oliver Harvie* in Officer or Servant to Mr. *James Sands* Minister at *Birsay*, without Respect to the Laudable Laws made against Theft, and without any Order or Warrand of Law whatsomever, did Reiff and Steal from the said *William Stensgerth*, and *Katharine Brown* his Spouse, an Ewe; which your poor Petitioners missing, went in Search thereof through the Parochine; and coming to the House of the said Mr. *Sands*, did find the same there, marked with the Petitioner's own Mark, most thievishly killed: And after the same manner, within a Month thereafter, or thereby, the said *Oliver Harvie* stealled from the saids Petitioners, another Ewe; which being likeways found in the said Mr. *Sand's* House alive; the saids poor Petitioners, desired to have their Ewe restored to them, which Mr. *Sands* declined to do, untill they would pay him Sixteen Shillings *Scots;* whereby the said *Katharine Brown* was obliged to sell her Cloaths off her Back, for payment to the said Mr. *Sands* thereof, although there was nothing due to him: And at your Petitioners receiving back of his Second Ewe, the said *William Stensgerth* and he fell in some Words, telling that such Usage was not decent in a *Man* of His Character; Whereupon Mr. *Sands* threatened him with the *Joggs*: and for that, and some other Frivolous Matter of his own Contrivance, out of Revenge against the Petitioners, caused the said *William* stand in Sackcloath before the Congregation, contrary to all Law and Justice, to the Petitioners great Prejudice, and undeserved Shame.

May it therefore please Your Honours, to take the Premisses to your serious Consideration, and put the samen to Exact Tryal; and to take such effectual Methods for Redressing the Petitioners, of the foresaids Abuses committed upon them; and for suppressing and punishing such Enormities as your Honours shall think fit: according to the Laws and Practique of this Kingdom. And your Petitioners shall ever pray.

Sic subscribitur, RD. NP. At the Command of the said *Katharine Brown*, affirming she cannot write.

No sooner was this Complaint Drawn, but it spread through all the Country, until it reached Mr. *Sands*, who immediately affirmed he had Order from the Bailie, for taking the Poor Man's Sheep. But the Bailie being present at *Birsay* (when the said *William* first entred Complaint) Declared he had given no such Warrand. And further he wrote a Letter to the Clerk of the Justices Court, Declaring that no Process had been in his Court, against the said *William*, at Mr. *Sands* Instance, nor any Decreet, Precept, or Warrand, given by him to Mr. *Sands*, for *Poinding* the said poor Man ; and this Letter under the Bailie's own hand I did see, and its yet to be seen in the Clerk's Custody.

Kirkwall, 27th October, 1709.

The Justices of Peace having Considered the Petition and desire thereof, find it Reasonable to Enquire anent the aforesaid Enormitie, and appoints Captain *James Moodie* of *Melcetter*, Mr. *Rober Honeyman* of *Grahamsay*, and *James Gordon* of *Kerstoun*, to take Inspection thereof, and that upon the Eighteenth day of *November* next to come, and to report the next Quarter Session.

Sic Subscribitur,
ALEXANDER DOWGLASS, P.J.P.

On the 31st day of October, 1709.

The Bailie of *Birsay*, was brought from his own House by Invitation to Mr. *Sands* House, and (notwithstanding of the foresaid Letter given under his hand to the Justices' Clerk) he was influenced, either by Mr. *Sands*, or his Friends then present, to give Mr. *Sands* a Warrand to take the said Sheep from *William Stensgerth ;* this was six Years after the Sheep had been stolen : as appears by the Process.

At the Pallace of Birsay, November 8, 1709.

Whereas at the last General Quarter Sessions of the Peace for the County of *Orkney*, held at *Kirkwall*, the 27th day of *October*, 1709 ; There was a Reference made to Captain *James Moodie* of *Melsetter*, Mr. *Robert Honeyman* of *Grahamsey*, and *James Gordon* of *Kerstoun*, three of the Justices of Peace of the said Country, Appointing them to Meet at *Birsay*, to make Tryal and Enquiry into the matter of the Petition presented by

William Stensgerth in *Birsay*, against *Oliver Harvey*, and Mr. *James Sands*, Minister of *Birsay:* And to Report their Diligence in the said Matter at Next Quarter Sessions.

But in regard of the Winter Season, great distance, and bad Ferries, they referred the Naming of the Day of Meeting to the said Captain *Moodie*, who accordingly, in Court before all the Justices, appointed the 15th day of *November* next, or, in case of bad Weather, the next Immediat, the same being a lawful Day.

In Obedience to which Order the said Captain *Moody* did Write from *Stromness*, 17th day of November to *Grahamsay* and *Kerstoun*, shewing them that he came from home the 14th, in order to keep appointment, but was stopped by very bad Weather, but told he was at *Birsay* that night, and desired they would meet the 18th Day by Nine a Clock, in order to prosecute the matter referred to them as above.

The 18th day of *November*, Captain *James Moodie*, and *James Gordon* of *Kerstoun*, Justices of the Peace of the above named Country, having met by Nine of the Clock before Noon at the Palace aforesaid of *Birsay*, did wait till three in the Afternoon, expecting *Grahamsay*, who not coming, nor any account from him, The saids Two Justices thought it their duty to proceed to enquire, in order to lay the whole matter full and clear before the next Quarter Session.

Parties being lawfully summoned by *Nicol Johnston* Constable, who verified his Citation.

The above Written Petition given in to the Quarter-Session, and Reference to the foresaids Three Justices being publickly Read,

Oliver Harvay in *Birsay* Defender, appeared, and being Interrogat and Examined on the Heads of the said Petition, acknowledged that about six Years ago, he did, in Company with *Robert Cumlequoy*, Sheepman in *Birsay*, take an Ewe of *William Stensgerths*, and brought the said Ewe to the House of Mr. *James Sands*, and sometime thereafter, he did in Company as above, take another Ewe, which also he brought to Mr. *Sand's* House, and that he had the Baillies Warrand therefore, which he asserted in the Baillies Face, and positively affirmed that *William Stensgerth* had been Summoned before the Baillie Court, who has Decerned him to pay some Viccarage Teinds, owing by him to Mr. *Sands*, and that by vertue of that Warrand he Poinded him: All this he (being several times Examined and Interrogate) Confessed and Declared judicially.

But being enquired for his said Warrand, he then said he had no Written Warrand, but only the Baillies Verbal Order, and that Mr. *James Sands* told him he had the Baillies Warrand in keeping, who ordered him to take these sheep.

Robert Cumlequoy in *Birsay*, sheepman, being called and Interrogat as above, Declares, That some Years ago, how many he does not well Remember, but thinks about six Years, *Oliver Harvey* Session Officer, came to him and desired he would go and take a sheep of *William Stensgerth*, Telling he had the Ballies Warrand for it, which he had not doubting, because he had several times seen the said *Oliver* Poinding for Viccarage Teinds owing to the Minister, he did take an Ewe belonging to *William Stensgerth*. And further, that sometime after the said *Harvey* came again to him, and told him he was ordered to take an other, which also he did, believing that the said *Oliver* had the Baillies Order, as he asserted: And Declares, he knows, that both these Sheep were brought to the House of Mr. James *Sands*, and left there. This he openly Confessed and Declared Judicially.

The Two Justices above named, considering that there seemed here to be some Malverse in the Baillie, ordered him to be called.

David Ritchie *Baillie of* Birsay *Compeared, and being Interrogate concerning the above matter, Declared to this Purpose.*

That *William Stensgerth* was never summoned before him in that matter, nor did he ever Decern or Decreet him for Debt due to Mr. *Sands*, nor that any Matter of Process appears in his Court-Books against him therefore, nor does he remember to hear of that matter till very lately, nor did he know of *Stensgerth* being so Poinded, neither did he ever Complain to him thereof; and positively affirmed that he neither by Word or Write gave order to Poind him (for any such Debt) to *Harvey* or any other that he never used to direct Precepts or Warrand for Poinding to the Session-Clerk or any other Person, but always directed such Warrand to the Baillie Court Officer, who he desired might also be called and examined.

And further added, That upon the 31st Day of *October* last, before Day Light, he was raised out of his Bed, much against his will by the Importunity of one sent to bring him to Mr. *Sand's* House, whither he went, and where he was so closely

plyed by Mr. *Sands* and his Friends, that they did oblige him to give a Paper under his Hands to which he declares he was very averse, but was in a manner compelled to it, they promising to be between him and all Danger.

Then the Baillie-Court Officer being called, and Interrogate if ever he had summoned *William Stensgerth* by the Baillies Order at Mr. *Sands* instance, or if he knew of his being before the Court therefore, and particularly if ever he had Orders to Poind him, or was assising thereto. To all which he declared *Negative*.

William Stensgerth then being called adhered to his Petition in all points, and being asked, wherefore he did not Complain to the Baillie when his Sheep were taken, Declared he was affraid to do so; Because Mr. *Sands* Threatened him with the *Joggs, only* for Demanding his Sheep back again.

'The Two Justices above named, as a Mark of Respect to 'Mr. *Sands*, and his Character, instead of a Constable, sent 'their Land-Lord *George Ritchie*, Desiring he would come and 'speak with them.'

Accordingly Mr. *Sands* appeared and said, that *William Stensgerth* had been Owing him some Viccarage Teinds, and would neither hold Compt nor make payment, and being Interrogate, if he had ordered *Oliver Harvy* to take *William Stensgerths* Sheep, he did acknowledge that they were taken by his Orders, and brought to his House, but that he gave one of them back again, and that he had the Bailies written Warrand for it, whereof he produced a true Copy, and said the Bailie would not deny but he gave such a Warrand, and Desired he might be Interrogate before him.

David Ritchie Bailie of *Birsay* being again called, and Interrogate before Mr. *James Sands* did say, he never gave any written Warrand before the 31st *October* 1709, but began to vary in his Words; The Justices desired he might put in Writing what he had to say, and give it in Subscrived with his own Hand, which he accordingly did. The Substance whereof was this, That he never gave any Written Warrand before the 31st of *October* 1709, and Complained that he was Circumveened in Mr. *Sands* his House, the said 31st of *October*.

Then the above Named Mr. *Sands* desired a double of *William Stensgerth* Petition, but there being no Lybel raised against Mr. *Sands*, and the Justices only upon Inquisition, could not give a Double of any Petition, but offered to him to see and Answer if he pleased: He desired to have it Read,

and the Justices delivered it into his own Hands, who read it twice over.

Then Mr. *Sands* finding himself in a Melancholly Difficulty, alledged that *Stensgerth* had not *Personam standi in judicio*, because he had been Convicted for Charming and Consulting with Charmers, before the Kirk-Sessions and Presbytry, and had made Publick Appearance before the Congregation therefore, which was repelled by the Justices, because in that case the Queen's Advocat may Pursue.

The above written was presented to the next Quarter Session, by Captain *James Moodie* and *James Gordon* Justices abovenamed, and approved by all the Justices; but in respect the prosecuting this, struck so home at the Honour and Reputation of the Established Clergy, as well as Mr. *Sands'* Interest, and for some other Reasons known to the Justices, and upon the Presbytries humble supplication, they were influenced to let this Process drop; the Presbytry promising to live more circumspectly, and to behave with greater respect towards the Justices, who they found *now* could call them to an Account.

The Justices proposed some easy Terms of Accommodation, to all which the Presbytry Condescended, as you see by this inclosed Double of their Agreement, called Commonly in our Country the *Mutton Covenant.*

There is likewise a Proces for Oppression against another of these Brethren Master *Thomas Baikie*, at the instance of *James Flett* in *Bea.* And an other Petition against him for Stealing, or by Oppression, taking away several Sheep from a poor Man, an account whereof you may expect by the first occasion.

I am in all Duty
Sir
Your most humble Servant.

APPENDIX D 2.

ARTICLES OF AGREEMENT
Betwixt the
HONOURABLE JUSTICES OF PEACE FOR
ORKNEY
and
THE PRESBYTRY OF KIRKWALL;
Mutually with consent gone into.

Imp.—That if there be any Reflections or Aspersions upon the Justices, in general, or particular, in the Presbytry's Records, the same shall be Expung'd at the Sight of two of the Justices; since *Mr. Lyon* his coming into this Country: and their Records to be exposed to the saids two Justices (since the foresaid time) appointed to see the samen done.

2do—That seing it is alledged, there are several Representations given by the said Presbytrie, and particular Members thereof, which are Reflections on the Justices; that the Presbytrie, and any particular Member so singled out, shall give a Paper, Declaring, That the said alledged Misrepresentations are false and groundless (if any be); and to give Security, not to Represent the Justices in time coming, for any Injury alledged to be done unto the Justices, or any other Gentlemen in the Country; until such time as they shall apply to the Justices for Redress.

3tio—That they shall in time coming, carry themselves Respectfully, Christianly, and Kindly, towards the Justices, and all the other Gentlemen in the Country; and not to do anything, directly nor indirectly, that may be the Seed of a Plea, or have any Tendency to a Difference betwixt the Justices and the said Presbytrie.

4to—That the Presbytrie shall not assume to themselves the Power of Jurisdiction, either in Civils or Criminals, which is competent to the Justices by Law.

5to—That if any Justice or Gentleman-Heritor, who is desirous to have that Form of the LORD's *Prayer* in Conclusion of their Prayers; that the Presbytrie may dispense therewith, and grant Orders therefore, in the Publick Worship.

6to—If the Presbytrie be willing, to Acquiesce to the above Preliminaries, that the Justices or such particular Members of them, as have been Misrepresented or Reflected upon, or received, any Indignities, are willing to pass them entirely over, and have no Resentment upon that Account.

FOLLOWES THE PRESBYTERY'S ANSWER.

As to the 1st—We are satisfied to expose our Presbytery's Books and Minutes since Mr. *Lyon* his coming to this Country to any Two of the Justices; and if there be any Reflection or Aspersion found in the Book (as we are hopeful there is not) We shall Record hereafter an EXONERATION to the reasonable Satisfaction to any Justice who shall think himself thereby leas'd, in respect it is not in our Power now to alter, in so far as the Book is filled up; And if there be any reall Aspersion in the Minutes that are not Recorded, the same shall be expunged at the sight of the said Two Justices.

2ndo—*As to the Second*—If any Member of this Presbytry so Misrepresenting the same, being made appear before the Justices Ordinary, shall be obliged to retract and give due satisfaction; and for maintaining a lasting Peace and Amity on our parts, betwixt the Justices and us, the Presbytry is willing to engage that they shall not make any Representations against the Justices or Gentry for any wrong, we suppose to have received or may receive, until we first Address the Justices of Peace hereon, and be refused, or unnecessarily delayed Justice therein; providing always this have no respect to Pleas of Law for Debts, Sums of Money, or the like; and providing the Justices deall also in like manner with us in matters competent to the Presbytrie's Cognizance.

3tio—*As to the Third*—The Presbytry has still endeavoured, and promises by the Lord's strength still to endeavour as becomes the Ministers of Christ, to carry themselves Respectfully, Christianly, and kindly towards the Justices and others in the Country, and not to do anything directly or indirectly to their Knowledge, that may be the Seed of a Plea, or have any

Tendency to a Difference, and they expect the like from the Justices.

4to—The Presbetry shall not assume any power, but what belongs to Presbetries, and is agreeable to Law and warrantable practice of the Established Church; and on the other part, the Presbetrie expects, that the Justices will not encroach upon the power of the Presbytry, or Church Judicatories, but give Countenance to the Ministers of Christ in their Bounds, and strengthen their hands in their Discipline so far as they are impowered by Law.

5to—The Presbytry is willing to recommend to all their Members, to use the Lords Prayer *in terminis*, hoping the same may be a mean to gain, and bring in some who Dissent from the Ordinances.

6to—*As to the Sixth*—The Presbytry Judge it very Christian in the Justices to forgive all Offences they think themselves to have received from the Presbytry or any of it's Members, as the Presbytry and it's Members do from their Hearts forgive them. The Presbytry further adds and proposes to the Justices, that such as have Misrepresented, or may misrepresent them or any of their Members unto the *Justicars*, they may cause punish them according to Law.

The above Written *Articles* are gone in unto and agreed upon betwixt the said Justices of Peace and the Presbytry: In Testimony whereof these Presents are subscrived at *Kirkwall* this Eleventh day of *March*, One Thousand, Seven Hundred and Ten Years.

The Margine is sign'd by *Sir William Craigie* of *Gersey* in Name of the Justices and by *Mr. John Gibson*, Moderator in Name of the Presbytry.

Sic Subscribitur:—

William Craigie, Alexander Douglas, James Moodie, James Gordon, Robert Stewart, John Stewart, Thomas Buchannan, James Graham, David Trail, Robert Stewart, Robert Backie, Patrick Graham, Robert Honeyman, David Sutherland, William Liddel, David Ritchie, John Coventrie, Alexander Stewart, Justices of the Peace; John Gibson, Alexander Keith, Alexander Grant, Edward Irvine, James Sands, John Keith, John Pitcairn, Andrew Ker, Ministers;

Extracted by Warrand of the Justices by me,
ANDREW YOUNG, Clerk

APPENDIX D 3.

At Kirkwall, *the Eight Day of* March, *One Thousand seven hundred and ten years.*

About the Supplication presented to the Right Honourable the Justices of Peace for the Stewartry of *Orkney*, by *James Flett*, of *Bea:* Mentioning, That where the said Petitioner, and his Forebears, has been in the Peaceable Possession of his seat in the Kirk of *Harray*, upwards of this Threescore and Ten Years, without any Interruption: While of late, Mr. *Thomas Baikie*, Minister of *Kirkwall*, obtained an Act of Presbytrie in his Favours, to the said Seat; for what Reasons, and by what Right, is altogether unknown to the Petitioner. By Vertue of which Act of Presbytrie, the Petitioner was lately charged to Remove from the Seat, by the Mouth of Mr. *Sands*, Minister of *Harray* and *Birsay*, most unjustly and wrongously, Invading Men's Properties, and contrar to the least shadow of Law. Therefore the saids Justices may take the Premisses to their serious Consideration, and enquire narrowly in the matter, that Mr. *Backie's* Title may be known, and that Justice may be done to both Parties according to Law: which Petition being considered by the Justices, they appointed Mr. *Baikie* to be Cited against three of the Clock Afternoon to Answer; Mr. *Baikie* being Cited against the Afternoon, and the Petitioner and he both Compearing Personally, Mr. *Baickie* answered *Primo*, that he finding he had good Right to the said Seat, did Petition the Presbytry of *Kirkwall* for Possessing him legally of the same; and accordingly the Presbytry having called a Visitation at the Kirk of *Harray*, and heard both Parties, and several times thereafter in open Presbytry at *Kirkwall* having reasoned upon the same, both Parties sometimes present; they had at length found it just to determine the said Seat in Mr. *Baickie's* favours, and accordingly had granted him an Act thereupon, appointed to be Registrat in the Presbytries of *Kirkwall*, and Session Books of *Harray*. And that seing the said affair is already Judged and Determined by the Presbytry of the Bounds, a Legally Established Judicatory, and

Competent in that matter, *Mr. Backie* thinks that no other Judicatory within the bounds can Recognoss the same. *Secundo*, Mr. Backie answers, that his his Title to the said Seat was made evident to the Presbytry, he being Sole Propriator of the Lands of the *Sclaiters* in *Burows*, in *Harray*, who Built that Seat, and unto whom that part of the Church belongs and whose Tenents Thatched that part of the Church, and have always been Accustomed to Possess the Foredask of that Seat. *Tertio—Mr. Backie*, has further a Deposition to the said Seat from the Representatives of the saids *Sclatters*, of *Burrows*.

The Justices having considered the Petition and Answers,

They Decerned Mr. Baickie *and the Petitioner to Exhibite and Produce their several Rights to the said Seat, at the next Quarter Session, in case Mr.* Baickie *be on the place, and in case of his absence at the* Lambmass *Quarter Session next, with certification against the Faillier, &c., and in the meantime the Petitioner to Possess the Seat, while furder Order.*

N.B.—The Sands episode, the Concordat, and the Petition are all entered in the Catalogue of the Reading Room of the British Museum under the heading of,

'Orkney, a letter from a Gentleman in,' &c., Glasgow, 1710, and there is a note saying copy imperfect, title-page missing; but, as the copy in the Advocates' Library, Edinburgh has also no title-page, it is probable there never was one.

The rough draft of the Concordat is amongst the Presbytery Records at Kirkwall.

APPENDIX E 1.

Agricultural Holdings in Caithness, The Orkneys, and Shetland, from the official returns.

TABLE 1.—NUMBER OF HOLDINGS IN EACH CLASS.

District	Year.	50 acres and under.	50 to 100.	100 to 300.	300 to 500.	500 to 1,000.	1,000 and over.	Total.
Caithness ...	1875	2,209	155	137	39	29	8	2,577
	1880	2,012	187	154	37	30	6	2,426
The Orkneys	1875	2,767	236	108	30	4	2	3,147
	1880	2,873	279	131	29	4	3	3,319
Shetland.....	1875	3,765	34	30	7	2	1	3,839
	1880	3,529	36	30	4	2	3	3,604

TABLE 2.—TOTAL ACREAGE OF EACH CLASS OF HOLDINGS.

District.	Year.	50 acres and under.	50 to 100.	100 to 300.	300 to 500.	500 to 1,000.	1,000 and over.	Total.
Caithness ...	1875	26,047	10,899	23,141	14,383	19,704	10,042	104,216
	1880	24,838	12,981	26,728	13,829	19,002	8,176	105,554
The Orkneys	1875	43,847	16,183	17,764	11,247	2,323	2,254	93,618
	1880	47,223	18,888	21,530	10,879	2,591	3,847	104,958
Shetland.....	1875	36,482	2,488	5,359	2,329	1,196	4,402	52,256
	1880	35,845	2,690	5,553	1,726	1,343	11,200	58,357

TABLE 3.—ANALYSIS OF TABLES 1 AND 2, SHOWING AVERAGE NUMBER OF ACRES OF EACH HOLDING IN EACH CLASS.

District.	Year.	50 acres and under.	50 to 100.	100 to 300.	300 to 500.	500 to 1,000.	1,000 and over.	Average over all district.
Caithness ...	1875	11·338	70·32	168·9	310·8	703·6	1255·25	40·440
	1880	12·344	69·41	172·2	373·7	633·4	1362·80	43·505
The Orkneys	1875	15·810	68·57	165·4	374·9	580·7	1127	29·748
	1880	16·436	67·69	164·3	375·1	624·7	1282·30	31·623
Shetland.....	1875	9·554	73·10	178·6	332·7	598	4402	13·611
	1880	10·157	74·70	185·1	431·5	671·5	3733·30	16·192

TABLE 4.—*TOTAL AREA AND ACREAGE* UNDER EACH KIND OF CROP, BARE FALLOW, AND GRASS.

	CAITHNESS.		THE ORKNEYS.		SHETLAND.	
	1870.	1881.	1870.	1881.	1870.	1881.
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Total area	445,708	445,708	*a.*	*a.*	*a.*	*a.*
Total acreage under crops, bare fallow, and grass ...	100,226	105,938	86,949	108,795	50,454	58,437
Corn Crops—						
Wheat	22	13	...	1	...	...
Barley, or Bere	1,737	1,334	6,809	5,910	2,352	2,665
Oats	32,635	34,396	27,648	32,373	9,173	8,109
Rye...	46	101	48	10	...	...
Beans	1	...	1	1	...	...
Peas	36	30	19	38	...	...
Total of Corn Crops...	34,477	35,874	34,525	38,333	11,525	10,774
Green Crops—						
Potatoes	2,489	1,980	3,420	3,137	2,902	3,124
Turnips and Swedes ...	12,874	14,051	10,384	13,952	424	763
Mangold	...	6	...	...	...	...
Carrots	...	...	...	...	...	...
Cabbage, Kohl-Rabbi, and Rape	91	53	83	44	134	253
Vetches and other Green Crops except Clover and Grass	340	809	119	349	...	...
Total of Green Crops...	15,794	16,899	14,006	17,482	3,460	4,140
Clover, Sanfoin, and Grasses under Rotation ...	27,646	26,635	22,234	31,143	44[illegible]	757
Permanent Pasture, or Grass not broken up in Rotation (exclusive of Heath or Mountain Land)	21,125	25,604	15,041	20,846	33,109	41,809
Flax	3	...	2	...	...	...
Bare Fallow or Uncropped Arable Land	1,181	926	1,141	991	1,920	957

a. The area of the Orkneys and Shetland together is 598,726 acres.

TABLE 5.—NUMBER OF LIVE STOCK.

	CAITHNESS.		THE ORKNEYS.		SHETLAND.	
	1870.	1881.	1870.	1881.	1870.	1881.
Horses (including Ponies) as Returned by Occupiers of Land, used solely for Agriculture	3,715	3,907	4,579	4,950	2,604	921
Unbroken Horses and Mares kept solely for breeding...	1,009	1,282	972	1,231	2,247	4,323
Total of Horses	4,724	5,189	5,551	6,181	4,851	5,244
Cattle—						
Cows and Heifers in Milk or in Calf	7,086	6,795	8,438	9,341	8,367	8,513
Other Cattle—						
2 years of age and above	3,082	3,450	3,946	4,324	6,886	5,557
Under 2 years of age ...	8,843	9,778	9,851	12,438	5,608	5,047
Total of Cattle ...	19,731	20,023	22,235	26,103	20,861	19,117
Sheep—						
1 year old and above ...	58,727	63,699	15,294	16,852	53,363	47,426
Under 1 year old... ...	29,289	24,673	10,470	12.212	27,250	24,730
Total of Sheep ...	88,016	88,372	25,764	29,064	80,613	72,156
Pigs	1,774	1,647	5,083	3,769	4,744	3,789

APPENDIX E 2.

From the Orkney Herald, May 3rd, 1882.

STOCK AND EGG EXPORTS FROM ORKNEY.

"TO-DAY we give details of the exports of stock and eggs "from Orkney during last year. The statistics have been "collected with great care from a variety of sources, and "although there may be a few omissions, the figures are sub- "stantially correct, and in any case where there was not de- "finite data to go upon the estimate is given so low as to be "below the actual number. While the exports this year show "an increase of 17 bulls, 982 sheep, 54 horses, and 49 live "pigs as compared with last year, there is a decrease of 226 "cattle and 83 lambs. This season, however, we give the "number of dead pigs, of which we had no definite statistics "for the previous year, and representing a money value of "£9,048. The total number of stock of all kinds, including "dead pigs, is 18,052, against 14,243 in 1880, and the "estimated value £123,019 5*s.*, as against £111,188 4*s.* "The net increase in value for the year is £2,673, or with "the addition of the dead pigs, £11,721. Comparing these "figures with those for 1866, we find that there is an increase "in the animals exported of 3,477, valued at £35,176. The "increase in the money value is very striking; and this is the "more remarkable when it is mentioned that in 1866 more "cattle were sent from Orkney than last year; but sheep and "lambs were only about half the present number. It must be "remembered, however, that fifteen years ago nearly all the "cattle sent south were store and lean beasts, while of late "years farmers have paid more attention to feeding beasts. "This season the increase in the value of eggs exported is "£508 13*s.* 4*d.* as compared with last year, and £12,428 10*s.* "over the value of those exported in 1866, the totals being "£20,854 13*s.* 4*d.*, £32,744, and £33,282 13*s.* 4*d.* "respectively. For 1866 the estimated value is 7*d.* per doz.

" and for the last two years 8*d.* per doz. The details of the " exports of last year will show the extent of this traffic. " The number of boxes exported was 7,132, containing " from 120 to 160 dozen each. Taking the average number " in each box at 140 dozen, this gives a total of 998,480 " dozen, or 11,981,760 eggs. Adding the value of eggs " and stock together we get the large revenue of £156,191 " 13*s.* 4*d.* from these sources. The total rental of the " islands, including £11,000 for the burgh of Kirkwall, " is £79,539, so that these exports are almost equal to " double the entire rental of the county, or excluding the " burgh and other town valuations, about three times the rental " of the rural districts. In the annexed table the estimated " value of stock per head for 1881 is—cattle, £16; bulls, " £20; horses, £22; sheep, 35*s.*; lambs, 23*s.*; live pigs, " £3 10*s.*; and dead pigs, £3. The odd shillings are " omitted in the tabular statement.

1881.		1880.		1879.	
" 5,707 cattle ...	£91,312	5,933 ...	£91,961	5,524 ...	£77,336
" 79 bulls ...	1,580	62 ...	1,240	82 ...	2,050
" 288 horses ...	6,336	234 ...	5,148	198 ...	3,960
" 5,782 sheep ...	10,118	4,800 ...	8,400	3,418 ...	5,982
" 2,815 lambs ...	3,237	2,898 ...	3,333	2,819 ...	2,819
" 365 live pigs	1,277	316 ...	1,106	98 ...	220
" 3,016 dead do.	9,048	— ...	—	— ...	—
" 18,052	£122,909	14,243	£111,188	12,139	£92,367

" The following table gives the number and value of the " exports fifteen years ago:—

" 7,340 cattle @ £10 each . . .	£73,400
" 140 horses @ £10 each . . .	1,400
" 4,580 sheep and lambs @ 21*s.* each. .	4,809
" 200 live pigs @ 60*s.* each . . .	600
" 2,315 dead pigs @ 65*s.* each . .	7,524
" 14,575	£87,733

"The egg exports for the three years, 1881, 1880, and 1866, "are as under;—

"1881—998,480 doz. @ 8*d.* . . . £33,282
"1880—983,220 doz. @ 8*d.* . . . 32,774
"1866—715,000 doz. @ 7*d.* . . . 20,854

"These statistics show that the islands are developing at a "steady pace as a food-producing district. In cattle breeding "no place in the kingdom has been so fortunate as Orkney, "for there has never been an epidemic amongst the stock, "and, as a consequence, the animals find a ready sale at high "prices in the southern markets. The extraordinary export of "eggs also proves that the farmers' wives attend to their part "of the work, and add a tidy sum every year to the income "from the farm."

APPENDIX F.

No. 1.

ACCOUNT SHOWING NUMBER OF BARRELS OF HERRINGS CAUGHT IN THE ORKNEYS AND SHETLAND, AND THEIR CLASSIFICATION, FOR YEARS 1877–81.

		Total number of barrels cured.	Crown Full.	Crown Maties.	Crown Spent.	Total number of barrels branded.
The Orkneys ...	1877	12,383	2,985	525½	1,852½	5,461½
Shetland... ...	1877	5,451	1,629	...	1,414½	3,043½
The Orkneys ...	1878	17,831	4,037½	2,033½	1,166½	7,356½
Shetland... ...	1878	8,632	3,143½	...	3,001½	6,145
The Orkneys ...	1879	9,876	2,322½	925	1,413½	4,695½
Shetland... ...	1879	8,755	3,291	158	1,501½	4,979
The Orkneys ...	1880	19,807	4,606½	3,111	784½	8,532
Shetland... ...	1880	48,552	8,483½	387	5,847	19,634½
The Orkneys ...	1881	17,591	3,928½	1,113	572	5,738
Shetland... ...	1881	59,586	9,820½	2,300½	5,406½	29,373

NOTE.—All barrels of cured herrings are not branded, and in addition to those branded, "crown full," "crown maties," and "crown spent," some are branded "crown mixed," and "crown re-packed." The "full" herrings are those with developed roes and milts taken just before spawning; the "maties" are the *clean* fish, so-called from the Dutch word *maatjes*, meaning "maidens;" the "spent" fish of course are those that have spawned.

No. 2.

ACCOUNT SHOWING NUMBER OF SMACKS, AND QUANTITY OF COD, LING AND HAKE, CAUGHT IN THEM OR IN OPEN BOATS.

		No. of smacks.	Tonnage.	Men.	Smack caught fish.		Open boat caught fish.		Cured in pickle
					No.	Weight	No.	Weight.	
						Cwts.		Cwts.	
The Orkneys...	1877	38	2,224	414	528,999	=14,323	669,848	=20,106	10
Shetland... ...	1877	71	3,300	847	1,174,795	=32,878	1,891,885	=65,028	...
The Orkneys...	1878	38	2,139	413	653,937	=17,283	326,663	=10,646	38
Shetland... ...	1878	73	3,496	897	1,807,448	=34,146	1,554,008	=58,324	...
The Orkneys...	1879	25	1,509	282	379,186	=10,353	357,270	=10,721	10
Shetland... ...	1879	74	3,058	758	1,156,861	=25,388	1,201,926	=50,147	...
The Orkneys...	1880	25	1,504	267	428,702	=12,101	269,561	= 9,120	152
Shetland... ...	1880	62	2,776	720	1,006,664	=26,146	1,798,676	=61,277	32
The Orkneys...	1881	28	1,750	306	1247,655	= 7,836	204,230	= 5,942	106
Shetland... ...	1881	56	2,665	631	1,023,247	=22,306	997,093	=38,799	5

No. 3.

ACCOUNT SHOWING TOTAL QUANTITY OF COD, LING AND HAKE, EXPORTED FROM THE ORKNEYS AND SHETLAND.

		To Ireland.	To the Continent.	To places out of Europe.	Total Exported.
		cwts.	cwts.	cwts.	cwts.
The Orkneys...	1877	3,471	...	...	3,471
Shetland... ...	1877	21,125	23,260	...	44,385
The Orkneys...	1878	2,686	...	...	2,686
Shetland... ...	1878	23,140	27,160	...	50,300
The Orkneys...	1879	2,491	...	...	2,491
Shetland... ...	1879	17,790	31,620	...	49,410
The Orkneys...	1880	1,030	...	...	1,030
Shetland... ...	1880	27,585	23,561	...	51,146
The Orkneys...	1881	1,090	...	...	1,090
Shetland... ...	1881	11,680	24,602	...	36,282

NOTE.—It will be seen from the above table or account that no cod, ling, &c., are exported direct from the Orkneys; what cured fish is sent to Spain, the great foreign market for those fish, has to be sent there as "Shetland" fish; as the Orcadian curing is said to have been so slovenly at one time, that the Spaniards would have nothing to say to it.

No. 4.

ACCOUNT SHOWING NUMBER AND TONNAGE OF BOATS OF THE FIRST, SECOND, AND THIRD CLASSES, FOR THE YEARS 1877—81, REGISTERED IN THE ORKNEYS AND SHETLAND.

Districts.		Fishing Boats.							
		First Class. 30 feet keel and upwards.		Second Class. From 18 to 30 feet keel.		Third Class. Under 18 feet keel.		Total.	
		No.	Tons.	No.	Tons.	No.	Tons.	No.	Tons
The Orkneys	1877	250	3,362	26	193	403	902	679	4,457
Shetland	do.	11	118	346	692	266	266	623	1,076
The Orkneys	1878	225	3,048	25	182	395	875	645	4,105
Shetland	do.	13	142	341	682	256	256	610	1,080
The Orkneys	1879	218	3,003	27	195	387	856	632	4,054
Shetland	do.	33	394	326	662	261	261	620	1,317
The Orkneys	1880	191	2,639	24	171	401	883	616	3.693
Shetland	do.	66	799	300	606	248	248	614	1,653
The Orkneys	1881	171	2,390	24	174	419	927	614	3.491
Shetland	do.	117	1,418	280	560	231	231	628	2,209

No. 5.

ACCOUNT SHOWING NUMBER OF FISHERMEN AND BOYS, OF FISH-CURERS, COOPERS, AND OTHER PERSONS CONNECTED WITH THE FISHERIES IN THE ORKNEYS AND SHETLAND; AND THE ESTIMATED VALUE OF BOATS, NETS, AND LINES, FOR THE YEARS 1877—81.

District.		Fishermen and Boys.	Fish Curers.	Coopers.	Other Persons (*Estimated*).	Total Persons Employed.	Value (*Estimated*).			
							Boats.	Nets.	Lines.	Total.
		No.	No.	No.	No.	No.				
The Orkneys...	1877	2,771	34	60	935	3,800	£14,168	£12,107	£1,544	£27,819
Shetland... ...	do.	2,813	39	23	1,046	3,921	5,768	1,604	4,682	12,054
The Orkneys...	1878	2,618	31	50	862	3,561	13,179	12,162	1,580	26,921
Shetland... ...	do.	2,795	37	26	1,138	3,996	5,733	2,172	4,732	12,637
The Orkneys...	1879	2,588	27	47	828	3,490	13,029	11,521	1,589	26,139
Shetland... ...	do.	2,800	32	27	1,229	4,088	7,207	3,567	4,853	15,627
The Orkneys...	1880	2,538	32	46	804	3,420	12,369	10,391	1,645	24,405
Shetland... ...	do.	2,866	33	61	1,335	4,295	9,675	6,350	4,825	20,850
The Orkneys...	1881	2,580	30	45	758	3,413	11,547	10,343	1,729	23,619
Shetland... ...	do.	3,027	35	105	1,487	4,654	15,809	10,288	4,976	31,073

No. 6.

ACCOUNT SHOWING THE TONNAGE OF VESSELS AND NUMBER OF MEN EMPLOYED IN IMPORTING STAVE-WOOD AND HOOPS OR SALT FOR THE FISHERIES; CARRYING HERRINGS OR WHITE FISH COASTWISE; AND EXPORTING THEM ABROAD FROM THE ORKNEYS AND SHETLAND, FOR THE YEARS 1877—81.

Districts.		Tonnage and Men.																	
		Importing Stave Wood and Hoops for the Fisheries.				Importing Salt for the Fisheries.				Carrying Herrings or Cod-Fish Coastwise.				Exporting Herrings or Cod-Fish.				Total.			
		British.		Foreign.		British.		Foreign.		British.		Foreign.		British.		Foreign.		British.		Foreign.	
		Tons.	Men.	Tons.	Men.	Tons.	Men.	Tons.	Men.	Tons.	Men.	Tons.	Men.	Tons.	Men.	Tons.	Men.	Tons.	Men.	Tons.	Men.
The Orkneys ...	1877	...	...	...	...	1,428	96	...	...	1,215	90	...	...	1,602	112	...	...	4,245	298	...	...
Shetland	do.	...	...	...	...	1,572	99	...	...	2,445	111	...	...	1,616	113	853	64	5,633	323	853	64
The Orkneys ...	1878	...	...	...	...	1,545	113	...	...	1,080	81	...	...	2,050	131	...	...	4,675	325	...	...
Shetland	do.	...	...	...	...	1,667	110	...	...	2,304	139	...	...	2,207	148	1,029	70	6,178	397	1,029	70
The Orkneys ...	1879	...	...	...	...	1,780	126	...	...	1,197	92	...	...	1,570	89	...	...	4,547	307	...	...
Shetland	do.	...	...	...	...	2,398	156	142	7	2,304	119	...	...	1,982	131	1,112	85	6,684	406	1.254	92
The Orkneys ...	1880	...	...	...	...	2,080	141	...	...	1,054	79	...	...	2,803	174	...	...	5.937	394	...	...
Shetland	do.	...	...	...	...	2,309	152	...	...	2,805	150	...	...	5.845	379	937	69	10,959	681	937	69
The Orkneys ...	1881	...	...	...	...	2,540	145	...	...	727	52	...	...	2,006	133	...	...	5,273	330	...	...
Shetland	do.	164	10	...	...	2,748	190	...	...	3,000	150	...	...	5.432	350	1,356	97	11,344	700	1,356	97

APPENDIX G.

Shetland Smack, Haaf, and Herring Fisheries.

ACCOUNT SHOWING THE AVERAGE YEARLY NUMBER OF SMACKS, OPEN BOATS, SAILORS, AND FISHERMEN ENGAGED IN THE SMACK AND HAAF FISHERIES; QUANTITY OF LING, COD, &c., CURED *DRY* IN SHETLAND, AND ITS RELATIVE PROPORTION TO WHAT IS CURED *DRY* OVER ALL SCOTLAND (SHETLAND INCLUDED); ALSO NUMBER OF BARRELS OF HERRING CURED FROM 1821—1880, BOTH INCLUSIVE.

Years.	No. of Smacks.	Aggregate Tonnage.	Aggregate Crews.	Weight of smack fish, in cwts.	No. of open boats.	Aggregate Crews.	Weight of open boat fish, in cwts.	Total weight of smack and open boat caught fish for Shetland, in cwts.	Total weight of smack and open boat caught fish for all Scotland (Shetland included), in cwts.	No. of barrels of herring cured in Shetland.
1821—30	45·5	1,315·8	349·8	5,498·9	536·9	3,042·1	25,972·1	31,471	43,004·8	2,906·1
1831—40	62·1	1,626·7	528·2	8,646·3	1,156·2	5,917·4	21,749·7	30,396	61,206·1	31,512·7
1841—50	54·3	1,363·1	528·3	6,204·5	902·5	3,897·1	30,321·3	36,525·8	87,632·7	7,442·9
1851—60	52·9	1,432·3	568·9	11,820·7	695·9	3,159·3	33,984·1	45,804·8	115,930·4	11,265·5
1861—70	83·9	3,206·1	949·1	27,158·2	654	3,038·7	38,014·7	65,172·9	116,345·5	5,689·4
1871—80	77·3	3,406·3	903·5	30,816·3	599·3	2,811·6	54,352·1	85,168·4	155,755·4	8,399·7

NOTE.—Up to the year 1825 only the quantity of ling, cod, &c., *punched* for bounty was shown in the returns, and it was not till that year that the total quantity *cured* was set out; the figures given however (1821—30), may be taken as fairly correct. Till the year 1850, the cod, ling, &c., caught in vessels and boats belonging to certain English ports were also included in the reports, and went to swell the aggregate catch for all Scotland, and this was also the case with the Isle of Man till 1869. All the smacks put down in the returns, however, do not belong to Shetland, though fishing from there for Shetland curers. The best smack-fishing year for Shetland was 1870, when 1,638,604=49,752 cwts. were cured; the best haaf season, 1875, 2,100,940 fish=69,369 cwt. were cured; that year was also the best aggregate haaf and smack fishing combined, 3,458,799=111,812 cwts. The year 1834 was, till the present year, the best herring season ever known in Shetland, when 64,358 barrels were cured, though the fishing all over the rest of Scotland that year was a failure. The herring fishing for 1882 is already the largest ever known, and by the time the season is closed the total catch will probably considerably exceed 100,000 barrels. This year, however, in addition to the boats from Caithness and the East Coast of Scotland that have been in the habit of coming north for the herring-fishing in Shetland waters, a good many boats came all the way from the Isle of Man and Ireland; and in all probability Shetland may, in a few years, run Fraserburgh hard for the position of being the head-quarters of the British Herring Fishery.

APPENDIX H.

From Hibbert's "DESCRIPTION OF THE SHETLAND ISLES."

"Account of a Voyage to the Haaf, as given by a Fisherman at Feideland in Northmavine.

"MONY a foul dae hae I seen at da Haaf; bit I tink *Martina-bullimus*[1] dae *fearnyear*[2] wis da warst dae I ever saw. He wis a bonny morning, but a grit lift i'da sea and a hantle o' brak. So I said to wir men, we hae a guid *nebert*[3] o' haddicks, he's bonny wather, and I tink we'll try da deep watter. So we gat wir tows and *capistanes*[4] into the boat, and we set aff, and we row'd oot upon him till we sank a'da laigh land, and dan we began and *laid fram*,[5] and whan we *cuist wir ooter bow*,[6] diel a stane o' Shetland did we see, except da tap o' Roeness Hill and da Pobies o' Unst. *Noo he beguid to gro frae the sua east.*[7] So whan we had sitten a while, we tuck wir *bow*[8] and began to *hail*;[9] and, faith, before we gat in ee packie o' tows, four men cood doe nae mair dan *keep da tow at da kaib.*[10] We gat *tw'ar'tree*[11] fish *f'ra'dat*,[12] and at last sic a grit weight cam upo' da line, dat it tuik a' mi strent to hail, and whan it cam to da *wayl*,[13] what wis it bit a grit dayvel of a skate. So I said to Tammy, dam her, cut her awa, wha's geean to row under her sic a dae? So he tuik da *skuin*[14] and *sneed da tombe.*[15] And at last we got in wir tows, and, faith, we'd gotten a braw puckle o' fish. Noo, says I, lads, i' God's name *fit da mast and swift da sail*,[16] da east tide is rinning, and we'll sail wast by sooth upon him. So I guid i' the starn, and just as we gae sail, he made a watter aff o' da fore kaib, and when he

[1] Festum St. Martin Bullientis? [2] Last year.
[3] Good quantity. [4] Stones used for sinking the lines or tows.
[5] Laid their lines to seaward. [6] Threw their last or outer buoy.
[7] It began to blow an increasing breeze from the south-east.
[8] Buoy. [9] Haul.
[10] Keep the line at the thowl on which they rest in hauling.
[11] Two or three. [12] For all that. [13] Gunwale of the boat.
[14] Knife. [15] Cut the line to which the hook is attached.
[16] Put up the mast and reef the sail.

brook, he took *Hackie*[1] aff o' da *skair taft*,[2] and laid him in da shott. Dan I cried to *Gibbie*,[3] for God's sake to strik da head oot o' da drink kig and *ouse*[4] da boat; da watter wis up at da *fasta bands*,[5] bit wi' God's help we gat her *toom'd*[6] before anither watter cam. Whan the east tide ran aff, noo said I, lads, we tak doun da sail and row in upon him. So we did sae—and whan da wast tide made, we gae sail agin and ran east upon him, and faith we lay upo' Vallyfield in Unst, and we wrought on rowing an' sailing till, by God's Providence, we gat ashore about aught o'clock at night. O Man, dat wis a foul dae!"

APPENDIX I.

From Gifford's "DESCRIPTION OF THE ZETLAND ISLANDS."

Commission and Instructions to the Society for regulating of Servants and Reformation of Manners.

"IN a bailie court, the whole householders in the parish being present, a list of the most intelligent honest men in the parish, whom the bailie designs to erect into a society, being read, and they answering to their names, the following instructions being read to them; the baillie inquires at each of them, if they are willing to accept of and enter into that society, which if they accept, then the baillie asketh the whole householders present, if they have aught to object against either of these men, why they should not be admitted as members of that society; and if no objection is offered, and they being all formerly elders, or rancelmen, they are judicially sworn and admitted.

"1. You are as often as you see cause, in a civil and discreet manner, to inspect all families within the parish, and at least twice in the year, and to inquire how masters discharge the duties incumbent upon them towards their children and servants; if children are obedient to their parents, and if

[1] Hercules.
[2] The aftermost thwart but one.
[3] Gilbert.
[4] Bale.
[5] Pieces of wood that cross the boat to strengthen it under the thwarts.
[6] Emptied.

servants are honest, obedient, and tractable to their masters; and if either are deficient, you are to exhort them to amend under the pains contained in the act there anent: and if thereafter they persist in any irregularity, that you inform against them, so that they may be punished accordingly.

"2. You are to enquire what working people are in the family, and conform to the necessary work they have to do, and the necessity of others; and you are at any time to appoint such servants as can be spared, out of one to go to another family that hath absolute need of them; and the officer having charged the servant to remove according to your appointment, under pain of half a mark to be paid by the master, or any persons, each night the servant is thereafter kept, which you have power to strass them for; also for the fines of cursers, swearers, and wilfull absenters from the kirk and catechising, conform to the act, one half of which fines go to yourselves, and the other half to the poor; as and that you allow no idle person to stay in any family that is capable to work; and that you appoint all servants such reasonable fees as they shall deserve, and see them duly paid thereof, conform to the act.

"3. That you hear all complaints betwixt masters and servants, and determine betwixt them, conform to justice; and that you allow no servant to enter to or remove from service otherways than according to the act thereanent.

"4. That any three of your number is a quorum in determining in any matter relating to servants, conform to the acts thereanent; and if any difficulty appear you are to consult the baillie.

"5. That you are to see the acts observed in your bounds, anent putting of children to school, and anent keeping the sabbath-day.

"6. You endeavour to supply fishers with men, conform to the act thereanent, so that no honest man's boat be set ashore for want of men, and that you appoint reasonable fees or hire for those that serve at sea; and see them duly paid; and that if masters maltreat their servants, that you order such servants to those who will use them better.

"7. That the whole society meet twice in the year; and any member wilfully absent from that meeting, to be fined in twenty shillings Scots; at which general meetings you are to common upon all the irregularities in the parish, and of what has been done by each of you in his bounds for preventing of immorality, and promoting virtue, and of what may be further

necessary for that end; and that your instructions, and the acts you are to be ruled by anent servants, be read in your meetings; and if any of your number shall be found deficient in his duty, you are to admonish him to amend, under the pain of being informed against and turned off with disgrace; and that you endeavour to suppress all vice and immorality, and encourage virtue and piety to the utmost of your power, conform to the acts thereanent made, which is your rule; and that you choose your own process at each general meeting; and that all disputes be carried by plurality of suffrages, or most votes.

"And lastly, seeing you are invested with a power to rule over and inspect the lives and manners of others, it will be your credit, as well as your duty, to show yourselves patrons of piety and virtue; and in case you are found guilty of those faults you are set to reprove in others, you may expect that your punishment will be double to theirs; upon these conditions you enter into their society, and judicially promise in the presence of God Almighty, that you will do your utmost for advancing the glory of God, the public peace, and welfare of the place where you live, as far as you are capable, conform to the above instructions, as your subscription hereof doth witness. The whole foresaid acts and instructions being published in open court, the judge ordains the authority of the stuart and justiciar court to be interponed thereto; and that the same be recorded in the stuart court books of Zetland, and extracts thereof to be given out by the clerk to the baillies desiring the same, upon payment of the clerks dues.

Signed T. G."

APPENDIX J 1.

AVERAGE TEMPERATURE, MONTHLY AND YEARLY, OF THE ORKNEYS AND SHETLAND.

Place.	No. of Years.	Height above Sea.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Yearly Average.
Bressay, S... ...	13	25	38·9	38·4	38·3	42·4	46·6	51·7	53·4	54·8	52·2	46·6	41·6	40·9	45·4
Sandwick, O. ...	13	94	38·7	39·0	38·7	42·7	47·2	52·2	54·0	54·5	52·2	46·6	42·1	41·1	45·8
Kirkwall, O. ...	8	10	38·6	39·0	39·3	43·2	47·5	52·6	54·2	54·7	52·3	46·6	41·6	41·2	45·9
AVERAGE RAINFALL IN INCHES.															
East Yell, S. ...	13	178	5·57	4·95	4·56	2·95	2·43	2·03	2·13	3·44	3·46	6·33	5·12	6·46	49·43
Bressay, S... ...	22	10	4·36	3·27	2·87	2·33	1·82	1·65	2·40	3·03	2·96	4·71	3·85	4·46	37·71
Balfour Castle, O.	14	50	2·76	2·49	2·31	2·07	1·28	1·29	1·62	3·02	3·17	4·00	3·22	3·53	30·76
Sandwick, O. ..	31	78	3·94	3·25	2·82	2·03	1·66	2·03	2·38	3·00	3·09	4·74	4·07	4·30	37·31
Kirkwall, O. ...	11⅓	8	3·50	3·17	2·90	2·17	1·83	1·35	1·80	3·05	3·20	3·92	3·68	4·17	34 74

From Vol. III. (New Series) of *Scottish Meteorological Society's Journal*, pp. 110 and 256.

APPENDIX J 2.

MEAN temperature and rainfall at various stations in the United Kingdom for the five years 1871-1875. Based on observations taken at 8 a.m. each day.

STATION.	TEMPERATURE.			RAINFALL.
	Warmest Month.	Coldest Month.	Mean for the year.	Mean Annual Fall.
				Inches.
Yarmouth	July, 62°4	Feb., 38°1	48°9	28·91
Scarborough ...	July, 61·6	Feb., 38·0	48·1	28·69
Plymouth	July, 61·5	Dec., 40·9	50·4	37·78
London...	July, 63·3	Dec., 38·3	49·3	25·52
Liverpool	July, 60·8	Feb., 39·0	48·5	29·76
Holyhead	Aug., 59·3	Feb., 41·5	49·6	36·33
Thurso	July, 57·5	Jan., 37·4	45·6	36·94
Wick	July, 57·2	Dec., 38·2	46·0	27·79
Nairn	July, 58·6	Jan. and Feb., 37·4	45·9	25·95
Aberdeen	July, 58·5	Feb., 37·4	46·2	33·05
Leith	July, 60·2	Feb., 38·8	47·6	26·51
Ardrossan	July, 58·6	Feb., 39·5	48·0	42·21
Greencastle	July, 58·8	Feb., 40·1	48·2	43·94
Valencia	Aug., 59·8	Feb., 44·8	51·3	59·87
Roche's Point. ...	Aug., 59·4	Feb. and Dec., 43·0	50·1	50·85
*Donaghadee ...	July, 57·9	Feb., 38·7	47·9	28·58
*Kingstown	Aug., 58·5	Feb., 40·5	49·2	26·93

* Three years only, 1873–75.

The foregoing table, supplied by the Meteorological Office, is inserted for the purpose of comparison.

APPENDIX K.

POPULATION OF THE ORKNEYS AND SHETLAND AT EACH DECENNIAL CENSUS SINCE THE COMMENCEMENT OF THE NINETEENTH CENTURY.

		1801.	1811.	1821.	1831.	1841.	1851.	1861.	1871.	1881.
The Orkneys	Males... ...	10,848	10,127	12,269	13,105	13,831	14,350	14,924	14,355	14,973
Do. do.	Females ...	13,597	13,111	14,710	15,742	16,676	17,105	17,471	16,919	17,064
Do. do.	Total pop.	24,445	23,238	26,979	28,847	30,507	31,455	32,395	31,274	32,037
Shetland ...	Males... ...	9,945	10,024	11,801	13,489	13,176	13,145	13,053	13,103	12,656
Do. ...	Females ...	12,434	12,891	14,344	15,903	17,382	17,933	18,617	18,505	17,053
Do. ...	Total pop.	22,379	22,915	26,145	29,392	30,558	31,078	31,670	31,608	29,709
The Orkneys and Shetland.	Total Joint Population	46,824	46,153	53,124	58,239	61,065	62,533	64,065	62,882	61,746

APPENDIX L.

LOCAL *Tee*, *Tue*, OR *Nick*-NAMES.

THE ORKNEYS.

KIRKWALL—*Starlings.*

St. Andrew's—*Skerry Scrapers.*

Deerness—*Skate Rumples.* Jamieson, in his Dictionary, says *Rumple* means sometimes the rump-bone, sometimes the tail, and of the latter meaning gives the following quaint quotation in support of it :—" Otheris alliegis thay dang him (St. Austine) with skait *rumpillis.* Noctheless this derisioun succedit to thair gret displesoure. For God tuke on thaym sic vengeance, that thay and thair posterite had lang *talis* mony yeris eftir. —Belland, Cron. b. ix. c. 17."

Holm—*Hobblers.*

Orphir—*Yearnings.* Yearnings, the stomach of a calf used to curdle the milk in cheese-making.

Firth—*Oysters.*

Stromness—*Bloody Puddings.*

Sandwick—*Ash Patties.* Jamieson gives two phrases, *Ashie pattle*, a neglected child (Shetland); and *Assypet*, an adjective meaning employed in the lowest kitchen drudgery; and in a note to the former word derives it from two Islandic words, one *aska*, meaning ash, and the other *patti*, a little boy, and adds that *sittia* or *liggia i asku*, "to sit or lie amongst the ashes," was a phrase used by the ancient Goths as expressive of great contempt, and being applied to stay-at-home, unwarlike people. A friend has pointed out to the writer that in Grimm's *Kinder und Haus Märchen* Cinderella is called *Aschenputtel.*

Harray—*Crabs.* This being the only inland parish, its inhabitants were supposed to be ignorant of the existence of "the little red fish that walks backward." A Harray man chancing to fall in with one on the sea shore began handling it, whereupon the crab retaliated. The man, desirous of coming to terms, said he would not bother the crab if the crab would only unclaw him; hence the proverb, "Let be, for let be, as the Harray man said to the crab."

Birsay—*Dogs* or *Hoes* (species of small shark).

Evie—*Cauld Kail.*

Rendall—*Sheep Thieves.*

South Isles.

Hoy—*Hawks.*

Walls—*Lyres* (Manx Shearwaters).

Burray—*Oily Bogies.*

South Ronaldsay:—

Grimness—*Gruties.*

Hope—*Scouties* (Richardson's Skuas).

Widewall—*Witches.*

Herston—*Hogs.*

Sandwick—*Birkies.*

South Parish—*Teeacks* (Lapwings).

Western Isles.

Gairsay—*Buckies* (the large whelk used for bait).

Veira or Wyre—*Whelks.*

Egilsay—*Burstin-lumps* (see page 159).

Rousay—*Mares.* The inhabitants of this island are so called, because, at least so says tradition, when they wanted to establish a breed of horses on the island, they sent a Moses Primrose sort of fellow to buy at the nearest horse fair, who purchased a lot of mares, but forgot all about there being any need of stallions.

North Isles.

Shapinsay—*Sheep.* "Druid," in *Field and Fern*, tells a story of some Shapinsay men who were cutting peats in a thick fog on a promontory, at the south-east end of the island, called the Foot of Shapinsay, when they heard "Baa, Baa" from a passing boat. Thinking this was done to insult them, they at once threw down their spades and *tuskars* (implements used in the Orkneys and Shetland for peat cutting), and taking boat, pursued the boat of the supposed scoffers nearly to Stronsay, only to find on overtaking it that there were really actual live muttons on board.

Stronsay—*Limpets.*

Sanday—*Gruellie Belkies*, porridge and brose feeders.

North Ronaldsay—*Seals*, *Hides*, or *Hoydes.*

Eday—*Scarfs* (Cormorants).

Westray—*Auks* (Common Guillemot).

Papa Westray—*Dundies* (Spent Cod).

SHETLAND.

Lerwick—*Whitings.*

Scalloway—*Sma' Drink.*

Tingwall—*Timmer* (wooden) *Guns.*

Bressay—Men, *Sparks*; women, *Crackers*, from their being supposed to be great talkers. In the tale *Of the yeman of garde that sayd he wolde bete the carter* one of *A. C. Mery Talys*, edited by Mr. W. Carew Hazlitt in *Shakespeare Jest-Books* will be found "By this ye may se, that the greatest *Crakers* somtyme, whan it cometh to the profe, be most cowardes," *Crakers* being used here in the sense of *boasters* or *tall-talkers.*

Dunrossness—*Liver Coids*; Orkney *Cuithes*, Caithness *Cuddeens* (Saith in their third year). From the favourite dish of

the district, one of these fish cleaned, filled with liver, and roasted amongst hot peat ashes.

Sandsting—*Suck of legs*, from the poor people using in cold weather the upper parts of stockings or socks, of which the soles are past darning, to protect the tops of their feet and legs from cold.

Aithsting—*Smuicks* or *Smocks* (see page 160).

Walls—three divisions :—

Mid Waas, *Gentry*.
Wast O' Waas, *Settlins*.
Down O' Waas, *Dirt*.

Sandness—*Burstin Brunis* (see page 159).

Foula—*Nories* (from *Tammy Nories*, Puffins).

Weisdale and Nesting—*Gauts*, Cut Swine.

Lunnasting—*Hoes*, Dog-fish.

Delting—*Sparls*, from the intestines of a sheep filled with chopped meat and suet, heavily seasoned with pepper and salt, and smoke-dried.

Northmaven—*Liver Muggies* or *Ulie Coils*. "Muggies," from the stomach of a cod filled with its liver and then boiled, said to be the most pleasant way of taking the oil.

Whalsay—*Piltocks* (Saith in their second year).

Yell—*Sheep Thieves*, or simply *Thieves*. .

Fetlar—*Russie Foals*—Ungroomed year-old colts, with their first coats hanging in unkempt masses about them.

Unst—*Midden Slues*, meaning dirty and lazy people. They are also sometimes styled the *Honest Folk of Unst*, but this latter appellation must be considered sarcastic.

APPENDIX M.

CHARACTERISTICS, MONUMENTS, PROPORTIONS, AND DATES, OF THE RUINED CHURCHES IN THE ORKNEYS AND SHETLAND.

From a Paper in *The Orcadian* by SIR HENRY E. L. DRYDEN, BART., *Hon. Mem. Soc. Antiq. Scot.*

Characteristics.

THERE is no cross church in Orkney, and only one in Shetland.

In Ireland there is no circular, octagon, or cross church, except, of course, the cathedrals and some monastic churches. There is no aisle in Orkney or Shetland. There are no plinths or basements to any of these churches.

The doors are chiefly in the W. ends. Both square and round heads occur. Several have no rebates (See Birsay). St. Ola, Deerness, and perhaps Uya have no chancels, but all the rest have decided chancels. There is no instance of a chancel door. These have chancel arches equal in width to the chancels: Orphir, Egilsey, The Ness, Culbinsbrough, Norwick, Kirkaby, and Colvidale. In England this fashion rarely occurs; where it does, it is late. It is constructively weak.

Enhallow has a chancel arch with projecting jambs, of about the English proportion.

Birsay, Wyre, Linton, perhaps Uya, and probably Noss, have or had very narrow chancel arches.

In our early churches the chancels were small in comparison with the naves, and in cathedrals the ritual choir was under the cross or W. of it.

They elongated the choirs in the thirteenth century, and soon placed the ritual choir E. of the cross.

Orphir and Egilsey had windows with circular heads. Birsay, Wyre, Enhallow, Culbinsbrough, had at least some windows with flat heads.

The Ness has all flat. No instance remains of a double light, or of a transom, or of a triangular head, which is not infrequent in Ireland.

At Egilsey, Enhallow, and the Ness are no grooves for glass or rebates, or external chamfers. At Orphir and Birsay are grooves and chamfers (see account of Egilsey).

Of the six churches which retain the E. ends—St. Ola, Orphir, Deerness, Wyre, Egilsey, and the Ness—four have no E. window, except that in the latter there is a small opening high up in the E. gable. In the early Irish churches it is very unusual not to have an E. window. Probably no apse was without an east window.

As far as can be made out at present, there was no step to the chancel, and no platform for the altar, except the inserted step and altar at Birsay. In some the chancel windows are singularly low, as at Wyre and Egilsey. No piscina remains, and only one sedile, but several ambries.

There are only four cases where we can judge of the pitch of the roofs. The Ness had a roof including about 85 deg., Egilsey about 88 deg., Enhallow the same, and Wyre had rude stepped coping on the gables.

Monuments.

The gravestones found in connection with these churches are of four kinds :—

1. Keel-shaped slabs placed horizontally on graves as at Sandwick, in Unst, etched by Mr. Irvine.

2. Upright stones nearly rectangular, with crosses engraved on them, as at Sandwick, etched by Mr. Irvine, and at Norwick and some other places. This class includes the elaborate monument from Culbinsbrough.

3. The same shaped stones, without any ornamentation, found at many of the old burial-grounds.

4. Upright stones cut into the form of crosses, as at Uya.

Mr. Irvine has sent the following information :—

"I believe from the earliest times in Scotland the foot-stone "of the grave was the chief stone, and not as now, the head-"stone, and that the E. face of the foot-stone was the principal "face to be attended to, from the idea that the dead rose at "the resurrection to an upright position facing E. Compare "the stone with the ancient incised markings from St. Peter's

"Church, Orkney, now in the Edinburgh Museum, with the "one I have etched from Sandwick, Unst, and I believe it "will be seen that the keel-stone existed to both. Therefore, I "believe that the interment belonging to many of the standing "stones will be found on the W. side, and not on the E."

The coffins were often formed of six or more slabs of stone.

Proportions.

The designs for churches in the ages of architecture were not made at random. Doubtless there existed certain rules of proportion, but doubtless they varied with times, places, and persons.

Various attempts have been made in modern times to discover these rules, and in some instances with apparent success. It unfortunately happens that we have not often an intact ground plan, and if the original plan was simple, the additions render it complex. In many cases these additions were made without any regard to the proportion of the original. It appears probable that these proportions were geometric rather than arithmetical—that is to say, made by simple operations of the compasses and rulers, rather than by any proportion of numbers.

The small churches of the North are valuable from not having been altered by additions.

Though in the foregoing notes the proportions on which the churches were built may not have been ascertained in all cases, yet in some the coincidences are too remarkable to be chance. Although, no doubt, a system of proportions was extended to the elevations and certain details; yet, as to most of these in the churches here enumerated we are in ignorance, because most of the superstructure is gone. It appears that there were, in fact, only two figures on which the proportions were founded—a circle, or square, and an equilateral triangle. For most purposes of proportion the circle and square are identical. The "vesica piscis" is two equilateral triangles on opposite sides of a common base, and hence equal in proportion to the half of one such triangle.

There is, however, one proportion in which a square is not equivalent—the diagonal of the square, the proportion of which to the side is nearly as 10 to 7. The height or length of an equilateral triangle is to half its base nearly as 7 to 4.

All these proportions are somewhat flexible, inasmuch as they may *in*clude the side walls and *ex*clude the end walls, or the reverse; or they may *in*clude both, or they may *ex*clude both: or they may be applied in one way to the nave, and in another to the chancel, and in another to the tower. But the proportion must not be deemed as ascertained unless the figure really fits within 2 or 3 inches.

Dates.

As to the dates of these buildings we have but little to guide us. Only fragments of the buildings are left, and those of the plainest description. Scotch architecture has some mystifying peculiarities. Dates have been suggested from architectural and historical evidence for Ophir, Birsay, and Egilsey—Ophir, 1090—1160; Birsay, 1100; Egilsey, 1000. Wyre has been assigned to the 12th or 13th, the Ness to the 14th, and St. Ola's to the 16th century.

It may be fairly observed that there must have been churches erected in the 14th and 15th centuries. Where are the remains of them? Possibly some of the ruins described are of those centuries.

It does not appear impossible that, from evidence yet to be collected, a nearer approximation to the dates of these buildings may be got.

APPENDIX N.

"OF BURYALL.

"THE corps is reverently brought unto the grave accom-
"panied with the Congregation, without any further ceremonies:
"which being buryed the Minister if he be present and re-
"quired goeth to the Church, if it be not farre of, and maketh
"some comfortable exhortation to the people touching death
"and resurrection." From John Knox's *Book of Common Order.*

In Dr. Cummings' duodecimo edition, published in 1840, the "Order of Burial" occupies a few lines; that "of Excommunication" 44½ pages.

APPENDIX O 1.

Extracts from Pitcairn's "CRIMINAL TRIALS," Vol. III., pp. 273 and 280.

"Jan. 5, 1615.—Robert Stewart, base sone to Patrick, lait Erle of Orknay," and others "dilaitit of the Tressonable taking and surprising of His Maiesteis Castell of Kirkwall, Kirk and Steiple of Kirkwall, tressonable resisting of the Erle of Caithnes His Maiesteis Lieutennent; and vtheris tressonabill crymes, contenit in thair Dittayis following."

"The pannell being askit Gif thai had ony prelocutouris for thame to defend; or gif thay had ony thing to allege, quhy the Dittay producet be my lord Aduocat sould nocht pas to the knawlege of ane Assyse? For ansuer thairto, Robert Stewart declairit, that thai wald wse na prelocutouris, bot God, in this matter."

"ASSISA.

"Mr. Robert Hendersoun, of North Rannaldsay,
Eduard Scola, sumtyme Scheref of Orknay,
George Mowat, of Sewnane,
James Irwing, servand to my lord (Erle of Cathnes),
Andro Andersoun, also his servand,
Henri Sinclair, also his servand,
James Hammiltoun, wrycht,
James Workman, paynter, burges of Edinburgh,
Johnne Quhyte, wricht, burges of the Cannogait,
William Sinclair, of Tullope,
Andro Purves, indueller in Edr.,
Williame Robiesoun, thair,
Clement Kincaid, thair,
George Redik, of . . . .,
Robert Keith, mercheand, burges of Edinburgh.

"It is allegit be Thomas Layng, ane of the persones on pannell, that George Mowat, James Irwing, (and) Andro

Andersoun ar servandis to my lord of Caithnes; and thairfoir, hâi nor nane of his lordschipis servandis can pas vpone the pannellis Assyse; in respect that the said Erle and his servandis war persewaris of the pannell within the Toun of Kirkwall, Kirk, Steiple, and Castell thairof; and thay war tane and apprehendit be him (the Erle), and (thay) behavet thame selfis as pairtie, in thair persute of thair lyves.—It is ansuerit be my lord Aduocat, that the allegeance aucht to be repellit; in respect my lord of Caithnes and his servandis had na particular[1] of his awin aganis the pannell; bot only was imployit as Commissioner and Leutennent for his Maiestie to pas to Orknay, and thair, in his Maiesteis name and authoritie, to apprehend the persones on pannell, for thair Rebellioun, and halding and surpryseing of his Maiesteis Castellis and Houssis thair: ffor how sall the pannellis giltines of the crymes contenit in thair Dittay be tryit,[2] bot be sic as best knawis the verritie of the factis mentionat thairintill? And thairfoir, nochtwithstanding of the said allegeance maid aganis the Erle of Caithnes servandis, they aucht to be admittit vpone this Assyse.

"The JUSTICE Admittis THE ERLE OF CAITHNES *servandis* vpone the Assyse, nochtwithstanding of the allegeance; and that, in respect of my lord Aduocatis ansuer maid thairto."

NOTE.—It looks very like a case of a packed jury; and the Lord Advocate's contention that the Earl of Caithness "had na particular of his awin aganis the pannell" was about as impudent an assertion as ever was made in court, as the feuds between the two earls, though nominally patched up, had only been so settled because each was afraid some of his own rascality might come to light. James Irwing, too, was probably a relation of that *Villiam Vrving* who was *schot out of ye Castel* (see *ante*, p. 240).

[1] Quarrel; feud.

[2] Proved; established.

APPENDIX O 2.

From Pitcairn's "CRIMINAL TRIALS," Vol. I., pp. 393-394.

Extract from the trial of William Bannatyne of Gairsay and others for the murder of Colville, the minister of Orphir.

"SLAUGHTER.

"Oct. 26.—WILLIAM BANNATYNE, of Gairsey, and James Lokie, wryter in Edinburgh. Dilafit of airt and pairt of the slauchter of vmqle Mr. Hary Coluile Persoun of Vrquhart; committit in Junij lastbypast.

"Dittay *against Williame Bannatyne of Gairsay and James Lokie.*

"Forsamekill as thay, haifing consauit ane deidlie feid, rancour and malice aganis the said vmqle Hary Coluile, consultit, deuysit and interprysit his crewall slauchter, with Johnne Stewart, brother german to Patrik Erll of Orknay, Adame Gordoune, and diuers vtheris thair complicis: Lyke as, the said Adame, accumpaneit with Alexr. Dunbar of . . . . and Thomas Tweddell servitour to the said Wm. Bannatyne of Gairsay in Orknay, and diuerse vtheris thair complices, to the nowmer of xxx. persounes or thairbye, all bodin in feir of weir, in the moneth of Junij lastbypast, schippit in ane schip of Dysart, at Muntrois, and saillit to Orknay; quhair the said Thomas Tweddell past aschoir, to the said Williame Bannatynis hous of Gairsay, brocht furth of the said hous victuallis and mwnitioune, with the quhilk he furneist the said schip, and thairefter saillit to zetland to Burwick and past overland to Neip in Nestrig, quhair the said vmqle Hary was for the tyme, doand the said Patrik Erle of Orknay, his maisteris lefull effairis and buffines, traisting na ewill, harme, iniurie, or persuit of ony personis, but to haif lewit vnder Godis peax and our souerane lordis; and thairvpoun, the tuelt day of Julij lastbypast, the saidis persounes maist schamefullie, crewallie and vnmercifullie slew the said vmqle Hary Coluile; and thay and ilk ane of thame were airt and

pairt thairof; the samin being committit of the speciall causing, dewysing, counsaling, hyring, conduceing, command, assistance and ratehabitioune of the saidis Williame Bannatyne, and James Lokie: Lykeas, the said Wm. Bannatyne, of Gairsay, directit the said Thomas Tuaddell, his seruitour, to his place of Gairsay in Orknay, quha eftir coming to the said place, brocht out munitioun and victuallis to furneis him selff and remanent persounis, committeris of the said slauchter: Committit vpoun sett purpois, provisioun, foirthocht fellony, in hie and manifest contemptioune of our souerane lordis authoritie and lawis, in ewill exampill, etc."

APPENDIX P.

EXTRACTS RELATIVE TO THE REV. ALEXANDER SMITH, *from the* "JUSTICES OF HIS MATIES PEACE BOOK OF RECORDS," *found by the late Mr. Petrie.*

EDINBURGH, *the 24th of July*, 1668.

THE Lords of his Maties Privy Councill doe heerby give order and comand to Dauid Richardson Skipper of the Shipp called James of Burntilland. To Receave the person of Mr. Alexander Smith, Prisoner in the Tolbuith of Burntiland so soone as he shall be offred to the Magistrats thereof And ordaines him in his said Shipp to transport the said Mr. Alexander Smith to Orknay, And to delyuer him to Shirreff Blair who is hereby ordered to send him to the Island of Northronaldsay And ordaines and comands the said Mr. Alexander Smith to confyne and keep himselff within the said Island, and not to remoue furth thereof without Licence, as he will be answerable, Extrat by me

(Signed) AL GIBSONE.

Recead the 7th August 1668 and Discharge geuin theron upon the Receipt of the foresaid Mr. Alexander Smith Prisoner.[1]

[1] Thus marked on the margin:—
"Order from the Councill of Scotland to Skipper Richardson for transporting of Mr. Alexander Smith to Orknay."

I Patric Blair of Littleblair Shirriff of Orknay Grant me by thir presents to haue receaued from Dauid Richardson Skipper (of the Shipp called James of Burntilland) the person of Mr. Alexander Smith Prisoner, to be sent to the Island of North-ronaldsay ther to be confind, conforme to ane Order from the Lords of his Maties Privy Councill to me for that effect, Supt. by me at Kirkwall the 7th August 1668.[1]

PA. BLAIR.

NORTHRONALDSHAY, *the 19th August* 1668.

These are Testiefieing and Declairing that Patric Blair of Little-Blair Shirriff of Orkney by Vertue of ane Act of his Maties Privy Councill Did send the person of Mr. Alexander Smith Prisoner to the Island of Northronaldsay, where he is bond by ane act of the said Privy Councill to confyne and keep himselff within the limits of the Iland not haueing Liberty by the said act to remove furth thereof without Licence as he shall be answerable, As the same of the Date at Edinburgh the 24th July 1668 beares, Which Declaration forsaid I have subt with my hand, Day month and year forsaid

A. TAILYEOR.
Being Desired I subscribe
A. SMITH.

Here follows Letter addressed thus:—

These are for the much Honoured Patrick Blair of Littleblair Sherreff Depute of Orkney

North Ronald Shaw August 20 1.6.6.8

Much honoured,

According to my promise these are to certifie that by the good hand of my God I am safely arrived in this place, all that were with me did assert they never had a more favourable passage. The poor inhabitants so many as I have yett seen have received me wt. much joy (as I apprehend) I intend, if the Lord will to preach Christ to them the next Lord's day wt. out the least mixture of any thing that may smell of sedition or rebellion. If I be further troubled for yt, I resolve to suffer further wt. meekness and patience. Honoured Sir, I am so sensible of your respect yt. if I had anything

[1] Thus marked on margin:—
"Copy Tickket of Receipt of Mr. Alexander Smith to David Richardson, Skpr in Burnt Iland."

worthie I would easily part with it, but qt. I have I give the Great Governor qo. sits in heaven and hath given you authority in this place and hath gifted you wt. a competency of prudence and gravitie, I obtest your hor. as you will be answerable to him qo. is appointed to be judge of quick and dead, that you streatch your selff to the out-most to bear downe sin as swearing, drunkeness, sabbath breaking, &c, and to advance pietie and godliness in the peace and life of it for a dead formality will not doe the turne. · Sleep not till you be awaked wt. the trumpets of the time, for most of them gives either no sownd, or yt. qlk. is very uncertaine, hearken to the voice of conscience, Imagine frequently and seriously yt. you hear the last trumpet calling for the dead to arise and come to judgement, this meditane I am pr. suaded (by the blessing of God) will sett you upon reforma, ne of heart and life as to your personall walk, and will make your honors familie become a church for Christ and will make you in your station endavour the cutting off of all evil doers from the citie of the Lord. Sir I desire that the rotten hearted old man[1] gett not liberties to vex these poor people that are not pleased wt. his dead way God hath a people there quhose prayers and teares and groanes will be his ruine, if by repentance hee prevent it not qlk I beg of the lord he may. However I am hopefull and assuaded your hor. hath frequently upon your heart—woe be to him yt. offends on of these little ones yt. believes in mee &ccc. There was never man a looser by befriending the seekers of God's face. But God's work and people in the world hath been a stuthie[2] yt. hath broken many a hamer and it yett stands. Sir I crave pardon for this freedome. If there be any thing in it yt. gives just ground of offence, qlk. truly I intend not butt on the contrair, a sincere testimonise of love and respect. Sir though the certificat. ne of my sentence be such as may tempt mee to an escape, yett by the grace of God, it shall be seen yt I have so much respect to the supreme and subordinate magistrate, as to obey their commands and to conforme myself wt. in this poor place except upon such occasione wherefore I may be answerable to God and the law of the land. I shall add no more but subscribe myself. Sir

Your honour's affectionate
Servant in the Gospell dueties
A. SMITH.

[1] Probably the Parish Minister. [2] Anvil.

NORTHRONALDSAY, *this 22th August* 1668.

Right Honble,

After my humble servies presented Receave the Inclosed Declaration. Hoble Sir, know that this day by chance I lighted upon the whiggs supplication, which ye shall expect with the first conveniencey. Withall being Desirous to know, or Dywe in Mr. Alexander Smith his Intention he making himself ready to preach next Sabbath and challenging the place where, He did very soberly answer that he was not Resolved to go to church but only family Exercise, seing the Church was the King's house and he his Maties. Prisoner, Nor for any thing I perceave does offer to engadge any of the people to come to hear his Exercise. Only if they come its weel, if not he is Indifferent, which is all at presant, But with my dwtyfull Respects, presentit Resting and Continowing,

Honored Sir,

Your obliged Servant to serve you

A. TAILYEOR.[1]

APPENDIX Q.

EXTRACTS FROM THE GOW CORRESPONDENCE CONTAINED IN PETERKIN'S *Notes*.

The Letter to Clestran's Lady verbatim as follows.

Feb. 16, 1725.

MADAM,—I presume, as being a countryman, to make known my unfortunate condition at present: I have begged Clestran's assistance, qch I am not like to procure without your goodness is pleased to solicite in my behalf, qch I earnestly begg. We are all resolved to die together, happen what will, and my death will be but little satisfaction to any; for I begg it of your ladyship, hopeing to live to make the countrey the better of me.

[1] Marked thus on margin :—

"Andrew Taylours letter to the Sheriff of Orkney. Anent Mr. Alexander Smith Prisoner in Northronaldsay."

Please receive a chinch gown which is made up only for clearing the duty, which I am hopeful you'll please accept, as being from a countryman. Hopeing your goodness will pardon qrin I have done amiss,

I am, Madam
Your Ladyship's most
humble Servant
(sic Subr.) JNO. GOW SMITH.

Miss Betty Moodie's Letter to Mr. James Fea of Clestran.

SIR,—I wish you good success and prosperity in your affairs, and shall be glade to hear that the rewards given you may be suitable to the merit of the action, so that you may be encuraged to go on in the straight pathes of virtue and untented honesty, which only leads to honour hear, and eternal happiness hereafter; that only can give peace at the last, when all other politickes will be of no use.

I am sorry that som of our countray are like to com to truble by that miserable man Gow; I wish the inosant may not be made to sufer, whill the gulty is lick to go free. There is severall informations given hear, both publick and privit, that there was letters found with Gou, which made som discovery of the correspondence held betwixt him and a sertan lady and her accomplises. Sir, I hope, if there be any such letters in your custody, or whatever confession Gou hess made you on that particular, you will favour me with an account of it, which, upon the faith and honour of a Christian, you shall not be known or seen in it; You know how I and my concerns are oppress'd; yea, and our wholl contray defamed and abused by that most wicked set of peopell, which have set themselves in opisition to the common interest and quiet of all the contray. If you be obliged to give op what papers wer found, if ther be any such letors, youl secure them, so as extracts may be got of them, wher of I hop youl precure me on, which will singularly oblige, Sir,

Your sincere friend and most h. S.
Sign'd ELIZ. MOODIE.

Ed. *April* 22.
1725.

Sir I hop you'll favour me with a spedy answer.

Mr. Fea's Answer.

MADAM,—I am honoured wt yours of the 22d instant, qrby you are pleased to bestow your benevolent wishes towards extensive rewards for me, which your goodness is pleased to think I merite for apprehending the pyrate Gow. I hope, since Providence was pleased to make me the instrumat in this action for the public good, it will soe progressively detail the affair to my advantage as make me be thankful to the Fountain of all Goodness, and render you and the rest of my friends the satisfaction of seeing me suitably rewarded.

I am sorry to understand that any more of the innocent be brought to trouble in this affair, and equally so that fame should have blotted any of your fair and fine (though begging pardon to say) revengeful sex with the guilt of——correspondence, which, if I could have made appear any manner of way, you may be assured, had shee been my moyr or sister, you should not only have been satisfied of your private demands, but I should have long ere now prostratt her to the public claim of justice.

I have delivered upon oath all the papers come to my knowledge of that ship, where amongst they are non at all of any lady's of my acquaintance; and, I am glade I can say, as few of any other person that can prejudge them.

If that obdurate and miserable man should hereafter confess any such intrigue, you shall be timously acquainted thereof by

Madam,

Your mo. obt Servt.

JAMES FEA.

LONDON, 4th *May*."

APPENDIX R.

Extract from a paper by Mr. Goudie, F.S.A.S., "On Rune inscribed Norse Relics in Shetland." Proceedings of the Society of Antiquaries of Scotland, Vol. XIII., p. 162.

"Mr. Lowe also collected, in the same island of Foula, thirty-five stanzas of a Norse poem, recited to him by an old man,

William Henry of Guttorm (Guttern ?), in that island. As may be supposed, it is wretchedly indited, owing to the illiteracy of the reciter, and Mr. Lowe's own ignorance of the language. It has, however, been revised by a northern scholar, the late Professor Munch, of Christiania;[1] and one of its stanzas may be introduced here by way of illustration.—

Da vara Jarlin d'Orkneyar,
For frinda sin spir de ro,
Whirdi an skilde menn
Our glas buryon burtaga.

In the old Icelandic this would be :—

That var Jarlinn af Orkneyum,
Fra frænda sinum spurdi rad,
Hvert han skuldi möyna
Or gler-(glas)-borginni burttaka.

And in modern Danish :—

Det var Jarlen ag Orknöer,
Ab sin Frænde spurgt om Raad.
Om han skulde Möen
Ag Glasborgen borttage.

This is a rather favourable specimen. Many of the other verses are more difficult to render. The wonder is, in the circumstances, that the obscurities are not more insurmountable than they are. In English the lines may be given as :—

It was the Earl of the Orkneys
Of his friends asked (spiered) advice,
Whether he should a maiden
From a glass castle forth take.

The poem has been recognised by Munch as akin to the old Scandinavian *Koempeviser* (knightly songs), and based upon the *Sörlathattr*, one of the scenes of which is laid in the island of Hoy, in Orkney."

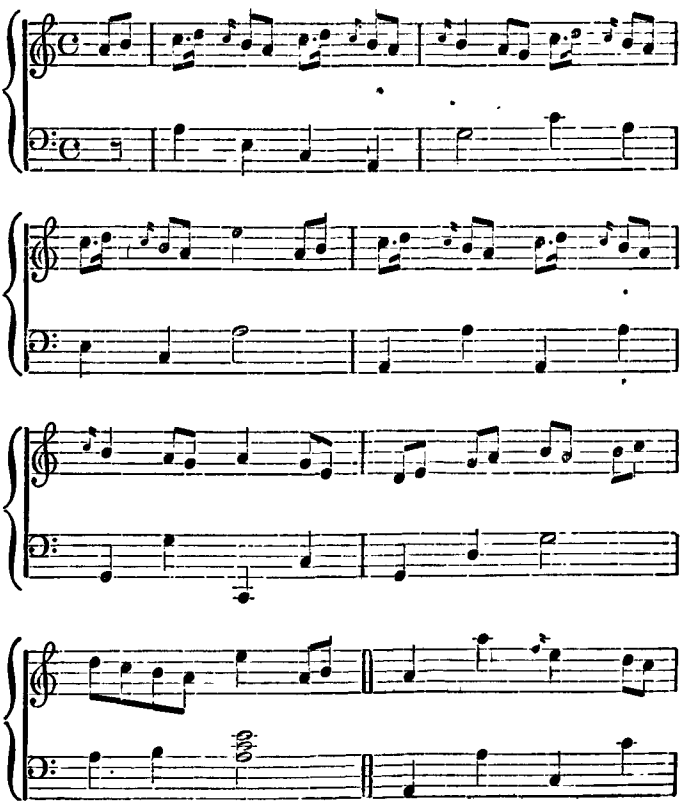
[1] Geographiske og Historiske Notitser om Orknöerne og Hetland ; *in* Samlinger til det Norske Folks Sprog og Historie-Christiania. 1838.

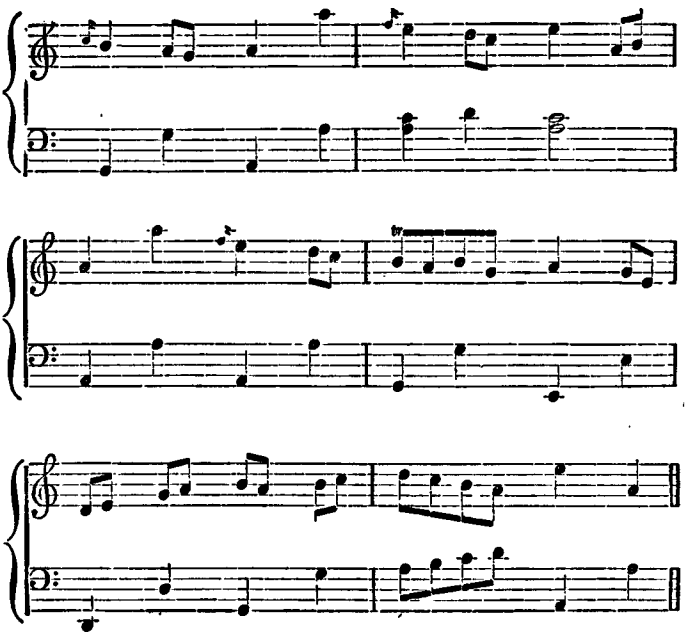
APPENDIX S.

From Hibbert's "DESCRIPTION OF THE SHETLAND ISLES."

THE DAY DAWN.

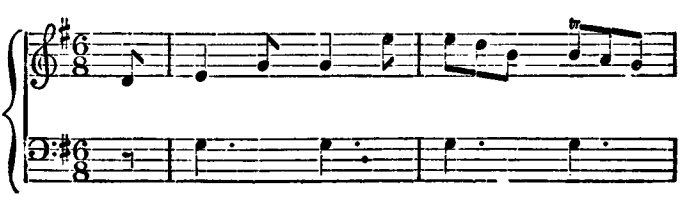
An ancient Scandinavian Air preserved in Shetland, set by Miss Kemp of Edinburgh.

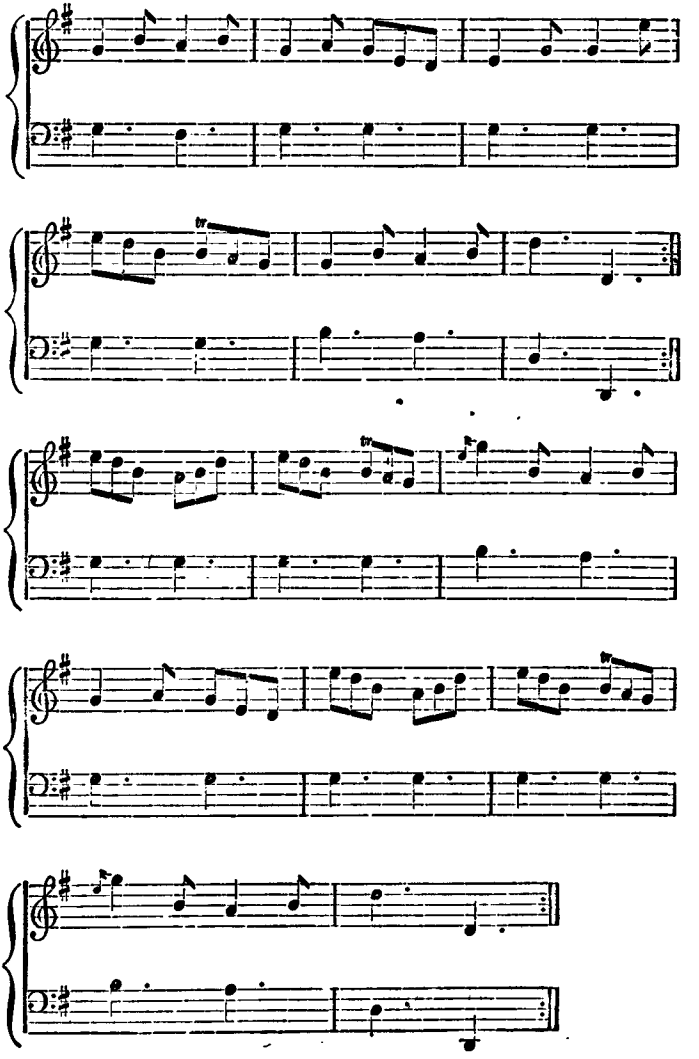




THE FOULA REEL.

A popular Native Shetland Air, set by Miss Kemp of Edinburgh.





APPENDIX T.

JOHN GOW, *alias*, SMITH THE PIRATE.

Additional matter concerning.

ACCORDING to Defoe, Gow's career as a pirate seems to have been of very short duration. In the spring of 1724 he appears to have been acting as boatswain in an English vessel on a voyage from Lisbon to the Port of London. During the course of this voyage he is said to have proposed to other members of the crew that they should mutiny and seize the vessel, a proposal which however they refused to have anything to do with. On the vessel arriving in the Thames, the captain was informed of what Gow had been plotting, and an attempt was made to arrest him. However, he managed to escape to Holland, and some time in the summer shipped at Amsterdam as a fore-mast hand on board the *George*, an English galley of 200 tons burden, mounting 18 guns, and commanded by Captain Oliver Furneau, a Guernsey man.

At that time the Dutch were at war with the Dey of Algiers, and consequently were glad to avail themselves of neutral bottoms for carrying on their mercantile operations in the Mediterranean. The *George* therefore was chartered to proceed to Santa Cruz on the Barbary coast, there to load up with bees'-wax for Genoa, and sailed from the Texel sometime during the month of August, arriving at her destination on the 2nd of September. Either before she left port, or shortly afterwards, Gow, being a smart, able seaman, was appointed second mate. This, however, did not prevent his inciting some of the crew to take possession of the vessel, a proposition which was overheard by the surgeon, and for which he reproved Gow. The crew seem to have consisted principally of Englishmen, though there appear to have been some Swedes amongst the complement of twenty-three.

The original mutineers, in addition to Gow, were Williams, who afterwards for a short time acted as Gow's second in command, Rosson or Rollson, Peterson, and Winter, Swedes;

and Melvin and Macaulay, Scotchmen. The *George* lay at Santa Cruz taking in cargo till the 3rd of November, when she sailed for Genoa. The day before sailing, whilst Captain Furneau was entertaining some of the local merchants under an awning, Winter, Peterson, and Macaulay, came aft and abused him in the presence of his guests for stinting them in food, and, shortly afterwards, when getting under weigh, one of the three, on being told to go aloft, muttered so that Furneau should overhear it, " as we eat so will we work." This, combined with the former incident, seems to have awakened the captain to a sense of his danger, and, after discussing the matter with the mate, he ordered Gow to take some arms out of the arm chest and after cleaning them to place them in the cabin.

The mutineers now saw they must, to carry out their plot, act at once, and accordingly that night murdered the mate, supercargo and surgeon, in their hammocks, and the captain on deck. The other members of the crew, expecting a similar fate, flew to the tops, but after a time appear to have joined reluctantly with the others. Having now got possession of the vessel, the mutineers altered her name to the *Revenge*, and elected Gow captain.

Their first prize was an English sloop hailing from Pool, commanded by one Thomas Wise, and bound with a cargo of fish from Newfoundland to Cadiz. Having taken what they wanted out of the sloop they sank her. James Belvin, who had been boatswain of the sloop, agreed to join the pirates in the same capacity. Their next capture was a Scotch vessel belonging to Port Patrick, and bound from Glasgow to Genoa, with herring and salmon. Fish, however, was not what they wanted, wine and brandy being the articles they craved for, and shortly afterwards they chased a French vessel for some days.

Owing to this chase they had run considerably to the southward, and being in want of meat, wine, and water, put into Madeira in the hope of getting some by force or stratagem. However, being unable to get what they wanted there, they sailed for Porto Santo, an island to the westward, where by using the Bill of Health of their Scotch prize they contrived to entrap the governor on board, where they kept him prisoner till they were supplied with a cow, calf, fowls, and water. Shortly after sailing from Porto Santo they captured a vessel from New England, and having taken out what they wanted, put Wise and his crew on board her. Next they took a Bristol ship commanded by a Captain Cross, and bound with fish from

Newfoundland to Oporto; then a French vessel laden with wine, the crew of which they put on board the Bristol craft.

Placing a prize crew in the French vessel they proceeded to chase another French ship, which, however, on coming up with, Gow found was too big to attack with prudence. Williams, who seems to have been a sea-dog of the most truculent class, was of a different opinion, and on Gow refusing to engage, snapped a pistol at him, upon which he was himself shot in two places by two of the Swedes. Wounded as he was he rushed off to the magazine, and was with difficulty prevented from blowing up the vessel. Williams, who was evidently the original from whom Scott took the character of "Goffe" in the *Pirate*, had repeatedly proposed to Gow to murder their prisoners, a proposal which Gow refused to sanction. Cross, of the Bristol ship, and Somerville the skipper of the Port Patrick vessel, were now put with their crews on board the French prize, and to console them for their losses had some of the bees'-wax given them. Williams too was handed over to their charge on the understanding he was to be allowed to go scot free on their arrival at port. However, on Cross and Somerville arriving in the Tagus they handed over their prisoner or passenger to Captain Bowler of the *Argyle* frigate, by whom he was at once sent home. Gow now had to think what he had better do, as he knew the Spanish and Portuguese waters would no longer be safe cruising ground, so he resolved to run down to his native port and there careen his vessel for cleaning. Having arrived in Cairston Roads he gave out they were bound for Stockholm.

Whilst lying there, one of the original crew, who had been compelled to serve against his will, escaped on shore, and, getting a horse from a farm-house, made his way into Kirkwall, where he surrendered himself to the authorities. Ten more of the crew went away with the long boat, and were eventually captured in the Firth of Forth. Defoe's account of the attack on Sheriff Honeyman's house differs from those mentioned *ante*, page 296. According to him the Sheriff was away, and only Mrs. Honeyman and their daughter were at home. On the boatswain reaching the house, he placed a man named Penton as sentinel outside the door, who, on being asked by Mrs. Honeyman what the party were, replied "pirates." On hearing this she at once hid the money, which was all in gold and placed in bags, in her lap, and then rushed past Penton, who, thinking she was simply running away, did not attempt to stop her. The boatswain, finding the cash gone, threatened in

revenge to destroy all the deeds and documents he could lay his hands on.

Hearing this, Miss Honeyman went to the muniment chest, and, selecting the most valuable of the deeds, jumped out of a first floor window, and so made her escape. The mother and daughter having gone, they proceeded to loot the house, amongst other articles securing a lot of valuable plate. The rummaging over, they compelled a servant of Honeyman's, who was a good performer on the bag-pipes, to play them in triumph to their boat. That boatswain, pirate as he was, must have had some humour lurking somewhere about him.

The next day, "sailing Eastward, they came to an anchor again, at a little Island call'd Calfsound,[1] and having some farther Mischief in their view here, the Boatswain went on Shore again, with some Armed Men, but meeting with no other Plunder, they carryed three Women, who they kept on Board some time, and used so Inhumanly, that when they set them on Shore again, they were not able to go or stand, and we hear that one of them dyed on the Beach where they left them."[2]

From here they sailed eastwards "thro' the Openings between the Islands, till they came off Rossness."[3] Defoe's account of their capture is similar to that given *ante*, page 372, though he says that they were sent up to Leith by land. From Leith they were conveyed to London in the *Greyhound* frigate, and by the 26th of March were all lodged in the Marshalsea, where they found Williams already installed. At the trial four turned King's evidence. Gow, refusing to plead, was sentenced to be pressed to death, in accordance with the barbarous custom of that day. However, his fortitude gave way, and, pleading to the indictment, he was found guilty, and with Williams, Melvin, Belvin, Winter, Rosson, Peterson, and Macaulay, was executed on the 11th of June. In Gow's case, the rope broke after he had been hanging for four minutes, and, when he came to, he was compelled to ascend the ladder again. After their execution, the body of Gow was hung in chains off Greenwich, that of Williams off Blackwall. The extraordinary thing about the whole story is the wonderfully short space of time in which so many incidents were crowded. The mutiny only took place on the 3rd or 4th of November,

[1] Probably Cava.

[2] See *ante*, p. 119.

[3] Rooseness, Holm St. Mary.

and in a few days over seven months the mutineers had all paid the penalty for their crimes.

NOTE.—The writer only by accident discovered Defoe's book in the Catalogue at the British Museum long after the rest of the present work was in type, and when too late to make any alterations in accordance with it.

APPENDIX U.

POOR LAW AND EDUCATION.

TILL the passing of the Poor Law Amendment Act in 1845, poor-rates as a legal burden on property appear to have been unknown in the Orkneys or Shetland. In the southern group, in fact, "the indigent poor" were entirely dependent "upon the sympathy of their neighbours," and few beggars were to be found "except one or two naturals, on the streets of Kirkwall."[1]

In Shetland, on the other hand, a regularly organised system of relief seems to have existed for centuries, which appears to have been identical with that existing in country parishes in Norway at the present day. Each parish was divided into so many districts, which were responsible for the maintenance of the aged and infirm poor within their respective boundaries, who had to be housed and fed by each householder in turn for as many days and nights as he held merks of land. When one rotation of a district was insufficient, a fresh one was commenced.

For the expenses of clothing and burying the paupers, the weekly and sacramental collections at the kirk supplied the funds, and if a family met with unexpected misfortune, the fact was represented from the pulpit and a special collection made on their behalf, to give them a fresh start. Where children were bereft of their parents they were boarded out with some family, recommended by the Kirk Session, who for looking after them up to the age of ten years received from 20*s.* to 30*s.* yearly. After that age they were supposed to have become an integral portion of the family in which they had been brought up.[2]

[1] Shirreff's *Orkney*, pp. 45, 46, and 165.
[2] Shirreff's *Shetland*, pp. 34, 75.

Such was the state of things up to the year 1845, and probably the chief sufferers would be the *naturals*, or pauper lunatics. No persons under such a system were likely to come on the parochial roll, except such as were compelled to do so from sheer inability to carry on the fight any longer, and *no one had any interest* in increasing the number of paupers. With the introduction of the system of outdoor relief everything was changed. In the year 1845 the total expenditure on the poor throughout the islands was £250. In 1869 it had become £5,319. This enormous increase appears to have been due to two causes. The people themselves in time began to look upon the Poor Law system as a huge benefit society, subscription to which for a certain number of years entitled them to billet either themselves or their necessitous relatives (whom they were perfectly capable of supporting) on the rates. This was one cause.

The other, according to Mr. Peterkin, General Inspector of the Board of Supervision, lay in the fact that almost all those who had to administer the Poor Law throughout the group were more or less directly or indirectly connected with that fixed parochial star round which everything revolves in Shetland, the *Shop;* and to this cause Mr. Peterkin had no doubt the poor rates were to a great extent due. The number of pauper lunatics again is over the average, being, in 1882, 79 in the Orkneys and 82 in Shetland.[1] The amount raised for the year ending Whitsuntide, 1882, was: in the Orkneys by assessment £4,556 13*s.* 4*d.*; by collections in unassessed parishes £519 4*s.* 1*d.*: in Shetland by assessment[2] £5,879. Many have advocated and still advocate in Shetland a return to the old state of things. That, however, is impossible, and probably the true solution of the question lies in the total abolition of outdoor relief, and the substitution of *the house.* Under the present system many are billeted on the rates who have no right there, and the real deserving cases of the aged or infirm are not unfrequently left to struggle on without half the care or attention their circumstances demand.

How burdened property in Shetland was in one way and another, when the Education Act (Scotland), 1872, came in to

[1] The average number of pauper lunatics for all Scotland per 100,000 of population is 230, for England and Wales 254; whilst the Orcadian and Shetland returns give figures of 237 and 276 respectively.

[2] A combination poor-house for all the Orcadian parishes will be opened at Whitsuntide, 1883. For rental and population see *ante*, pp. 201, 202, and 412.

pile the agony on still more, can be judged from the following extracts from Professor Ramsay's Report:—

"As is well known, the poor-rate in Shetland usually amounts to 3*s.* 3*d.*, 3*s.* 6*d.*, or 4*s.* in the pound; in some cases to more; the rate for roads is mostly about 1*s.*, while county rates may come to 6*d.* These burdens are shared between proprietor and tenant; in addition, there are the rates for maintaining churches and manses, which fall on the proprietors only, and with great severity. In the parish of Walls and Sandness, there is a rate of 5*s.* per mark land (equal to about 5*s.* in the pound) to be paid for fifteen years for the building of a new church and manse; and, by the end of the fifteen years, a fresh outlay for repairs will no doubt be required. The minister's stipend comes to 2*s.* more per mark of land; while, in addition to all these, there are feu-duties, which are sometimes extremely oppressive. Thus, on a small patch of land consisting of three marks, the Earl of Zetland claims 32*s.* a year, being entitled to so many pounds of butter per mark as feu-duty, while the price of butter has now so risen as actually to swamp the whole value of the holding. It is obvious that, in such a case, the land is burdened to an extent which is altogether unreasonable.

"Leaving out the feu-duties, the rates in this parish, divisible between landlord and tenant, amount already to 4*s.* 10*d.*; the proprietors have, in addition, 7*s.* in the pound to pay. On the top of the whole comes the Education rate; and the question we have now to ask is, how heavy is the Education rate likely to be in the parishes of Shetland generally? and how much margin of clear income will it leave to proprietors when added to the other rates?

"To show how oppressive taxation is in particular cases, we may take a chance instance from this parish, to which many others might be added. Two-thirds of the island of Papa-Stour belong to Lady Nicolson. The gross rental is £166 14*s.* The net rental she actually receives, after payment of all burdens, is not more than £50." [1]

Such being the state of things you would naturally have thought the Shetland School Boards would have been content, nay anxious, to keep down building expenditure, and to avail themselves to the full of all concessions made by the Act, and the Education Department under it. Hear Professor Ramsay again:—

"But partly in consequence of having misunderstood the requirements of the Code, partly from a desire to get as much Government money as possible, partly from that sort of recklessness which comes of thinking that it is as well to be hung for stealing a sheep as a lamb, some of the Boards have been induced to put in building proposals which I cannot but regard as unnecessary and extravagant." [2]

. . . . . .

"It is remarkable that the Boards have seldom, if ever, taken advantage of the relaxations made by the Department in the conditions as to teachers' houses for poorer districts, as also in the matter of boundary walls, &c."

[1] *Education Report* (*Scotland*), 1877, pp. 73, 74.
[2] *Ibid.* p. 79.

"And yet, in drawing out their plans, the Boards have not taken advantage of these provisions in their favour. In many cases large, unusually large, schoolmasters' houses have been designed, &c."[1]

. . . . . .

"But according to the plans originally sent in and approved for the parish of Mid and South Yell, with a rental of £1,300, there were to be six handsome schools built, each of them to cost from £1,000 to £1,200, according to the estimate of the Aberdeen architect, probably much more if actually estimated for by a builder. Supposing their real cost to be £1,200 a piece, a total of £7,200 would be spent on buildings (equal to between five and six times the entire rental), of which the parish would have to contribute £2,400, the interest on which sum alone would require a rate of 1*s.* 10*d.* to 1*s.* 11*d.* in the pound. On such a scheme comments are superfluous."[2]

Professor Ramsay then goes on to say:—

"But such schemes as these meet with little real support among the Boards of Shetland."

That they should have met with any at all seems something wonderful.

By the Act of 1872, special privileges in regard to building grants in respect of schools situate in the counties of Inverness Argyll, Ross, Orkney, and Shetland were made, and by the Code of 1882 all such schools are exempted from a section which, under certain conditions, keeps down the grants made to managers in respect of attendance, &c.

At the present day there are in the Orkneys fifty-four schools in receipt of annual grants, of which all are Board Schools but three; and Mr. Stewart, in his report for 1876, speaking of the obstacles to putting the compulsory clauses in force owing to local causes, says:—

"As a rule, the natives of Orkney are keenly alive to the value of education, and are not likely to let their children grow up ignorant and neglected if they can help it."[3]

In Shetland there are sixty-five schools in receipt of annual grants, of which all but five are Board Schools.

Mr. Muir's report for 1876 enables one to form some idea of the mental capacity of Shetland lads and lasses as compared with that of the children of two of the eastern counties of the mainland of Scotland:—

[1] *Education Report* (*Scotland*), 1877, p. 80. [2] *Ibid.* p. 81.
[3] *Report on Education* (*Scotland*), 1876–77, p. 175.

A.—133 SCHOOLS IN NORTH FORFAR AND KINCARDINE.

Standard.	Number examined.	Percentage of whole number examined.	Numbers passed in			Total number of passes.	Percentage of passes in			Average per cent.
			Reading.	Writing.	Arithmetic.		Reading.	Writing.	Arithmetic.	
1	2,241	28·6	2,101	2,165	1,605	5,871	93·7	96·6	71·5	87·3
2	2,238	28·6	2,192	1,697	1,890	5,779	97·9	75·8	84·5	86·1
3	1,559	19·9	1,527	1,135	1,042	3,704	97·9	72·8	66·8	79·2
4	1,048	13·4	611	746	723	2,080	58·3	71·1	69·0	66·1
5	540	6·9	295	385	408	1,088	54·6	71·3	75·5	67 2
6	197	2·5	116	176	143	435	58·9	89·3	72·6	73 6
Totals	7,823	100·	6,842	6,304	5,811	18.957	87·4	80·5	74·3	80 8

B—30 SCHOOLS IN SHETLAND.

Standard.	Number examined.	Percentage of whole number examined.	Number passed in			Total number of passes.	Percentage of passes in			Average per cent.
			Reading	Writing.	Arithmetic.		Reading.	Writing.	Arithmetic.	
1	266	29·0	249	232		637	93·6	87·2	58·6	79 8
2	306	33·3	302	198	156	744	98·7	64·3	79 7	81·0
3	186	20·3	180	128	244	447	96·8	68·2	74·7	80·1
4	115	12·5	74	78	139	243	64·3	67·8	79·1	70·4
5	28	3·1	14	24	91	61	50·0	85·7	82·1	72 6
6	16	1·7	10	14	23 16	40	62·5	87 5	100·	* 83·3
Totals	917	100·	829	674	669	2,172	90·5	73 5	72·9	78·9

T. T.

GLOSSARY.

GLOSSARY

Of Norse, Orcadian, Shetlandic, and Scottish words and phrases used in the foregoing pages: to which are added a few Notes which have been omitted from their proper places in the body of the work.

"The power thou dost covet
O'er tempest and wave,
Shall be thine, thou proud maiden,
By beach and by cave;—
By stack and by skerry, by noup and by voe,
By air, and by wick, and by helyer and gio,
And by every wild shore which the northern winds know
And the northern tides lave."—*Scott.*

EXPLANATION OF ABBREVIATIONS USED.

A.S., Anglo-Saxon.
BALF., Balfour's *Oppressions*.
C., Caithness.
Dan., Danish.
Du., Dutch.
EDM., Edmondston's *Glossary*.
Fr., French.
Ice., Icelandic.
JAM., Jamieson's *Dictionary*.
No., Norwegian.
O., Orcadian.
O.E., Old English.
O.N., Old Norsk.
S., Shetlandic.
Sco., Scottish.
Su. G., Suio-Gothic or Old Swedish.
Sw., Swedish.

For the purpo e of this Glossary the latest edition of Jamieson's *Dictionary*, edited by Messrs. Longmuir and Donaldson, and published at Paisley in 1879-1882, has been consulted. From it most of the Icel ndic, Norwegian, &c., equivalents set out in the text have been taken, though some are from Balfour's *Oppressions*, Edmondston's *Glossary*, Landt's *Feroe Islands*, Nicolaysen's *Gokstad Viking Ship*, or Worsae's *Danes and Northmen;* owing to illness the writer has been unable to check the orthography by reference to the latest Icelandic and other dictionaries.

"Alenarily to ane of ye kings sonis of lauchful bed" (p. 63), *Allanerlie, Alanerly, Allenarly*, Sco. only.—JAM.

Al-thing, the supreme legislative and judicial assembly of all the Odallers or Freemen. According to Worsae,[1] there was only one Al-thing for the two groups till Shetland was severed from the jarldom of Orkney, in the time of Harald Maddad's son, at the end of the twelfth century, when a separate Al-thing was started for the northern group at Tingwall. He also states[2] that the tradition about the Al-thing having been held at Balliasta, in Unst, is utterly incorrect, and that the stone circles merely belonged to low graves of the latest heathen period.

Andoo, S., to keep a boat steady in a tideway or up to wind; Fair Isle, *Anow*; No., *Andou*.

Ar, Air, Aire, or **Ayr,** Sco., an oar; O.E., *Are;* Ice., *Aar;* Dan., *Aare*.

"Annual of Norway" (p. 59), *"Annuall, Annuell,* the quit-rent or *feu-duty* that is payable to a superior every year for possession or for the privilege of building on a certain piece of ground; a forensic term." Sco.—JAM.

Auk, O., the common guillemot, *Uria troile*.

Auskerrie or **Auskirrie,** O. and S., the scoop or baler of a boat, O.N., *Austker;* Dan., *Oesaker;* No., *Auskjer*.

Avizandum, Sco., to take a thing to avizandum is equivalent to the English legal phrase of "judgment reserved."

Ayre, Air, Aer, O. and S., an open beach of sand, or sand and shingle mixed; O.N., *Eyr;* Ice., *Eyre;* Su. G., *Oer*.

Baa, S., a rock overflown by the sea, but which may be seen at low water—EDM.; a sunken rock, breaking in bad weather only—CAPT. GEO. THOMAS, R.N.; No., *Boe,* a bottom or bank in the sea on which the waves break. In the Channel Islands a shoal is sometimes called a *Boue*.

Baak, S., the long line formed by joining the different *packies* together; A.S., Dan., Du., No., O.N., and Sw., *Balk*.

Backburd, S., the port side of a boat. See p. 580.

Banehous or **Buanhous,** S., the church, probably so called from the habit of burying the principal people of the neighbourhood within the kirk, a habit which was continued till quite recent days.

Banks, S., the cliffs where fowling is pursued.

Bairdis (p. 253), Sco., "In our old laws, contemptuously applied to those strolling rhymers who were wont to oppress the lieges."—JAM.

[1] *The Danes,* &c., p. 24. [2] *Ib.* pp. 232, 233.

Bee, S., *Æga tridens,* a small sessile-eyed crustacean that eats out the interior of ling, tusk, and cod when on the long lines.

Beetle, Sco., a heavy wooden mallet. Jamieson only gives it as a verb signifying "to beat with a heavy mallet;" but the writer has often heard it used as a substantive.

Ben, Sco., the interior apartment of a house, access to which is through an outer, called the *But.*

Bere or **Bear,** Sco., barley with four rows of grains, *Hordeum vulgare;* A.S., *Bere.*

Bid, S., the snooding having one strand taken out next the hook.

Bismar or **Bysmer,** O. and S. For weighing the different articles received in payment of the skat, &c., two kinds of steelyards seem to have been used. The larger kind, known as the *Pundlar* or *Pundar,* was again divided into two classes, one of which was used for weighing malt and other bulky articles, whilst the other was reserved for bere alone. The *Bismar* again was much smaller, and used for weighing the butter, and other articles requiring more accurate measurement.[1] According to Shirreff the smallest weight that could be weighed on the *Pundlar* was 35 lbs. Avoirdupois, and on the *Bismar* 1·458 lb. No., *Bismar;* Dan., *Bismer;* Sw., *Besmer.*

Bland, S., a drink made by pouring boiling water into buttermilk, slightly acetic, and a great thirst quencher; No., *Blând.*

Blawn, S., a term applied to meat or fish exposed to the air till it is nearly putrid; a split cod half dried in Angus is called a *Blawn Cod.*

Bloom, S., the salty efflorescence on dried fish which shows they are properly *pined* or cured; Ice., *Bloemi,* a flower.

"Bloking with, enterit in" (p. 369), "*Blocke, Block, Blok,* a scheme, a contrivance; generally used in a bad sense."—JAM.

Bœndr, plural of *bœndi,* a yeoman or Odaller. In the Färoes "a man who occupies two marks of allodial land, or above it, is called *Odelsbond,* that is, an allodial peasant."[2]

Bolta-stane, S., a heavy stone-sinker used to moor a long line.

Bonxie, S., the Great Skua, *Lestris cataractes.*

Booths, S., a term originally applied to the storehouses rented by the German merchants, and still applied to the fish-curers' shops. "*Bothe, Booth, Buith,* Sco., a shop made of boards, either fixed or portable."—JAM.

Boots or **Bootikins,** Sco. See p. 368.

[1] See Shirreff's *Orkney,* pp. 159-163.

[2] Landt's *Feroe Islands,* p. 364.

Bought or **Bucht**, S., a portion of a *packie* about forty fathoms in length; Ice., *Bugd;* No. and Dan., *Bught*, a coil.

Bow, S., buoy.

"**Branks, dang her with ane**" (p. 98); *Branks*, Sco., "a sort of bridle often used by country people in riding. Instead of leather, it has on each side a piece of wood joined to a halter, to which a bit is sometimes added; but more frequently a kind of wooden noose resembling a muzzle."—JAM.

Brismak, S., Tusk, *Gadus Brosme;* Dan., *Brosme;* Sw., *Brosma, Brœsme, Bresma;* Færoese *Brosma.*

Brochs, Broughs, or **Burghs**, the circular Pictish towers scattered over the north of Scotland and Ireland (see pp. 8-13). *Brough* is also sometimes used for a detached precipitous rocky islet, as the Stack of the Brough, near Wick, the Brough of Deerness, the Brough of Birsay.

Brownie, a good or evil spirit as you choose to consider him, who, in former times, was attached to every household in Shetland, and in return for certain gifts and offerings condescended to assist in the household work.

"**Bruike thair awne lawis**" (p. 89), *Bruik, Bruke, Brook*, Sco., enjoy, possess.—JAM.

Buckie, S., *Murex despectus*, or Great Whelk. Jamieson suggests that the name, which is applied in Scotland to whelks of all sizes, came from the same root as *bucht*, and arose from the twisted spiral form of the shell.

Buff, Sco., skin; *Stript to the buff*, stripped naked.—JAM.

Bull, Head Bull, or **Bū**, O. and S., the principal farm of the Odalsjord; BALF.; **Bu**, S., a manor-house. **Bull**, O. and S., the chief house on an estate, applied to the principal farm-house.—EDM.; Ice., *Boel;* No., *Bu.*

"**Bundling in Wales**" (p. 163). "In Wales there is a custom called bundling, in which the betrothing parties go to bed in their clothes. It has given rise to many actions for seduction."[1] You are, however, told by Taffies zealous for the honour of the Principality that, such is the perfect innocence of the natives, nothing evil ever arises from the practice; a statement which, when one considers what the mere shaking of a certain garment is said to do in Wales, is to say the least miraculous. Much the same arguments and statements are used in the North, and the Registrar-General's Returns are cited in support of them. Cynical unbelievers in a nineteenth century state of *sancta simplicitas* have, however, been heard to say the Returns do not prove everything, and that, when a craft is likely to drift ashore, either the services of Holy Mother Church or of some other remedy are called in requisition. The custom,

[1] Brand and Ellis's *Popular Antiquities*, vol. ii. p. 23a.

or something very like it, seems to be, or has been, common all over the north-east of Scotland according to the following quotation:—

"Wooing was for the most part carried on under cover of night. At a late hour the young man set out for the abode of his lady-love. By the time he arrived all the family had retired to rest. He tapped at the window. The happy maiden,

'Wha kens the meaning o' the same,'

was quickly at the door, undid the bar and admitted her lover. If he could not be admitted by the door, the window was lifted, and he made his entrance by it."[1]

The Shetlanders and Orcadians have probably inherited *bundling* from their Norse ancestors, as Du Chaillu found it universal throughout the country districts of Sweden, where it is known as *frieri*, or courtship. Saturday is the "lovers' day," and the parents are good enough to retire to roost early so as not to be in the way. Du Chaillu, however, is evidently a believer in the "perfect innocence" theory, saying in one place:—

"This absence of guile in many districts can hardly be believed or conceived by a stranger."[2]

Burstin, O. and S., corn dried in a kettle over a fire instead of in a kiln —EDM.; *Burston*, a dish composed of corn roasted by rolling hot stones amongst it till it be quite brown, then half ground and mixed with sour milk, O., JAM., who suggests that the name may have arisen from *burnt stone*.

But, Sco., the outer apartment of a house. The converse to *Ben*.

Ca'ing Whale, O. and S., *Delphinus deductor*, or bottle nose, so called from the mode of capture. See **Kaa** *post*.

Calloo Duck, O. and S., the Long-tailed Duck, *Fuligula glacialis*. Jamieson suggests the name may have arisen from the Ice. *Kalba*, to call out. Another Orcadian name is **Coal and Candle light,** also said to be taken from its cry.

Cassie or **Cazzie,** O. and S., a straw basket.

Cazzie Riva, O. and S., an open network basket of twisted straw, in which peats are carried from the hill to the peat-stack; Sw., *Cassa*, a fish net; Ice., *Rifa*, a fissure.

Cavil, S., to take fish off the hooks; **Kavvle,** to take hooks out of the mouth of large fish by means of a small stick with a notch on its end; Dan., *Kievle;* Ice., *Kefli;* Sw., *Kafle;* a small stick.—EDM.

Celts, Sco., (1) the longitudinal and grooved instrument of mixed metal often found in Shetland; (2) *Stone Celt*, the name given to a stone hatchet.—JAM. Quantities of stone axes, many of them of serpentine (a greenish mottled stone capable of taking a very high polish) and

[1] Gregor's *Folk Lore*, p. 87.
[2] *Vide* Du Chaillu's *Land of the Midnight Sun*, vol. i. p. 430, vol. ii. pp. 26 and 66.

beautifully finished have from time to time been found in Shetland; and a few years back what appears to have been a regular manufactory of the ruder stone implements was discovered near Tresta, Weisdale. Curious to relate, whilst this portion of the work was passing through the press, the remains of a broch were discovered at Tresbister, Gulberwick, Shetland, close to which two or three stone celts were found.

"**Chapping twal houris**" (p. 447). To *Chap*, Sco., to strike; "the knock's chappin," the clock strikes.—JAM.

Chemis Place, *Chemys*, *Chymes*, *Chymmes*, *Chymis*, Sco., a chief dwelling; as the manor-house of a landed proprietor, or the palace of a prince. "It is enjoined that Baron-Courts should be held at *Chemys*, as the residence of the Baron himself."—JAM. Supposed to be from the old French *Chesmez*.

"**Churle and Chirne**" (p. 101), to *chyrr*, *churl*, *chirle*; Sco., to coo, to murmur.—JAM.

Clamp, S., a long row in which the fish are put after being taken out of the pickle.

Clip, S., gaff hook; Færoese, *Klepyadn*.

Clivin, S., the tongs.

"**Cockstullis**," **Cock-stule**, or **Cukstule**, Sco., the cucking-stool or tumbrel in which offenders were ducked in some *stinking* water.—JAM.

Codd or **Cod**, Sco., a pillow. See *ante*, p. 101.

Cog, **Coag**, **Coig**, **Cogue**, Sco., "a hollow wooden vessel of a circular form for holding milk, broth, &c.; a pail."—JAM.

Commonty or **Commontie**, Sco., a right of pasturage in common with others.—JAM.

"**Convulsion Fits**" (p. 164). According to Du Chaillu, religious *hysteria* seems largely prevalent all over Sweden, which the *Läsæren*, pietists or travellers in brimstone, do their best to keep alive, with results that might be anticipated.

> "Even here people sometimes become insane from religious excitement.[1]
> "All the women of the place seemed to be crazy after this preacher; but the men said nothing. Similar scenes, I am told, often occur in these country hamlets, especially in the winter when people have nothing to do. Such preachers do a great deal of mischief and no permanent good."[2]

"**Cordinaris**," Sco., shoemakers or cobblers; Fr. *Cordonnier*.

Corn cut after sunset (p. 350), Martin[3] describes some analogous superstition as existing, in his day, all over the Orkneys.

> "There is one day in harvest on which the vulgar abstain from work, because of an ancient and foolish idea that if they do their work the ridges will bleed."

[1] Du Chaillu's *Land of the Midnight Sun*, vol. ii. p. 213.
[2] *Ibid.* vol. i. p. 162.
[3] *Description of Western Isles of Scotland, &c.*, p. 362.

"Corss" (p. 94). The cross, in Norse days, only used as the signal for purely ecclesiastical Things or meetings; but, in after times when the islands became subject to the Scottish Crown, used for all assemblies.

Coube, Coubie, or **Cubbie,** O. and S., a small cassie or cazzie.

Country Acts, O. and S., the name by which the Acts and Statutes of the Al-thing, and afterwards of the Sheriff's Court, are known.

Craw, Crow, or **Corbie Steps,** Sco., "the projections of the stones on the slanting steps of a gable, resembling steps of stairs."—JAM. Fr., *Corbeau,* a corbeil in masonry,

Crû, S., a small inclosure, generally applied to a sheep-fold; Ice., *Kró.*

Cruelles or **Cruels** (p. 170), Sco., scrofula or king's evil; Fr., *Ecrouelles.*

"June 16 (1660). The Lady Weyms tooke journey from London for the Weyms, with her daughter, the Lady Baicleuch, who, after she was theie, was touched by his Majestie, for she had the *cruells* in her arme." Lamont's *Diary,* p. 154.—JAM.

The journey is evidently wrongly put in the quotation. It should be *to* and not from London. *Apropos* of seventh son or daughter, in Brand's day, in the Orkneys parents took their children when unwell to a smith, whose father and grandfather had been also smiths, to cure them, being careful not to let him know beforehand of their intention to do so.

Cuttel, "a measuring rod of the length of a Scottish ell, used in Zetland as the fundamental unit of length and valuation."—BALF.

Cutty-Stool, Sco., the stool of repentance on which lasses who "had had a misfortune" and other offenders against Kirk discipline had to sit during service *coram populo.* From all accounts it was not of much use in the cause of morality.

Da Auld Chield,
Da Black Tief,
Da Ill Healt,
Da Sorrow,
} S., euphemisms for the Devil.

Dempster or **Deemster,** Sco., "the officer of a court, who pronounced *doom* or sentence definitely, as directed by the clerk or judge."—JAM. Not unnaturally, they do not seem to have been popular officials, and by a *Country Act,* passed at Kirkwall on the 31st of January, 1629, *Anent the ignorant contempt of Dempsteris,* it was decreed that any one, who "reproved or reproached" George Anderson, then elected Dempster, should pay xLi.

Diacle, S., compass of a fishing boat.

Dittay, Sco., indictment against a prisoner.

Dog-tax-man, the name by which the Inland Revenue officer was known a few years back in Shetland. So wroth were the Foula people at the

dog-tax, that they threatened to throw the *gauger* over the banks if he landed there.

Donatary or **Donatory,** Sco., "one to whom escheated property is on certain conditions made over."—JAM.

Dulse, Sco., *Fucus palmatus,* a species of sea-weed much eaten in Scotland; said to be a great laxative, especially if boiled and the water be taken with it.—JAM.

Dundies, O., cod after spawning; on the mainland of Scotland called *Harbour-masters.*

Dunter, O. and S., Eider Duck, *Somateria mollissima.*

Dwine or **Dwyne,** Sco., "to pine away, to decline, especially by sickness."—JAM.

Dyk or **Dyke,** Sco., a wall.

Erne, Sco., an Eagle.

Eirde-house, Sco., earth-house. Jamieson gives **eirded,** buried.

"**Farcie in that face**" (p. 436). Cowie states *Farcie* in Scotch means unrighteous, but no such word nor anything like it having that meaning is given in Jamieson, and the nearest approach is "*farse,* v.a., to stuff," probably from the Fr. *farcir,* to stuff or cram. The words in the text may therefore be equivalent to the modern Bosh! Rot! or Stuff!

Farr, S., a boat; No., *Farr;* Ice., *Farr;* Sw., *Fard.*—EDM.

Fastie or **Fasta,** S., a stone anchor for a boat; Ice., *Faesta,* a rope.

Ferry-louper, O., a term contemptuously applied by the proud Orcadians to every stranger from the south.

Fiskafeal, S., the division boards of a boat; Dan., *Fisk,* fish; Dan., *Fjel;* Ice. and No., *Fijol,* a thin board.

Fins or **Finns,** S., a term applied to all marine monsters. See p. 167.

Fin or Finn-men. See p. 341.

Finner, O. and S., *Balænoptera musculus,* or Round-lipped Whale.

Fit-each, a carpenter's adze; Sco., *Eatche.*

Fitting, S., a cat.

Flackie-corn, S., a large straw mat used for winnowing corn; Su. G., *Flack,* flat, or *Flik,* a lappet; Ice., *Flaeska,* a cloak.

Flinching, S., the slicing the blubber from a whale; No., *Flengja;* Sw., *Flanka.*

"**Fogge**" (p. 101), "*Fog, Fouge*, the generic name for moss in Scotland."—JAM.

Foodin, S., a cat.

"**Foot-gang**" (p. 255), apparently a lower seat which could also be used as a foot-rest.

Forcop, originally the salary of the lawman for going on circuit, and afterwards exacted by the donatories when no longer legally payable.—BALF.

Forspeaking, Forespoken, *to Forspeak, Forespeak;* (1) to injure by immoderate praise; (2) to bewitch, hence *Forspoken water,* Orkney; (3) a person is said to be forspoken when any sudden mischance happens on the back of a series of good fortune, or when a child, formerly promising, suddenly decays, the child is said to be forspoken; (4) *Forespoken water,* charmed or consecrated water.—JAM.

> "When the beasts, as oxen, sheep, horses, &c., are sick, they sprinkle them with a water made up by them, which they call *forespoken water,* wherewith likeways they sprinkle their boats when they succeed and prosper not in their fishing."—Brand's *Descr. Orkney,* p. 62.

Foud, originally only the collector of the skat and mulcts in Shetland, afterwards the chief law officer in those islands on the separation of the islands from the Orkneys at the latter end of the twelfth century. In addition to the chief *Foud* there was an *Under Foud,* for each parochial division of which, from *A MS. Expl. of Norish Words,* quoted by Jamieson, there seem to have been ten, called *Sucken* or *Foudries.* (See **Thing.**) Jamieson applies the term *Foud* to both the Orkneys and Shetland, which is clearly wrong from the quotations cited by himself; Su. G., *Fogde, Fougte;* Dan., *Foged.*

Fourareen, S., a four-oared boat; No., *Færing.*

Foy, in Shetland generally used for the special jollification at the end of the Haaf-fishing, though also used in the sense of a feast generally. In Orkney, Scotland, and even in Kent the entertainment which a man gave to his friends on leaving or coming home was called a *foy;* and in one of the late Sheriff MacConochie's reprints is set out the bill for a *foy* given in the last century by an Orcadian young gentleman to his friends on leaving home for the first time, when, like the Rev. Francis Liddell, of Orphir, they all seem to have drunk "as other gentlemen" did in those days.

Funeral customs, "threw three clods one by one after the corpse" (p. 174). Can this have been of Norse origin, as something analogous survives in Sweden to the present day?

> "The Clergyman threw *three spadefuls of earth* over the coffin after reading the burial service, upon which every one present threw some earth."[1]

[1] Du Chaillu's *Land of the Midnight Sun,* vol. i. p. 407.

The funeral of a friend is still looked upon in Scandinavian country districts as an opening for "a big drink."

"Long before dark many of the company were hilarious, for they had drunk much. Everything was plentiful as a joyful feast, and many had no sleep. The next day was passed in eating and drinking, and a stranger might have thought it was a wedding festival instead of a *bergavalse*." [1]

In the Orkneys in former times, whilst a corpse lay in the house, they were careful to keep the cat locked up, and also to cover all the mirrors. The latter custom still exists in Norway.

"In the cities, in the room where the dead lies, the mirrors, as well as the front windows of the house, are covered with a white cloth." [2]

The following account, which appeared in *The Orkney Herald* of May 3rd, 1882, will gives an idea of the funeral festivities in old days:—

"Account incurred at a Lady's Funeral in Kirkwall in March 1734.

	£	s.	d.
"To 35 pound of floor at 2½s. p. pd. is	4	7	6
To ten mk.[3] butter at 2½s. p. mk....	1	5	0
To fruits, etc., for the bread	1	19	6
To 13 botles of chirrie wine at 14s. p. botle	9	2	0
To 10 botles of brandie at 10s. p. botle	5	0	0
To 11 pd. weight of candle at 4s. p. pd...	2	4	0
To 6 doz. pypes at 2½s. p. doz.	0	15	0
To 1¾ pd. tabacco	1	1	0
To 14 pints [4] punch at 10s. per pint	7	0	0
To 1 sett.[5] meall	1	0	0
To 6 sheet writeing paper and 6 sheet gray do.	0	2	6
To Wm. Smith for the Coffine Rops and Sarge	26	5	0
To fflanings	21	0	0
To iron work for the Coffine	9	0	0
To the Kirk dues, mort cloath and grave	14	13	4
To takeing down two seats and puting ym. up wt. naills ...	1	4	0
To 6 pd. 5 oun. double refin'd Sugger at 14s. p. pd.... ...	4	8	0
To 15 pints white wine when Mrs. Kaithrine was on her death bedd at 1£ p. pint	15	0	0
To 3 chap.[6] brandie and 1 mutshken [7] of honey qr. on do. ...	1	19	0
To Mistris Dick for ale to the funeralls	7	0	0
To Mistris Stuart for ale to do.	8	0	0
	£142	5	10"

The money being Scots, the bill would be altogether £11 10s. 5$\frac{10}{12}$d. sterling.

Geo, Goe, Gio, C., O., and S., a rocky creek or inlet; O.N. and Ice., *Gjá*, an opening.

Glanders (p. 156). If unknown in Shetland, this terrible disease, or something very like it, appears to have been prevalent in the Orkneys

[1] Du Chaillu's *Land of the Midnight Sun*, vol. i. p. 408.
[2] *Ibid.* vol. ii. p. 436.
[3] Marks.
[4] The Scotch *pint* is equal to two English quarts.
[5] *Setteen.*
[6] *Chapin* or *Chopin* equal to one English quart.
[7] *Mutchkin* equal to an English pint.

more than two centuries ago, and to have given rise to what may have been the first Contagious Diseases (Animals) Act on record.

"Ultimo Maij 1625. Anent the foull horsis in Deirnes. The quhilk day the said Sheref depute Ratifeit the act maid be the baillie of Deirnes with the consent of the parochinaris therof Anent the casting of the foull horsis of Deirnes in the . . . . . tyme over the craig. And ordanit the sam to be put to executioun with this provisioun that It be well knawin and tryit that the horse is foull . . . . . That no man within the said parochin of Deirnes sould sell ony of thair horsis outwith ther parochin to ony uther man for yeir and day to cum under the pane of je merk Incais ony man will transport thame to the mercat or ony uthir part of the cuntrie unknawin to the byare." [1]

Gloure, "cape and gloure," p. 81. What this meant seems uncertain. *Glour,* Sco., means to stare, but what the *cape* was cannot be ascertained —at least by the writer.

Gloup or **Glupe,** C. and O., a chasm communicating with the sea by a tunnel or cave; or perhaps it may be better described as a sea-cave the roof of which has fallen in or been blown out at the landward end. Jamieson suggests Ice., *Glaypr, fissura vel hiatus montium,* as the root.

Gœdingar and **Gœfugar,** terms applied in the *Sagas* to the Odaller, expressive of his superior wealth, dignity, and powers.—BALF.

Gruns, S., fishing banks.

Grey-fish, S., saith, *Merlangus carbonarius.*

Grind, O. and S., a gate; in the Färoes applied to a whale drive.

Grind-whale, the Bottle-Nose or Ca'ing Whale, *Delphinus deductor.*

Gris, Grys, Grice, or **Gryce,** Sco., a pig; O.E., *Gryce,* a young wild boar; Ice. and Su. G., *Grys,* a little pig.

"Guid nichbouris" (p. 97), good neighbours. The good fairies or spirits, as contradistinguished from the trolls, trows, or evil spirits, known as *Gûid* folk in Shetland at the present day.

Guizards, S., maskers or mummers. "*Gysar, Gysard,* a harlequin; a term applied to those who disguise themselves about the time of the new year," Sco.—JAM.

Gullioun, originally equal to six cuttle, or one-tenth of a pack, of wadmell.—BALF.

Gutcher, Gud-syr, Gud-schir, Gudsher, Sco., a grandfather.—JAM.

Haaf, O. and S., the deep sea as distinguished from that close in shore; Ice., *Haf;* Sw., Dan., and No., *Hav;* Gothic, *Haaf.*

Haaf-fishing, the long line fishing for cod, ling, and tusk; Dan., *Havfiskerie.*

[1] *Acts and Statutes of the Lawting.*

Haaf-fish, O. and S., said to be applied to *Phoca barbata*, the Great Bearded Seal, but, as it is very doubtful whether that species has ever been seen in British seas, the *Halichœrus griseus* or Grey Seal is probably meant.

Hadaband, S., the band fastening the ribs of a boat together.

Hailin, Sco., hauling.

Hamar or **Hammer,** O. and S., large masses of earth-fast rock on the side of a hill; Ice. and No., *Hamar.*

Hap, Sco., a covering of whatever kind.—JAM. In Shetland, generally applied to the small shawl worn by women when moving about *indoors.*

Hawk Hens, O. and S., hens exacted by the royal falconer on his visits to the islands, and according to Thomas Edmondston paid down to 1838 and 1839.

Heckla, S., the Dog-Fish, *Squalus archiarius;* Ice., *Hákall.*

"Helie, The," the interval between sunset on Saturday and sunrise on Monday.

Helier, Hellier, Helyer, S., a cavern into which the tide flows; Ice., *Hellir.*

Hirdman or **Herdman,** a paid man-at-arms, according to Laing, of the Odaller class.

Hobblers, the *Tee-name* of the Holm St. Mary, Orkney, people. As many of these nicknames are sarcastic or contemptuous, can it have been derived from the Scotch *Hobble,* a state of perplexity and confusion, and meant to indicate people always more or less muddled or bewildered? Or can it be from the verb *Hobble,* "to swarm with living creatures," as indicating that, like the Sanday and North Ronaldsay folk in ancient days, the Holmites were eminently *pediculosi?*

Hoe, the blade of a Shetland spade.

Holm, O. and S., sometimes applied to a small islet, sometimes to a rock or stack which has become detached; Su. G., *Holme,* an island.

"Horn, at the Kingis" (p. 414). *"At the horn.* Put out of the protection of the law; proclaimed an outlaw." The phrase originates from the manner in which a person is denounced an outlaw. "A king's messenger, legally empowered for this purpose, after other formalities, must give three blasts with a *horn,* by which the person is understood to be proclaimed rebel to the king for contempt of his authority, and his moveables to be escheated to the king's use."—JAM.

Horse-Gowk, O. and S., *Scolopax gallinago,* Common Snipe; Dan., *Horse-goeg, Hors-gioeg;* Sw., *Horsjok.*

How, O. and S., a mound or tumulus; Ice., *Haug;* Su. G., *Hoeg.*

Huggie-staff, S., a clip or gaff used to lift heavy fish over the side of the boat, and for administering extreme unction like an Irishman's *priest;* Ice., *Hogg;* Dan., *Hug,* a tap, a blow.

Humlaband, S., a grummet of rope, raw hide, or whale-sinew; O.N., *Hamla, Hömlubánd;* No., *Hamlebaand;* Färoese, Homlebaand.

Immer or **Ember Goose,** *Colymbus glacialis,* Great Northern Diver; O., only the young birds, according to Baikie and Heddle; S., at all ages, according to Saxby; No. and Dan., *Immer.*

"**Infang** and **Outfang Thief**" (p. 225), Sco., the right of trying a thief whether captured within or without the baronial jurisdiction.

In-town or **In-toon,** within the dykes.

"**Irnis, beand in the lang**" (p. 368), *Irnis,* Sco., fetters.—JAM.

"**Jimp honest**" (p. 438), *Jimp,* Sco., scarcely, hardly.—JAM.

Jogges, Jougs, or **Juggs,** Sco., "an instrument of punishment like the pillory; the criminal being fastened to a wall or post by an iron collar which surrounded his neck."—JAM.

Jol or **Yule,** the old pagan winter festival amongst Teutonic and Scandinavian races, the name of which on their conversion to Christianity was transferred to the Festival of the Nativity.

Kaa or **Caa,** O. and S., to drive or chase, as sheep or whales.

Kabe, S., the thole pin against which the oar is pulled; O.N., No., and Ice., *Kripr;* Dan., *Kiebe.*

Kaae, S., to insert the points of the hooks in the snoodings to prevent ravelling.

"**Kain fowl**" (p. 147), *Kain, Cane,* or *Canage,* Sco., "a duty paid by a tenant to his landlord." According to Skene, especially to "kirkmen and prelates." It seems doubtful, according to Jamieson, whether the term was restricted to eggs, butter, fowls, pigs, and things of a like class, paid by a tenant to his laird, or whether it included oats, bere, and, in fact, all articles not actually paid in cash.

Kanna or **Can,** equal to one-forty-eighth of a barrel; Ice., *Kanna,* equal to one gallon and a pint English; No., *Kanne,* equal to three quarts English.

Kappie or **Caapie,** S., a stone anchor. Synonymous with *Boltastane.* Query from Sco., *Cape-stone,* the cope-stone.

Kiln or **Kirn,** sometimes used in the same sense as *Gloup.*

"Kirne, cast the hair in the" (p. 100), *Kirn*, Sco., churn; Su. G., *Kerna*. There seems to have been a general superstition throughout Scotland that cleaning a churn was unlucky, and Mrs. MacClarty, in the *Cottagers of Glenburnie*, after stating that cleaning her *Kirn* "wad no' be canny, ye ken," goes on to say, "Twa or three hairs are better than the blink o' an ill ee." Somewhat similar ideas seem to have been prevalent in the Färoes.

> "And when a cow has calved various superstitious means are practised, by plucking the hair from the tail, moving a light round the horns, singeing some of the hair about the udder, between the horns, or on the hoofs; and when the animal is milked for the first time, a small wooden cross, a knife, a white mussel-shell, and a nut, or a bean called *quitnnuyra*, must be previously placed in the milking pail."[1]

Kirser, S., a cat. *Kiryauw* in Fife means to caterwaul.

Kleber or **Klemmer Stone**, S., soapstone or steatite, formerly, and perhaps still, used in place of fullers' earth for dressing burns or sores.

Knock-house. According to Jamieson *knock* meant a clock, in which case *knock-house* (p. 242) might be taken to mean clock-case; but from Brown's note-book it seems doubtful whether any *Horologe* had ever been put up on the cathedral before 1683.

Knoren, S., a boat; O.N., *Knörr*, a merchant vessel; Ice., *Knorr*, a boat.

Korkeleit or **Korkielit**, S., a purple dye formerly made from *Lichen tartareus*, but now from cudbear; No., *Korkjelit*. **Korkie**, according to Jamieson, seems to have been the name all over the north of Scotland for the *Lichen tartareus*, and both in Gaelic and in Norse the names seem to be almost identical, as in the former it is *Corcuir* and in the latter *Korkje*. In the Färoes it is called *Korke*.

Krang or **Kreng**, the carcase of a whale when the blubber has been removed.

Kupp, S., the stern of a boat.

Landmales, O. and S., the rents by the tenants or tacksmen of the earldom, lordship, or bishopric estates. "*Mail*, singular; plural, *Malis*, Sco., the rent paid for a farm or possession, whether it be in money, grain, or otherwise." A.S., *Male*; Ice., *Mala*; Su. G., *Mala*, tribute. —JAM.

Last, O. and S., as a measure *of capacity* equal to twelve barrels; of *weight*, equal to twenty-four meils.

Lawman or **Lâgman**, the president of the Al-thing and chief judge of both groups, till Shetland was separated from the Orkneys in Harald Maddad's son's time.

[1] Landt's *Feroe Islands*, p. 402.

"**Leem**" (p. 334), Sco., a utensil of any kind.—JAM.

Lineburd, S., the starboard side of a boat, so called from the long lines being hauled on that side; Dan., *Line;* Su. G., *Lin-a* and *Bord*, upper part of deck.

Lispund, equal to twenty-four marks, one-eighth of a meil, one-fifteenth of a barrel; originally only equal to twelve pounds, Scots; it was raised by the middle of the eighteenth century to eighteen pounds.

Lit, Sco., a dye; S., indigo; Ice., *Litr;* Su. G., *Lit*, dye, tint.

Liver-muggies, S. (see pp. 159 and 615). Jamieson says evidently from Sw. *Lefwer*, liver and *Mage*, the maw or stomach.

Lockman or **Lokman**, Sco., originally the jailer, but latterly applied only to the public executioner.

Logrettman or **Lawrightman**. See p. 113.

Looder-horn, S., "a large horn with which each fishing-boat is furnished, to be blown occasionally in foggy weather and during the darkness of night in order to ascertain the relative position of all the boats on the same tack; Ice., *Ludr;* Dan., *Luur;* Su. G., *Luder*, *Luur*, a trumpet, a hunter's horn."—EDM.

Loom, S., Red-throated Diver, *Colymbus septentrionalis;* Ice., *Lomr;* Sw. and Dan., *Lom*.

Loomie-shuns, O. and S., small tarns or lochs amongst the hills, supposed to be so called from being the breeding-places of the *Looms* or *Rain-geese*.

Lum, Sco., a chimney.

Lyar, C. and O.; **Lyre**, O.; **Lyrie**, S., *Puffinus Anglorum*, Manx Shearwater; No., *Lyr*. Jamieson conjectures it was so called from its intense fatness from the Ice. *Lyre*, the name of the fattest fish. In the Färoes the adult bird is known as *Skraapur*, apparently from its burrowing habits, and only the young birds are called *Luira*.

Machine, Sco., a carriage of any sort, though generally applied to a gig or dog-cart. Analogous to the English *trap*. Apparently modern, as it is not given in Jamieson.

Mallimoke, S. *Procellaria glacialis*, Fulmar Petrel; No., *Malmok*.

Manbote, the compensation paid for the slaughter of a man. This, amongst the Norsemen, seems either to have been assessed by the judge or arranged between the criminal and the slaughtered one's relations, if a freeman; if a thrall, with his owner. Amongst the Anglo-Saxons, according to Jamieson, there was a regular fixed tariff; A.S., *Man-bot;* Su. G., *Mansbot*.

Mark, equal to eight eyrar or ounces, or to one-twenty-fourth of a lispund, gradually raised to twenty eyrar or ounces.—BALF.

Mark, Merk, or **Merke,** a Scottish coin, formerly current, equal to two-thirds of £1 Scots (13*s.* 4*d.*) or 13⅓*d.* of modern money.

Mart, Marte, Mairt, Sco., "a cow or ox which is fattened, killed, and salted for winter provision."—JAM. So called from the slaughter taking place about St. Martin's Day (11th of November), an anniversary of which the ravens, according to Saxby, are as well aware as the human beings.

"Martinabullimus dae" (p. 606), the festival of St. Martin of Bullion, 4th of July Old Style, the St. Swithin's Day of the north of Scotland.

"I have specified St. Martin's Day, as it is particularly attended to in the north of Scotland. The traditionary idea is, that if there be rain on this day, scarcely one of the forty immediately following will pass without rain, and *vice versâ.*" It is sometimes expressed in this manner: "If the deer rises dry and lies down dry on St. Martin's Day, there will be no rain for six weeks; but if it rises wet, or lies down wet, it will be rain for the same length of time."—JAM.

Meil, Mail, Male, O. and S., a weight originally equal to six lispunds or one-twenty-fourth of a last; Su. G., *Maela,* to measure; *Moeso-Gothic, Mela,* a bushel.

Mekil, Mekyl, Meikle, Mykil, Muckle, Sco., great, respecting size; O.N., *Mikla.*

Mercal, S., the head of a plough.

"A square hole is cut through the lower end of the beam and the *mercal,* a piece of oak about twenty-two inches long, introduced, which at the other end holds the soc and sky.—P. AITHSTING, *Shet. Statist. Acc.,* vii. 585.
[Su., G. *mer,* large; *kulle,* head-crown, top.]"—JAM.

"Merefow quhilk causes the nose to bleed" (p. 99). Dr. Anderson has suggested to the writer that *merefow* may be marshmallow, which plant is said to cause the nose to bleed.

Merk of land, S., properly speaking, equal to 1,600 square fathoms, but at the present day, of uncertain amount.

"The lands are divided into merks, and these are rated at 4 penny, 6 penny, 8 penny, 10 penny, and 12 penny merks of land. The rent of each penny land is one mark and a third's weight of butter on the bysmar, and one shilling and a third of Scots money, besides 8*d.* sterling of grassum or annual fine of entry to each merk of land. Thus the annual rent of a merk of 6 penny land is eight marks of butter, and 8*s.* Scots of money, besides 8*s.* Scots or 8*d.* sterling of grassum. The value of a merk of land was probably originally intended to be denoted by the penny rates, either by extent or quality: but if it was so, the ratio does not now exist in respect of either. This can be accounted for by more earth being brought from the commons as manure to some lands than to others, or from the lands themselves being more favourably situated for sea-weed for manure, by which their original relative value must have been much raised in the course of many centuries. The quantity or extent might have been altered in times of violence, when the practice of *griping* lands was common, which their runridge state afforded pretences for attempting, and the difficulty of access to the fountain of justice. The Surpreme Court gave facilities of accomplishing to rich and powerful oppressors, in those days when the voice of justice was weak, and the arm of rapine strong."[1]

[1] Shirreff's *Shetland,* p. 17.

Mice, none in Havera, &c. (p. 172). Similar statements are made about certain of the Färoes.

> "The islands already mentioned where there are no rats are free from mice also, so that it has been supposed, that the soil of these islands has something in it which these animals cannot endure. Earth, therefore, has at times been brought from the northern islands to some of the houses at Thorshavor infested with rats and mice; and though the experiment succeeded in some cases, it failed in others." [1]

Moul, Mull, or **Maol,** Sco., a bold promontory or headland. It seems doubtful whether it is of Celtic or Norse origin, as in the Western Highlands it is called *Maoil*, supposed to be from *Maol*, bare or bald, and in Icelandic you have *Mulia*, a steep bold cape.

Moorat, S., a rich brown colour in wool; Ice., *Morauðr*, a light brown.

Muckle. See Mekil.

Neap or **Noup,** S., a lofty headland, precipitous towards the sea and sloping towards the land, and with a more or less rounded top; Ice., *Nupr;* No., *Nup*, the top of a mountain.

New Year's Eve, O. There seems to have been a custom in the Orkneys in old times of going to one another's houses and singing the following carol:—

> This night it is guid New'r E'een's night,
> We're a' here Queen Mary's men:
> And we've come here to crave our right,
> And that's before Our Lady.

Nile, S., a boat's plug. **Nile-hole,** the hole by which the water a boat may have made when afloat, is run off when ashore; No., *Nygla;* Ice., *Negla.*

Nightmare, "He sought da mare" (p. 161).

> "*Marra* lie upon people when asleep, and almost suffocate them; but if they are able to pronounce the name of Jesus they immediately betake themselves to flight; they may be driven away also by keeping a knife in the house, and by repeating certain words, which I do not at present remember." [2]

Non-entree, or **Non-entry,** or **None-entress,** "the failure of an heir to renew investiture with the superior on the death of the holder, called non-entry; also the feudal casualty or fine payable to a superior on such failure."—JAM.

Noust, O. and S., a boat hauling-place; Ice. and No., *Naust*, a boat-house or shed; Färoese *Nist.*

Nuggle or **Niogle,** O. and S., a kind of water kelpie. See p. 169. Edmondston suggests from Goth. *Gneg*, a horse, and *El*, water.

Odal or **Udal,** "a term applied to lands held by uninterrupted succession, without any original charter, and without subjection to feudal service, or the acknowledgment of any superior."—JAM. See page 18.

[1] Landt's *Feroe Islands*, p. 213. [2] *Ibid.* p. 401.

Odalsjord, the inherent right of every one Odal-born to a share in the patrimony of his ancestors.

Ogham Writing, the old Celtic characters.

Ologange, O., apparently synonymous with *Commonty.*

Ouse or **Ouze,** O. and S., to bale a boat; Ice., *Ausa;* Dan., *Oese;* No., *Ousa;* Sw., *Oesa.*

Ox and Sheep Pennies, an exaction of the Stewarts and the later harpies, and payable to the present day. Supposed to have been suggested by Bothwell, on his flight, having demanded cattle and sheep for the subsistence of himself and his followers.

Oyce, O. and S., a lagoon formed by the erosive action of the sea, throwing an *ayre* or bar of shingle alone, or shingle and sand combined, across the head of a bay; Ice., *Oes;* Su. G., *Os, Ostium fluminis.*

Pack, O. and S., a quantity of wadmell equal to ten gullions; O.N., *Packi.*—BALF.

Packie, S., the complement of *Boughts* or *Buchts* supplied by each member of a boat's crew to make up the long line; Ice., *Pakki;* No., *Pakka;* Dan. and Sw., *Packe;* English, *Package.*

Pandores or **Pandoors,** Sco., large oysters caught at Prestonpans, and so called because the largest and fattest are obtained at the doors of the *Pans.*—JAM.

Pannel or **Panel,** Sco., "the prisoner at the bar."

Peerie, C., O., and S., English, tiny; Sco., *Wee;* No., *Pireer.*

Peerie Whaup, O. and S., Whimbrel, *Numenius phœopus.* Sometimes in Shetland also called the **Tang Whaup,** from its clustering along the sea-weed as the tide goes back.

Pellack, Pelloch, or **Pellock,** Sco., Porpoise, *Delphinus Phocæna;* Gael., *Pelog.*

"**Pellack quhaill**" (p. 168), was probably a Grampus, *Delphinus Orca.*

Pennyworths, O. and S., small quantities of meal or other articles thrown in to make up deficiencies when skat, other dues, or landmales were paid.

Pilliewinkes, Pilniewinks, Pinniewinks, Pinnywinkles, Sco., an instrument of torture formerly used, apparently of the nature of thumb-screws.—JAM.

Piltocks, C. and S. See Saith.

Pined, S., cured; said of fish when the salty efflorescence called *bloom* has become fixed and does not disappear on exposure to the air.

Pit and Gallows, Sco., "a privilege conferred on a baron, according to our old laws, of having on his ground a *pit* for drowning women and *gallows* for hanging men convicted of theft."—JAM. Can this have given rise to the number of *Gallow Hills* scattered about the Orkneys and Shetland?

Plank, C., O., and S., "to divide or exchange pieces of land possessed by different people, so that each person's property may be thrown into one field; *Caithn.*"—JAM.

Plant-a-cruive or **Plant-a-crû,** O. and S., a small inclosure surrounded by a turf or stone dyke in which kail or cabbage is grown; Ice., *Planta,* to plant, *Kraa,* to inclose.

Pones, C., O., and S., thin strips of turf stripped off from the commonty or scathold for roofing cottages or using as a top-dressing. Enormous mischief was done in former times by this practice, and in some places, as at Stoneyfield, in Foula, the ground has been irremediably destroyed by it; Dan., *Spaan, Spon;* Ice., *Spann,* a shingle or wooden slate. Jamieson gives Sw., *Takpanna,* (q. *Thack-pone*), tegula.

Prestingolva, S., a minister; Ice., *Prestr,* a priest, and *Olpa,* a cloak.

Procurator, Sco., solicitor or writer.

Procurator Fiscal, Sco., public prosecutor and coroner.

Prolocutor, Sco., a barrister, an advocate.

Provost, Sco., (1) the mayor of a royal burgh; (2) the dean or president of a collegiate church.—JAM.

Puckle, C., O., and S., a small quantity of anything.

Pundar or **Pundlar,** O. and S. See Bismar.

Quern, Sco., a small hand-mill for grinding corn; at one time common all over Scotland; Ice., *Quörn;* Dan., *Qvoern;* Sw., *Qværn;* Dutch, *Kweern,* a mill.

Quha, Sco., who.

Quhair throw, Sco., in consequence of which.

Quhilk, Sco., which.

Quhill, Sco., until.

"**Quhite stean**" (p. 255). Can this have been a *Quhitstane* or whetstone; and if so, how came it in the cathedral? Could it have been left there from the days when the building was used as a timber-yard? See p. 253.

Quhyt (p. 101), Sco., white.

Rain-Goose, O. and S., another name for the Red-throated Diver, *Colymbus septentrionalis,* given, according to Saxby, from its habit of circling round and uttering its weird cry *during* rain, not *before* it, as generally supposed.

Rakie, S., the parl or traveller by which the yard is attached to the mast; O.N. and Ice., *Rakki;* Su. G., *Rakka.*

"**Ranting Day**" (p. 334). *Rant,* "to be jovial or jolly in a noisy way; to make noisy mirth," Sco.—JAM.

"**Ratehabitioun**" (p. 623), *Ratihabition,* confirmation; Scotch law term.

"**Reik**" (p. 92). Used metaphorically for a house, from *reik, reek, rek;* Sco., smoke.

Rems or **Remaks,** S., oars: Latin, *Remus.*

Rivlins, O. and S., sandals made of raw hide.

Roo, O. and S., to pluck the wool off a sheep; Dan., *Rove,* to plunder.

Rooms, S., the compartments of a boat; O.N., *Rúm.*

Rösts or **Roosts,** O. and S., tidal races or whirlpools caused by inequalities on the bottom, or the meeting of tides; Ice., *Roest, Raust.*

Rotchie, S., Little Auk, *Mergulus Melanoleucos.*

Runrig, Sco., applied to land of different owners or different tenants being mixed up together in alternate ridges or furrows.

Saith, Seath, or **Seth,** Sco., the full grown coal-fish, *Merlangus carbonarius.* The fry, C., O., and S., are **Sillocks.** The year-old fish, **Piltocks** in C. and S.; in O., **Cuithes** or **Cooths.** The two-year old fish, C., **Cuddeen,** and in O., according to Jamieson, **Harbin,** who also, quoting from Dr. Neill, makes them in their fourth year **Cudden.** In S. the term **Grey Fish** is often applied to them as a whole, whether adult or not. Färoese, *Sayur.*

"**Scaldis**" (p. 253). In Norse times the *Scald* was something more than the mere improviser of verses and story-relater that some people fancy him to have been. His duties were analogous to those of the Celtic *Seannachie* or tribal genealogist, and he had to be a sort of walking Peerage, having at his fingers' ends the pedigree of every member of the jarl's or king's family, of whose household he was a recognised official. In Scottish usage, however, the term had simply become a corruption of the English *Scold,* in which sense it is used in the passage quoted.

Scathold or **Scathald,** S., hill pasture held in common, though why so called no one seems to be able to say.

caw or **Skaw,** S., a promontory; Ice., *Skagi.*

Sceolder, O., **Shelder,** C. and S., Oyster-Catcher, *Hæmatopus ostralegus;* Färoese, *Kialdur.*

Scord or **Skord,** S., a deep indentation in the top of a hill at right-angles to its ridge; Ice., *Skard;* Färoese, *Skaar.*

Scorie or **Scory,** C., O., and S., a gull before it has attained its adult plumage; Ice., *Skiure.*

Scoutie or **Skoutie,** O. and S., short for *Scoutie* or *Scouti Allan,* or *Aulin;* Richardson's Skua, *Lestris crepidatus;* Su. G., *Skiuta,* to move rapidly; Ice., *Allin,* a parasite.

Scriota, S., according to Hibbert, *Lichen parietinus,* producing an orange dye. Edmondston, however, gives **Skrotta,** *Lichen omphaloides,* producing a dark purple dye.

Setteen, another name for a lispund.

Sheep and Ox Pennies, S. See Ox and Sheep Pennies.

"Shetland speech, there is a softness, some people call it lisping, about" (p. 132).

"This was said with that peculiar Norwegian accent and soft voice, which made the English they spoke sound the more pleasantly." [1]

Shoo, S., to back water with the oars; Färoese, *Sjoude.*—EDM.

Shooi, S., name for Richardson's Skua in Unst.

Shoolpiltee, S., another name for the *Nuggle.*

Sinions, O., a name for *Gloups* in Rousay.

Sixareen or **Sixern,** S., a six-oared boat; O.N., *Sexæringr.*

Skair Taft, S., the aftermost thwart but one of a boat.

Skat or **Scat,** the land-tax paid by the Odallers for the support of the Crown, and still paid in Shetland and the Orkneys to the Earl of Zetland as Crown donatory.

"Skelping the bairns" (p. 430). *Skelp,* Sco., "to strike with the open hand; it properly denotes chastisement inflicted on the breech; Ice., *Skelf-a.*"—JAM.

Skep, Sco., a beehive.

Skerries, rocky reefs or insulated rocks; O.N., *Sker.*

"Skilly Wife" (p. 334), Sco. *Skilly* or *Skeely,* applied, according to Jamieson, in one sense to a person "having real or supposed skill in curing the diseases of man or beast," and in another to one believed to be "endowed with the knowledge which was supposed to enable him to counteract the powers of magic."

[1] Du Chaillu's *Land of the Midnight Sun,* vol. i., p. 245.

Skios, S., small huts built of loose stones, so that the air has full play through the crevices, used for drying fish in ; O.N. and No., *Skiar.*

Skool, S., the Unst name for the Great Skua.

Skudler, S., the master of the revels or chief of the Guizards. According to Hibbert, so called from the pilot of a twelve-oared boat.

Skunie, S., a knife, query from the Gaelic *Skean ;* or from Ice., *Skain-a,* to wound ?

Sky, a small board, about four inches in depth, used in the construction of the Shetland plough in place of a mould-board ; an old barrel-stave is generally used for this purpose.—JAM.

"**Slump, knocked off in the**" (p. 438), *Slump,* Sco., altogether ; no separated.—JAM.

Smock, Smuck, or **Smuick,** S., a woollen shoe made of several folds of cloth quilted together.—EDM.

Sock, Sco., a ploughshare ; Fr., *Soc ;* O.E., *Socke.*

Sparls, S., sausages made of chopped meat and suet, heavily seasoned with pepper and salt, covered with the intestines of a sheep, and smoke-dried.

"**Speirit at hir**" (p. 99), asked of her ; *Spere, Speir, Spyre,* Sco., to ask, to inquire ; *Speir at,* commonly used in this sense.—JAM.

Stack, C., O., and S., a precipitous insulated rock ; O.N., *Stackr.*

Staple or **Steeple,** S., the small cubical pile into which the fish are built up as the final stage of curing.

Steek, Steke, Sco., to shut.

Steelbow, Sco., a custom of supplying the tenants, on entering on their farms, with stock, corn, implements, &c., which on the tenancy terminating had to be replaced. Formerly common all over Scotland and still in use at times in the Orkneys. Thus a large farm not ten miles from Kirkwall was let on *Steelbow* within the last two years.

Stefn-bod, the old Norse Thing summons ; "being a staff for ordinary meetings, an arrow for matters of urgency or haste, an axe for a court of justice, and a cross for ecclesiastical or religious affairs."—BALF. The *Bod,* called a *Budstickke* in Norway, in modern times was a stick like a constable's bâton with a spike at the end. Each householder had to pass it on to his neighbours. If the house was shut up and no one at home, it was stuck in the door ; if the door was unlocked, but no one in the house, it was stuck "in the house-father's great chair at the fire-side," and either of these methods was considered sufficient delivery of the *Bod.*—LAING'S *Heimskringla,* vol. i. pp. 115, 116.

Steng, Stengy, or **Staing,** S., a mast; Ice., Dan., and Sco., *Stang,* a pole.

Steven, S., the *stern* of a boat—EDM.; Sco., the *stem* or *prow* of a ship—JAM.; O.N., *Framstafn,* the bow; *Skutstafn,* the stern.

"Stope wyth twelffe stoppis" (p. 110), *Stoup, Stoip,* Sco., a deep and narrow vessel for holding liquids; a flagon.—JAM.

"The drinking was either by measure or without measure; that is, in each horn or cup there was a perpendicular row of studs at equal distances, and each guest, when the cup or horn was passed to him, drank down to the mark below. At night and on particular occasions the drinking was without measure, each taking what he pleased; and to be drunk at night appears to have been common even for the kings." —LAING'S *Heimskringla,* vol. i. p. 128. Swein Breistreip (p. 42) probably quarrelled with his namesake for drinking below his peg.

"Stoupe, put within thy" (p. 100). *Stoup, Stoip,* Sco., a pitcher or bucket used for carrying water, narrower at the top than at the bottom, for securing the iron-hoops. This is denominated a *water-stoup.*

"Swell, from the knot to the" (p. 382), *Sweil,* Sco., a swivel or ring containing one; Ice., *Sveifla.* "She went to the miller's house and asked for the sweil of a tether."—JAM.

Swift, to reef; O.N., *Swipta;* Dan., *Svøfte.*

"Synding, telling foir shawing" (p. 98), to *Sind, Synd, Sine, Sein,* Sco., to wash slightly.

"It seems originally to have denoted moral purifications, especially that which was viewed as the consequence of making the *sign* of the cross.
"That this has been the origin of the term, as now applied, appears highly probable, from the mode of consecration observed in former times, at least in Orkney, by *sprinkling* with water.
"'When the beasts are sick, they sprinkle them with a water made up by them; wherewith likeways they sprinkle their boats when they succeed and prosper not in fishing. And especially on *Hallow-Even,* they use to *sein* or *sign* their boats and put a cross of tar upon them.'" Brand's *Orkney,* p. 62.—JAM.

Fr., *Sain,* sound, wholesome; probably the real root is in the Latin *Sanctus.*

Tack, Sco., a lease, so called from the act of *taking* possession.

Tacksman, Sco., a leaseholder generally, according to Balfour, of Crown rents and revenues. In the Highlands, according to Jamieson, it was generally applied to a tenant of a higher class farm. If he paid less than £50 he was *only* a tenant.

Tammie-norie, C., O., and S., Puffin, *Fratercula arctica.*

Tang-fish, S., Common Seal, *Phoca vitulina,* so called, according to Edmondston, from frequenting the rocky points; sometimes called *Taings.*

Tee-name, a name added to a person's surname, Banffshire.—JAM.

Teinds, Sco., tithes.

Things. Besides the *Al-thing* there were a number of local *Things* or assemblies, each of which had a local name. Of these, on the Mainland of Shetland, there were seven, if not more; *Sandsþing, Eiðsþing, Raudarþing, Dalaþing, Lundeiðisþing, Nesþing, Þveitaþing,* of which the

names survive of five in Sandsting, Aithsting, Delting, Lunnasting, and Nesting. As *Raudarþing* in all probability owed its name to the granitic or other reddish rocks, which are so markedly a feature of what is now Northmaven; so þveitaþing, which covered what is now known as Dunrossness, &c., most likely took its name from the mica and other schists which constitute the chief rock formation of the district. The other three *þings* were probably those of Yell, Fetlar, and Unst. See **Foud.**

Thing-man, one Odal born, and therefore having a vote at a *Thing.*

Thingstead, the place of meeting of the *Al-thing.*

Thirled, Sco., bound, enslaved.

Thrall, a slave; O.N., *Thræll.*

Thumbikins, thumbscrews. Introduced into Scotland for the purpose of bringing the Covenanters to a sense of the error of their ways.

Tilfer, S., the bottom boards of a boat; O.N., *þiljur.*

Tome, C., O., and S., a fishing-line. According to Jamieson, used also in the west of Scotland and Cumberland; Ice., *Taumr.*

Toon or **Town,** S., a collection of houses within a dyke; O.N., *Tun.*

Tows, S., the halliards; sometimes the fishing-lines; Ice., *Taug, Tog;* Dan. *Touge.*

Trow, O. and S., the Devil. "Trow tak you" being equivalent to the phrase in common use by a testy Englishman to his friend on being riled or rubbed the wrong way.

Trows or **Trolls,** O. and S., the evil spirits as distinguished from the "Good Neighbours." Generally there were only supposed to be two kinds, the *Hill Trows* and the *Water Trows,* but, according to Katherine Craigie (p. 100), there seems to have been a *Kirk Trow,* which was as "waur a deil" as any of them, which, considering the Orcadian experience of ministers, whether Roman Catholic or Protestant, was not to be wondered at; Dan., *Droll.* The word *hill* in the case of *hill* trows or *hill* spirits, has nothing to do with hill or mountain, but is said to come from the Ice., *hillda,* unseen. The Färoese spirits of this kind are thus described by Landt:

> "Nay, they have their so-called *hulde-folk,* who reside in the fields, are of large stature, wear a grey dress, and have on their heads black hats. These beings possess large, fat cows and sheep, and also dogs; which, though invisible, are sometimes, but very seldom, seen by the inhabitants. They are fond of Christian women, as well as of children, and often carry the latter away, leaving their own in their stead."[1]

As in Shetland the trows are supposed to injure cattle.

> "*Trolri,* or *troldridet,* is when the animal is much puffed up, and lies upon one side. The simple and ignorant part of the natives believe, that the animal is reduced to this state in consequence of witches riding on its back, and on this account they sweep its back with a broom or move a candle over it."[2]

Tullie, S., a knife fixed in a haft; Dan., *Tolleknif,* a small dagger.—EDM.

[1] Landt's, *Feroe Islands,* p. 400. [2] *Ibid.* p. 312.

Turbot, Sco., apparently the common name on the east coast of Scotland for the Halibut.

Tuskar, O. and S. An implement used in peat cutting, thus described :— "Its shaft is rather longer than that of a common spade, whilst to the bottom of it is affixed a sharp iron plate, called a *feather*, which projects from one place seven inches and from another a little more than an inch;"[1] C., *Turskil;* Faroese, *Torvskjæri;* Dan., *Törveskjærer.*

Tyke, S., Otter, *Lutra vulgaris,* probably from its dog-like bark, as *Tyke* is in common usage over the north of England and Scotland for a cur dog.

Tyne or **Tine,** Sco., to lose.

Tyste, Tystie, or **Taiste,** C., O., and S., the black guillemot, *Uria grylle;* Ice., *Teista;* No., *Teiste;* Sw., *Tejst.*

Umquhile, Sco., late, deceased.

Upstanda, S., a minister. Perhaps from his standing up when his congregation are sitting.

Ure, O. and S., an eighth of a *merk* of land, or 200 square fathoms; Ice., *Auri;* Sw., *Oere;* Dan., *Öre.*

Vaadle or Vaddle, S., another name for an *Oyse;* Ice. and Dan., *Vad,* a ford.

Vard-thing, the assembly of the tax or rate-payers of a district.

Vatn, S., a lake; Ice., *Vatn.* The Loch of Watten in Caithness is really the Lake of the Lake.

Venga or **Vengla,** S., a cat. Edmondston suggests from the Suio Gothic *Wenga,* to wail.

"Venteris of beir" (p. 118), vendors, sellers, from *Vent,* to sell, Sco.

Vikings, the Old Norse freebooters or pirates, so called from issuing from the *Viken* or bays on the Norwegian coast, of which, what is now known as the Skagger Rack was *The Vik* or *Wick, par excellence.* The sea-*king* idea is all nonsense. A king, or one *Odal-born* to the Crown of Norway, *might* be a Viking, but a Viking was not always a *king.*

Vivda, O, and S., beef or mutton dried without salt; Dan., *Vift-e,* to fan, to winnow.

Voe, S., at the present day applied generally to the long narrow bays or firths which so pierce the coast-line of Shetland, and at times in a most absurdly tautolog cal manner, as Laxfirth Voe, Colifirth Voe; O.N., *Vágr;* Dan., *Vaag.*

Vōr or **Voar,** O. and S., spring; Ice., *Var;* Dan. and No., *Vaar.*

Wadmell or **Vadmell,** O. and S., the woollen cloth of home manufacture, originally largely used for paying *Skat* and other duties.

[1] Hibbert's *Shetland Isles,* p. 430.

Ward, Wart, or **Vord,** O. and S., a tumulus of earth or stones erected on the tops of hills on which the beacon fire was laid to be kindled on approach of enemies (see pp. 93, 281); Ice., *Vard.* Also used as sailing marks by fishermen to steer on.

Ware, Sco., sea-weed.

Ware-break, O., the annual driving on shore of the sea-weed loosened from the rocks in the deeper water, generally occurring in April.

Wattel, O. and S., the ancient assessment for the salary of the under foud, afterwards a perquisite of the bailie.

"**Waves of the sea, nyne**" (p. 100). Curious why the tenth wave should have been selected, as, according to Sir Thomas Browne, it was supposed to have been the most dangerous.[1]

Weigh, O. and S., one hundredweight of fish.

Whaup or **Quhaup,** Sco., Curlew, *Numenius arquata.* Can the name have arisen from the alarm note of the bird on being disturbed?

Wheen, Sco., a number, a quantity.—JAM.

Wick, C., O., and S., an open bay; Ice., *Vik;* Dan., *Vig.*

Willock, S., Razor-Bill Auk, *Alca torda.*

Withershins, Widdershins, Sco., the contrary way; strictly against the course of the sun. See *note,* p. 99.

"**Wobsteris**" (p. 91), *Wabsters* or *Websters,* Sco., weavers.

"**Wrestin' Thread**" (p. 171), *Wrest, Wreist, Wrist,* Sco., to sprain any part of the body.—JAM.

"**Wyding together after a lascivious manner, promiscuously**" (p. 255). Can this have been another survival from Norse times, as at the present day in out-of-the-way parts of Scandinavia both sexes seem to take their Saturday night's bath in company? Du Chaillu seems to have been *tubbed* every now and then by "a stout girl of twenty summers."[2]

Yaaging, S., jerking a fishing-line up and down, especially a dandy-line.

Yarpha, O., peat full of fibres and roots.

Yet, Sco., a gate.

Yule, see Jol.

[1] Brand and Ellis's *Popular Antiquities,* vol. iii. p. 372.
[2] Du Chaillu's *Land of the Midnight Sun,* vol. ii. pp. 205—11.

LIST OF AUTHORS AND WORKS REFERRED TO OR CONSULTED.

Name of Author, Translator or Editor, when known, and title of Work.

ANDERSON, ADAM.—An Historical and Chronological Deduction of Commerce. 2 vols. London: 1764. Folio.

ANDERSON, JOSEPH, LL.D., Keeper of the National Museum, Edinburgh.—Scotland in Early Christian Times. (Rhind Lectures, 1879-80.) 2 vols. Edinburgh: 1881. 8vo.

ANTHROPOLOGICAL SOCIETY OF LONDON, THE.—Memoirs read before. London: 1865-70. 8vo.

ANTIQUAIRES DU NORD.—Mémoires de la Société Royale des. Copenhagen. 8vo.

ANTIQUARIES, SOCIETY OF.—Archæologia, or Miscellaneous Tracts Relating to Antiquity. London: 1770, &c. 4to.

ARMADA, LA FELICISSIMA.—Qve El Rey Don Felipe nuestro Señor mando 'juntar en el puerto de la ciudad de Lisboa en el Reyno de Portugal. Lisboa: 1588. Folio.

AYTOUN, WILLIAM EDMONDSTOUNE.—Bothwell: A Poem, in six parts. London: 1856. 8vo.

BAIKIE, WILLIAM BALFOUR; AND HEDDLE, ROBERT.—Historia Naturalis Orcadensis. Part I.—(Note. Only first part ever published.) Edinburgh: 1848. 8vo.

BALFOUR, DAVID, OF BALFOUR AND TRENABIE.—Oppressions of the Sixteenth Century in the Islands of Orkney and Zetland. Edinburgh: 1859. 4to.

BANNATYNE MISCELLANY, THE.—(Bannatyne Club.) 3 vols. Edinburgh: 1827-55. 4to.

BARRY, GEORGE, THE REV., D.D.—History of the Orkney Islands. Second edition, with notes by the Rev. James Headrick. Edinburgh: 1808. 4to.

BELLENDEN, JOHN.—Descriptio Insularum Orchadiarum, per me, Jo Ben, Ibidem Colentem, in Anno 1529. (In the Appendix to Headrick's edition of Barry's *Orkney*).

BILLINGS, ROBERT.—The Baronial and Ecclesiastical Antiquities of Scotland. 1848-52. Folio.

BLIND, KARL.—Discovery of Odinic Songs in Shetland. In the *Nineteenth Century.*

BLIND, KARL.—Scottish, Shetlandic, and Germanic Water Tales. In the *Contemporary Review.*

BRAITHWAIT, RICHARD.—Barnabœ Itinerarium. London: 1676. 8vo.

BRAND, JOHN, THE REV.—A Brief Description of Orkney, Zetland, Pightland Firth, and Caithness. Edinburgh: 1701. 8vo.

BRAND, JOHN, Secretary of the Society of Antiquaries, and ELLIS, SIR HENRY, Principal Librarian of the British Museum.—Observations on the Popular Antiquities of Great Britain, &c. 3 vols. London: 1873. 8vo.

BROWN, THOMAS, Notary Public in Kirkwall.—Note-book, or Diary, kept in the latter half of the seventeenth century. Original in the possession of Mr. Sutherland Graeme, of Graemeshall.

BRUCE, MARY ELIZABETH.—Family Records of the Bruces and Cummings. Edinburgh: 1870. 4to.

CALDER, JAMES TRAIL.—Sketch of the Civil and Traditionary History of Caithness from the Tenth Century. Glasgow: 1861. 8vo.

CLEASBY, R.—Icelandic English Dictionary. Completed by G. Vigfusson. Oxford: 1869, 1871, 1874. 4to.

CLOUSTON, CHARLES, THE REV., M.D.—Guide to the Orkney Islands. Edinburgh: 1862. 8vo.

COBBE, WILLIAM.—Considerations and Remarks on the Fisheries. London: 1776. 12mo.

COOKE, G. A.—The Modern British Traveller or Tourist's Pocket Directory, Vol. XXII. London: 1802-10. 12mo.

COWIE, ROBERT, M.A., M.D.—Shetland: Descriptive and Historical and Topographical Description of that Country. Aberdeen: 1879. 8vo.

CRICHTON, A. W.—A Naturalist's Ramble to the Orkneys. London: 1866. 8vo.

DANIELL, WILLIAM, R.A.—A Voyage Round Great Britain. London: 1822. Folio.

DASENT, SIR GEORGE WEBBE, D.C.L.—Story of Burnt Njal. Translated by. 1861. 8vo

DEFOE, DANIEL.—An Account of the Proceedings of John Gow, *alias* Smith, Executed for Murther, &c. London: 1725. 8vo.

DENNISON, WALTER TRAILL.—The Orcadian Sketch-book: being Traits of Old Orkney Life, written partly in the Orkney dialect. Kirkwall: 1880. 8vo.

DIXON, HENRY HALL (The Druid).—Field and Fern, or Scottish Flocks and Herds (North). London: 1865. 8vo.

DOUGLAS, SIR ROBERT.—The Peerage of Scotland. Second edition. Revised by John Philip Wood. 2 vols. Edinburgh: 1813. Folio.

DRYDEN, SIR HENRY EDWARD LEIGH, BARONET, Hon. Mem. Soc. Ant. Scot.—Ruined Churches in Orkney and Shetland. A series of papers published in *The Orcadian*.

DRYDEN, SIR HENRY EDWARD LEIGH, BARONET, Hon. Mem. Soc. Ant. Scot.—Description of the Church Dedicated to Saint Magnus, and the Bishop's Palace at Kirkwall. Kirkwall: 1878. 8vo.

DU CHAILLU, PAUL B.—The Land of the Midnight Sun. 2 vols London: 1881. 8vo.

Edinburgh Magazine, June, 1820.

EDMONDSTON, ARTHUR, M.D.—View of the Ancient and Present State of the Zetland Islands. 2 vols. Edinburgh: 1809. 8vo.

EDMONSTON, THOMAS.—An Etymological Glossary of the Shetland and Orkney Dialect. Edinburgh: 1866. 8vo.

ELLIS, SIR HENRY.—Original Letters Illustrative of English History. 3 vols. London: 1824. 8vo.

EUNSON, GEORGE.—The Ancient and Present State of Orkney, particularly of the Capital Borough of Kirkwall, to which are added the Petty Tyrants or Grinders of the Poor, &c. Newcastle: 1788. 8vo.

FARRER, JAMES, M.P., Hon. Mem. Soc. Ant. Scot.—Maes-Howe: Notices of Runic Inscriptions discovered during recent excavations in the Orkneys. Printed for private circulation. 1862. 4to.

FEA, JAMES, Surgeon.—Considerations on the Fisheries in the Scotch Islands. London: 1787. 8vo.

FERGUSSON, JAMES, C.I.E., F.R.S., D.C.L., LL.D.—A Short Essay on the Age and Uses of the Brochs and Rude Stone Monuments of the Orkney Islands and the North of Scotland. London: 1877. 8vo.

GIFFORD, THOMAS, of Busta.—An Historical Description of the Zetland Islands in the year 1733. Edinburgh: 1879. 8vo.

GORRIE, DANIEL.—Summers and Winters in the Orkneys. Second edition. Kirkwall. 8vo.

GOULD, SABINE BARING, THE REV.—Lives of the Saints. 11 vols. London: 1872. 8vo.

GRANT, JAMES.—Memoirs and Adventures of Sir William Kirkaldy of Grange. Edinburgh: 1849. 8vo.

GREGOR, WALTER, THE REV., M.A.—Notes on the Folk-Lore of the North-East of Scotland (Folk-Lore Society). London: 1881. 8vo.

GÜNTHER, A. C. L. G.—Catalogue of the Acanthopterygian Fishes in the British Museum. London: 1859-62. 8vo.

HALL, JAMES, THE REV., A.M.—Travels in Scotland. 2 vols. London: 1807. 8vo.

HEPBURN, THOMAS, THE REV.—A Letter to a Gentleman from His Friend in Orkney, containing the True Causes of the Poverty of that Country. London: 1760.

HIBBERT, SAMUEL, M.D.—A Description of the Shetland Isles. Edinburgh and London: 1862. 4to.

HOGG, JAMES (The Ettrick Shepherd).—Jacobite Relics. 2 vols. Edinburgh, 1819. 8vo.

INNES, COSMO.—Scotland in the Middle Ages. Edinburgh: 1860.

JAMIESON, JOHN.—An Etymological Dictionary of the Scottish Language. 2 vols. Edinburgh; 1808. 4to. 2 supplemental vols., 1825.

Second Edition, revised, &c. 4 vols. Paisley: 1879-82. 4to.

JENNER, THOMAS.—London's Blame if not its Shame. London: 1651.

JENSEN, WILHELM.—Fair Isle: A Tale in Verse. Translated from the German. Kirkwall: 1881. 8vo.

KEYMOR, JOHN.—Observations made upon the Dutch Fishing about the year 1601. London: 1664. 4to.

KEYMOR, JOHN.—View of the Greenland Trade. London: 1725. 4to.

KNOX, JOHN.—Works of (Bannatyne Club). Edinburgh: 1846. 4to.

LAING, SAMUEL, The Elder.—Sturleson's Heimskringla. Translated from the Icelandic. 3 vols. 1844. 8vo.

LANDT, G., THE REV.—A Description of the Feroe Islands, containing an account of their situation, climate, and productions, &c. Translated from the Danish. London: 1810. 8vo.

LOCKHART, JOHN GIBSON.—Memoirs of the Life of Sir Walter Scott. 7 vols. Edinburgh: 1837-38. 12mo.

LOW, GEORGE.—Fauna Orcadensis. (Edited by William Elford Leach, M.D.) Edinburgh: 1813. 4to.

LOW, GEORGE.—Tour through the Islands of Orkney and Shetland in 1774. Kirkwall: 1879. 8vo.

LYON, JAMES, THE REV.—Reply to a Letter from the Rev. James Sands. 1710. 8vo.

MACKENZIE, JAMES.—The General Grievances and Oppressions of the Isles of Orkney and Shetland. Reprint. Edinburgh: 1836. 8vo.

MACGILLIVRAY, WILLIAM.—Description of the Rapacious Birds of Great Britain. Edinburgh: 1836. 8vo.

MACGILLIVRAY, WILLIAM.—Manual of British Birds. Second edition. London: 1846. 8vo.

MACKAILE, MATTHEW.—A Short Relation of the Most Considerable Things in Orkney. (In the Appendix to Headrick's edition of Barry's *Orkney*.)

MAIDMENT, JAMES.—Two volumes of legal documents, reports, newspaper cuttings, &c., relating to the Orkneys, made by. Now in possession of Mr. James Walls Cursiter, F.S.A.S.

MALCOLM, JOHN (late of the 42nd Regiment).—Tales of Flood and Field, &c. Edinburgh: 1829. 12mo.

MELVILL, JAMES, THE REV., Minister of Anstruther, Diary of.—(1556-1601), (Bannatyne Club). Edinburgh: 1826. 4to.

MILLER, HUGH.—Cruise of the *Betsy* and Rambles of a Geologist. 1858. 8vo.

MILLER, HUGH.—Footprints of the Creator, or the Asterolepis of Stromness. London and Edinburgh: 1849. 16mo.

MINERALOGICAL SOCIETY OF GREAT BRITAIN, THE.—Magazine of. Truro, 1876, &c. 8vo.

MITCHELL, ARTHUR, M.D.—The Past in the Present, or What is Civilisation? (Rhind Lectures.) Edinburgh: 1880. 8vo.

MITCHELL, J. M., F.R.S.A.—Mesehowe. Illustrations of the Runic Literature of Scandinavia, &c. Edinburgh: 1863. 4to.

MURRAY, JOHN.—Handbook for Travellers in Norway. London: 1878. 8vo.

MURRAY, THOMAS, LL.D., of Edinburgh.—The Literary History of Galloway. Edinburgh: 1822. 8vo.

NAPIER, MARK.—Memorials of the Marquis of Montrose. 2 vols. Edinburgh: 1856. 8vo.

NEALE, JOHN MASON, THE REV.—Ecclesiological Notes on the Isle of Man, Orkneys, &c. London: 1848. 8vo.

NEAVES, CHARLES (LORD NEAVES).—Songs and Verses, &c. 1875. 8vo.

NEILL, PATRICK.—A Tour through some of the Islands of Orkney and Shetland. Edinburgh: 1806. 8vo.

NICOLAYSEN, N.—The Viking Ship Discovered at Gokstad, Norway. Christiania: 1882. 4to.

NISBET, ALEXANDER.—A System of Heraldry, Speculative and Practical. 2 vols. Edinburgh: 1722-42. Folio.

NOEL, T.—Rymes and Roundelays. London and Maidenhead: 1841. 12mo.

Notes and Queries.—Third Series. 1862, &c. 4to.

ORKNEY.—Acts and Statutes of the Lawting, Sheriff and Justice Courts, within Orkney and Zetland. Edinburgh: 1840 4to.

ORKNEY.—Deeds relating to. Edinburgh. 1840. 4to.

ORKNEY.—Justices of His Maties Peace Book of Records, &c. 4to. MS. volume; calf-bound. Amongst county papers.

ORKNEY.—Letter from a Gentleman in Glasgow. 1710. 8vo.

ORKNEY, PRESBYTERY OF.—A Declaration of the Ministers of. 1650. 4to.

ORKNEY.—Rentale of the Provostrie of, in 1584. Edinburgh: 1830. 4to.

ORKNEY—Trials for Witchcraft, Sorcerie, and Superstition in. (Miscellany of the Abbotsford Club, Vol. I.) Edinburgh: 1837. 4to.

ORKNEYINGA SAGA.—Translated from the Icelandic by Jon A. Hjaltalin and Gilbert Goudie. Edited by Dr. Anderson. Edinburgh: 1873. 8vo.

ORKNEY, LORD LIEUTENANT OF.—A Familiar Epistle from His Excellency, the Lord Lieutenant of Orkney, to His Mightiness (Thomas Hepburn) the Prolocutor of the Athelnstoneford Congregation in East Lothian. Edinburgh: 1772. 4to.

PARLIAMENTARY PAPERS AND REPORTS:—

First Report of a Committee of the House of Commons on British Fisheries, 11th May, 1785.
Second Report, 27th June, 1785.
Report, 22nd February, 1786.
Report, 27th February, 1786.
Report of Committee on British Herring Fisheries, 1798.
Report of Commission on Irish Fisheries, 1837.
Sea Fisheries Commission, 1863, Report and Evidence.
Herring Fishery Commission, 1878, Report and Evidence.
Fishery Board, Scotland, Report of Commissioners, 1809-82.
Truck Commission (Shetland), 1872, Report and Evidence.
Agricultural Returns for Great Britain, 1870, 1875, 1880-81.
Education, Scotland, Report on, 1876-77.
,, ,, Fourth Report of Board of, 1877.
Education, Scotland, Code, 1882.
Returns for the Census, 1881.

PETERKIN, ALEXANDER.—Notes on Orkney and Zetland. Edinburgh: 1822. 8vo.

PETERKIN, ALEXANDER.—Rentals of the Ancient Earldom and Bishopric of Orkney. Edinburgh: 1820.

PETIT, J. A., Professor.—History of Mary Stuart, Queen of Scots. 2 vols. London and Edinburgh: 1873-74. 4to.

PETRIE, GEORGE, Sheriff Clerk of Orkney—Papers by the late, in the *Orcadian*.

PIGOTT, GRENVILLE.—Manual of Scandinavian Mythology. London: 1839. 8vo.

PILKINGTON, GEORGE.—Travels through the United Kingdom exhibiting, &c. Second edition. London: 1839. 8vo.

PITCAIRN, ROBERT.—Historie of the Kennedyis. Edinburgh: 1830. 4to

PITCAIRN, ROBERT.—Criminal Trials (Scotland), 1488-1624. 3 vols. Edinburgh: 1833. 4to.

PUCKLE, JAMES.—England's Interest. London: 1696. 12mo.

PUCKLE, JAMES.—England's Way. London. 12mo.

REID, JOHN T.—Art Rambles in Shetland. 1869. 4to.

ROW, W.—Life of Robert Blair (Wodrow Society). Edinburgh. 1848. 8vo.

RUSHWORTH, JOHN.—Historical Collection of Private passages of State. London: 1639. Folio.

SANDS, J.—Out of the World; or, Life in St. Kilda. Second edition. Edinburgh and London: 1879.

SAXBY, HENRY L., M.D.—The Birds of Shetland. Edinburgh and London: 1874. 8vo.

SCAMMON, CHARLES M.—Mammalia of the North-Western Coast of North America. New York: 1874. 4to.

SCOTLAND, CHURCH OF.—Acts of General Assemblies of, 1560-1618. (Bannatyne Club). 3 vols. Edinburgh: 1839.

SCOTLAND, CHURCH OF.—Acts of General Assemblies of 1638-49 and 1690. Edinburgh: 1682-91.

SCOTLAND, CHURCH OF, from the Earliest Times to 1881 (St. Giles' Lectures). Edinburgh and London: 1881. 8vo.

SCOTLAND, NORTHERN COUNTIES OF.—Journal of a Tour through the Northern Counties of Scotland and the Orkney Isles in 1797. Edinburgh: 798. 8vo.

SCOTLAND, PRIVY COUNCIL OF—Register of the, 1545-1592, published by the Lords of the Treasury.

SCOTLAND, SOCIETY OF ANTIQUARIES OF—Transactions of; or, Archæologia Scotica. Edinburgh: 1792, &c. 4to.

SCOTLAND, SOCIETY OF ANTIQUARIES OF—Proceedings of. Edinburgh: 1852, &c. 4to.

SCOTT, HEW., THE REV., D.D.—Fasti Ecclesiæ Scoticanæ; or, the Succession of the Ministers in the Parish Churches of Scotland from 1560 to the Present Time. Edinburgh: 1870. 4to.

SCOTTISH METEOROLOGICAL SOCIETY—Journal of (New Series). Edinburgh: 1861, &c. 8vo.

SHETLAND—An Account of the New Method of Fishing practised on the Coasts of, &c. Holy Rood House. 1775.

SHETLAND.—A True and Exact Description of the Island of Shetland, &c.; together with an account of the GREAT WHITE HERRING FISHERY, supposed to have been written by John Campbell, LL.D. Second edition. London: 1753.

SHETLAND.—A Voyage to Shetland, the Orkneys, and the Western Isles of Scotland. London: 1751. 8vo.

SHIRREFF, JOHN.—General View of the Agriculture of the Orkney and Shetland Islands. Two volumes in one. Edinburgh: 1814. 8vo.

SIBBALD, SIR ROBERT, KNT., M.D.—Description of the Islands of Orkney and Zetland by Robert Monteith of Egilsea and Gairsay. 1633. Edinburgh: 1845. 8vo.

SINCLAIR, GEORGE, Professor of Philosophy in the College of Glasgow.—Satan's Invisible World discovered. Edinburgh. 1685. 8vo.

SKENE, SIR JOHN.—De Verborum Significatione. London: 1641. 4to.

SKENE, WILLIAM FORBES.—Adamnan's Life of St. Columba (Historians of Scotland, vol. vi.). Edinburgh: 1871. 8vo.

SKENE, WILLIAM FORBES.—Celtic Scotland. 3 vols. Edinburgh: 1876-80. 8vo.

SMITH, ADAM.—An Inquiry into the Nature and Causes of the Wealth of Nations. 5th edition. London: 1874. 8vo.

SMITH, CAPTAIN JOHN.—The Trade and Fishing of Great Britain displayed. London: 1661. 4to.

SOUTHWELL, THOMAS.—Whales and Seals of British Seas. London: 1881. 4to.

STAFFORD, MARCHIONESS OF.—Views in Orkney. 1807. Folio.

STATISTICAL ACCOUNT OF SCOTLAND.—(First, or Sir John Sinclair's). 21 vols. Edinburgh: 1791-99. 8vo.

STATISTICAL ACCOUNT OF SCOTLAND.—(Second: Orkney and Shetland, vol. xv.). Edinburgh: 1844. 8vo.

STEPHENS, GEORGE.—The Old Runic Monuments of Scandinavia in England. Kopenhaven: 1866-68. Folio.

THOMAS, F. W. L., CAPTAIN R.N.—The Tides of Orkney, in the *Orcadian.*

TORFŒUS THORMODEUS.—Ancient History of Orkney, Caithness, and the North. Translated by Alexander Pope, Minister of Reay. Wick: 1866. 12mo.

TULLOCH, JOHN—Report by, on Shetland Sheep.

VEDDER, DAVID—Poems, Lyrics, and Sketches by. Kirkwall: 1878. 8vo.

WALLACE, JAMES, M.D., F.R.S.—An Account of the Islands of Orkney. London: 1700. 8vo.

WERNERIAN NATURAL HISTORY SOCIETY—Memoirs of the. Edinburgh: 1811-39. 8vo.

WILSON, DANIEL.—Prehistoric Annals of Scotland. Edinburgh: 1851. 8vo.

WILSON, JAMES.—A Voyage round the Coasts of Scotland. 2 vols. Edinburgh: 1842. 12mo.

WITT, JAN DE, Grand Pensionary of Holland.—Political Maxims of the State of Holland. London: 1743. 8vo.

WODROW, ROBERT.—History of the sufferings of the Church of Scotland from the Restoration to the Revolution. 4 vols. Glasgow. 1829. 8vo.

WORSAE, J. J. A.—Danes and Norwegians in England, Scotland, and Ireland. London: 1852. 8vo.

ZOOLOGIST, THE.—London: 1843. 8vo.

INDEX.

INDEX.

A

"A FAR better coo and a far bonnier wife," 328
Actinolite, 387, 388
Adam, Bishop of Caithness, *Burning of*, 52
Ædan, King of Dalriadic Scots, 4
Æga tridens, or "bee," 134
Agneta, daughter of Malise, Earl of Orkney, 57
Agriculture in the Orkneys, *improved methods of, taught by Cromwellian soldiers*, 75; *state of, at commencement of the century*, 95; *at present day*, 107
Agriculture in Shetland, 146-153
Agricultural Returns, 596-598
Aikine, James, minister of Birsay and Harray, 584
Airy House, 489
Aith (Cunningsburgh), 393
Aith (Fetlar), 552, 554
Aith Hope, 329
Aith Ness, 397
Aith's Voe, *Cunningsburgh*, 476, 477; *Aithsting*, 390, 494, 505
Aithsting, 395
Aix la Chapelle, *relics of St. Magnus conveyed to*, 37, 252
Akerness, Westray, 375
Albion, The, *wreck of*, 322
Alexander II. King of Scotland, *avenges Bishop Adam's burning*, 53
Al-thing, *constitution of, &c.*, 20, 21, 467, 569, 648
Amianthus, 390
Anderson, Arthur, 449, 432
Anderson Institute, 449
Anderson, Mrs. Gideon, 531
Andrew, Bishop of Orkney, *Tacksman of Earldom*, 63
Annual of Norway, 59
Anthophyllite, 387
Antolinez, Capitan Patricio, 434, 435
Apulia, 47
Argyle, Archibald, Marquis of, 75
Argyle Frigate, 635
Arisdale Burn, 550
Arnfinn, Jarl, 25
Arnkell, Jarl, 24
Arthur, Mr., 576
Asbestos, 371, 390
Asleif, mother of Swein, 37
Assynt, Laird of, 270
Asta (near Scalloway), *standing stone erected to commemorate death of Malise Sperra*, 58, 467; *loch of*, 469
Asta (Northmaven), 537
Asterolepis, 185, 187, 297
Astrid, Queen, 228
Audna, mother of Sigurd the Stout, *makes magic raven banner*, 25
Auk Hall, 351
Auk, The Great, 382
Aulver Illteit, 53
Au Skerry, 358
Auskerry Sound, 429
Aytoun, William E., 201, 532

B

"BAAS," defined, 544
Backaland, 355
Baikie, James, of Tankerness, 254
Baikie, Robert, J.P., 593
Baikie, the Rev. Thomas, *ejects Mr. Wilson from pulpit*, 258; *accused of sheep-stealing*, 530; *petitioned against*, 594
Baikie, William Balfour, *monument to*, 210
Baillie's, Principal, *account of General Assembly of* 1638, 73
Balfour, Archibald, 377
Balfour, Margaret, "ane Wich," 368
Balfour, of Balfour and Trenabie, 202
Balfour, Patrick, 377
Balfour, Sir Gilbert, *obtains tacks of Noltland, &c., becomes Governor of Orkneys and Shetland*, 67; *refuses permission to Bothwell to land, dies in Sweden*, 68, 202, 377
Balfour, Sir Michael, 377
Balfour, William, 377

Balliasta, 20, 389, 569, 573
Balta Island, 561
Balta Sound, 558, 561
Balvaird, John, minister of Rousay and Egilsay, 584
"Banbery," *the Puritane one of*, 83
Bannatyne, Sir Patrick, 545
Bannatyne, William, 240, 273, 545, 622
Bardister, 531
Bargany (Barquhouny). Hew of, 370
Baron, Robert, *nominated to See of Orkney, but not consecrated*, 77
Basta Voe, *Delting*, 528; *Yell*, 550
Bathing, promiscuous, *Session forbidding*, 255
Beadon, Frederick, the Rev., 574
Beakelson, William, *discovers or improves method of curing herrings*, 120
Bear, *passing a kand over, supposed to give power in bad confinements*, 170
Bed *in which James V. slept*, 65
Bells, *supposed to be Celtic ecclesiastical, from Saverough and Burrian*, 7
Belmont, *Wick of*, 558; *Loch of*, 567
Belvin, James, of the Revenge, 634, 636
Bergen, 109, 505
Berriedale, 327, 328
Berry Head, 211, 320, 327, 330, 331
Bieurgs, the, 538, 540
Bigland, Katherine, *trial of*, 97
Bigswell, *see Summerdale*.
Bigton Bay, 402
Biot, M., 559
Birka Water, 539, 541
Birsay, Brough of, chapel on, 315
Birsay, Loch of, 317
Birsay, Palace of, 71, 74, 313
Birston Head, 186
Bishopric estates *separated from earldom*, 73; *sale of*, 87
Bishop's throne, 261; *destroyed*, 1855, 263, 281
Bixetter Voe, 390, 395, 491
Bjarni, Bishop, 245, 247, 345
Bjorn, Brynulfson, 13, 481
Black Craig, 212, 297
Black Loch, 526
Blackness, pier of, 466
Black Rock, 362
Black, Samuel, 517
Blair, Sheriff Patrick, 257, 623, 624, 626
Bland, how made, 152
Blaw, William, minister of Westray, *cat-killer*, 81, 379
Bleeding sheep, 158
Bloody Tuacks, 378
Blotchinfield, 196, 348, 349
Blue Mull, 551, 555, 558, 568
Blue Mull Sound, 568
Boats and boatmen, Orcadian, 320
Boddam, 393, 471, 483
Body, Gilbert, minister of Holm St. Mary, 253, 369
Bomschuits *described*, 126
Bonot, the Frenchman, 66
Bonxie, *see Skua, Great*.
Bonxie Hill, 385, 441, 486, 520
Boots or Bootikins, 368
Bordie, Head and Hole of, 502
Bore of Papa, 197, 381
Borgarfiörd (West Burra Fiord), *scene of slaughter of Thorbiörn the Viking*, 35, 595
Borrowster, Holm of, 431
Bothwell, Adam, Bishop of Orkney, *feus Noltland to his brother-in-law Gilbert Balfour*, 67; *pursues his cousin, exchanges with Lord Robert, brought before General Assembly*, 68; *death of*, 71, 252, 376, 544
Bothwell, James, Earl of, *marries Mary, created Duke of Orkney, flies north, then to Norway where he dies*, 68, 543
Bound Skerry, 547
Bowler, Captain, 635
Boyne, Thomas, "*an honest man*," 468
Brae, 525, 526, 527, 528, 530
Braebrough, 211, 321, 326, 328
Brae Houland, 537
Breck Ness, 11, 191, 297
Breckness Bay, 185
Brei Geo, 500
Brei Holm, 503
Brei Wick (Northmaven), 397, 401, 535
Brei Wick (Unst), 572, 574
Brenista Ness, 392, 472
Bressay, 391, 393, 396, 398, 404; *Bard of*, 446, 459, 473, 477; *Ord of*, 446, 458, 462, 473, 477, 486; *Ward Hill of*, 454, 462, 486, 555; *Sound of*, 117, 125, 477
Bressay Stone, *the description of*, 5, 6, 455
Brethren, the, 543
Brian Boroime, King of Munster, 26, 27
Bride's Cog, 334
Brindister, Loch of, 472
Bring Head, 351
Brings, the, 328
Bretaness, chapel at, 352
Brochs, *typical form of*, 8, 9; *number of*, 9; *list of certain brochs with dimensions*, 10; *age of, and reasons for believing them to be of Celtic not Norse origin*, 11, 12, 13; *implements, &c., found in*, 13
Brodir, a Viking leader, 26
Brogar, Ring of, 15, 306, 307
Brough, Bay of, 358, 359
Brough Lodge, 552, 554
Brough (Bressay), Loch of, 455
Brough, Stack of the, 514
Brow, *Loch of*, 483, 487; *estate of*, 484
Browland, Ward Hill of, 492
Brown, Katharine, 585-590
Brouster Voe and Lochs, 495
Bruce, Andrew, son of Laurence, 563, 565
Bruce, Andrew, *nominated to the See of Orkney*, 78
Bruce, James, 114
Bruce, John, Laird of Cultmalundie, 111
Bruce, Laurence, *charges against*, 113, 369, 563, 564
Bruces of Sumburgh, 203, 412, 563
Bruces of Symbister, 412, 563
Bruce, Robert the, *orders £5 to be paid yearly out of Aberdeen customs to St. Magnus Kirk*, 252
Bruce-Stewart, Mr., 546

Bruce, William, the Nevoi, 412, 563
Brucite, 390
Brude (son of Bile), King of the Northern Picts, 4
Bruray, 547, 548, 549
Brúsi, Jarl, 30
Bruston, Loch of, 527
Buchanan, of Sound, Mrs., 373
Buchannan, Sir John, 118
Buckies, 135, 144
Büds, the, 540
Bükan, Ring of, 306, 307
Bulwark, the, 117, 466
Bu Ness (Fair Isle), 431
"Bundling," custom of, 163, 648
Buness (Unst), 561
Buness Ha', 576
Burga Water, 494, 496
Burger Roost, 351
Burgh Holm, 468
Burgh Westray, 486
Burial Mounds, *classification of*, 16
Burland or Burraland, Broch of, 10, 472
Burns, *charm to cure*, 171
Bur Ness, 359
Burness *Peninsula*, 84; *Parish*, 358
Burness, Loch of (Westray), 378
Burra (Shetland), *gravestones at Papil*, 6, 7, 139; *church at*, 467, 486
Burra Fiord, 558, 569, 572, 576
Burraland, Loch of, 532
Burra Voe, *Yell*, 525, 549; *North Rooe*, 540
Burray (Orkney), 187, 339-342
Burrian, Broch of, *North Ronaldsay*, 7, 364
Burrian, *Rousay*, chapel on, 352
Burrowston, Broch of, 10, 282
"Burstin Brunis," 159
Burwick, church of, 336
"Buryall," order of, 619
Bush, the, 300
Busses *described*, 124
Busta, 528
Bustard, Great, *shot in Stronsay*, 215

C

CABBAGE *first brought to Shetland by Cromwellian troops*, 151
Cairston Roads, 294, 295, 297, 321, 535
Caithness, Earl of, *William St. Clair, Earl of Orkney, created in* 1455, *succession altered*, 62, 110
Caithness, William, second Earl of, 62, 64
Caithness, John, third Earl of, *slain at Summerdale*, 64, 65, 292, 293
Caithness, George, fifth Earl of, *turns Earl Patrick's servants adrift in Pentland Firth, during tempest, captures Kirkwall Castle, threatens to wreck Cathedral*, 72, 253
Calamites cannæformis, 394
Calcite, 393
Calcri, Isbel, *monument to*, 240
Caldale Coins, 288
Calder, Caithness, 49
Calder, Margaret, 295
Calders Geo, 536
Calf of Eday, *Eirde House, &c., on*, 371
Calf Sound, 355, 361, 370, 371
Cambridge, Circular Church, 290
Cameron of Garth, 412
Cameronian Cat, *Song of the*, 81
Cannon, the, 536
Captain P., 506, 507
Carberry, *battle of*, 68
Carl Constantine, The, *wreck of*, 440
Carnachaine, "*A cairill callit*," 370
Carrick House, 367, 371
Caschielawis, 368
Cassillis, Gilbert, third Earl of, 67, 71, 250
Cassillis, Gilbert, fourth Earl of, 369
Castle Hill, Sanday, 358
Cat Firth or Catfirth Voe, 544
Catherine, Empress, 546
Cats, *said not to be able to live in Vaila*, 172; *fishermen's names for*, 166
Cattle Plague, 199
Cattle, Shetland, *described*, 152
Cava Island, 119, 187, 636
Ceres, The, *wreck of*, 517
Chalcopyrite, 393
Chalmers, Bailie, 272
Chalybite, 393
Chambered Mounds or Cairns *described*, 14
Channer Wick, 402, 482
Channes, the, 390
Char, 332, 526
Chapels of Pilgrimage, *in Shetland*, 172, 173
Characteristics, &c., of Ruined Churches, 616-619
Charles I., King, *mortgages earldom*, 74; *issues proclamation, &c.*, 122, 254
Charles VII., King of France, 59
Charlie's Hole, 297
Cheiracanthus, 187
Cheirolepis, 187
Chene, Heirome, or Thomas Jeromy minister of Tingwall, 413
Cheynes of Tangwick, 413
Chlorite, 387, 388
Christ Kirk, Birsay, *erected by Jarl Thorfinn, Sigurd's son*, 31; *place of Jarl Magnus's interment*, 36, 314
Christian I., King of Norway, Sweden, and Denmark, 59
Christianity *of original Celtic inhabitants inferred from place-names*, 5
Christie's Hole, 497, 500
Chromite Mines, 570
Claistron near Stromness, 295, 297
Cleat, 182
Clerke, Donalde, 59
Clett, the, 556, 573
Click-em-in, *Loch of*, 461, 463; *Broch* 460-463
Cliff Hills, 385, 386
Cliff, Loch of, 568, 572, 573, 574
Climate *of the Orkneys*, 199, 610; *of Shetland*, 411, 412, 610
Clingarie Geo Caves, 498
Clontarf, battle of, *description of*, 26
Cloth, Shetland, *manufacture*, 160
Clouster, 397
Clouston, Charles, the Rev., 86, 32

Clubbi Shuns, 539
Cobb, Mr., 134
Cobbe Row's Castle *occupied by Jarl Jón's murderers*, 53; *described*, 344
Coccosteus, 187
Cochet, L'Abbé, *puts up monument to Bishop Reid*, 67, 257
Coldbacks, 568
Colgrave Sound, 552
Coli Firth or Colifirth Voe, *Delting*, 404; *Northmaven*, 387, 403, 531, 539
Colifirth Hill, 538
Colvidale Church, 563
Colville, Henry, minister of Orphir, 252, 369, 437, 545, 622
Commonties, 90, 91
Compass *locally affected*, 546, 554: *need of*, 495, 541
Concordat *or "Mutton Covenant" between the magistrates and the ministers*, 83, 591-593
Conger, *unclean*, 136
Constantinople, 47
Convulsion fits, 164, 573, 650
Copinsay, 195, 196, 276
Copper, native, 393, 441
Cor Ness, 504
Corbiesdale, battle of, *description*, 75
Cormac, *a follower of St. Columba, visits the Orkneys*, 4, 87
Corner, Margaret, 234
Corn Holm, 276
Corquay, 352
Corse, 287
Corse or Cross Kirk (Rousay), 352
Costa Head, 198, 211, 317
Cottage of Shetland crofter, 157
Counting *unlucky*, 173
Country Acts, Old; (*the Orkneys*), *about horses, cattle, &c.*, 90; *swine, sheep*, 91; *eagles, bent grass, butchers, publicans, forestalling, cobblers, restrictions on sale of produce*, 92; *servants, defence of the isles*, 93; *bailies, rancellors*, 94; (*Shetland*) *oxen and land*, 116; *good neighbourhood*, 117; *anent "the houssis of Lerwick,"* 118; *against early marriages*, 130; *about the Sabbath day*, 133; *about bait, &c*, 135; *cutting horses' tails*, 156; *bleeding cattle, &c.*, 158; *stockings*, 159, 163; *marriage feasts*, 175; *David Leslie and kirk dykes*, 474; *selchie nets*, 481
Coukie Geo, 492
Couper, Marabel, *trial of*, 99
Coventrie, John, J.P., 593
Cowslips, 326
Craig, Alexander, minister of Unst, *daughter carried away*, 119, 571
Craigie, Katherine, *trial of*, 100
Craigie, Sir William, of Gairsay, 276, 343, 593
Craw Hamars, *see Dwarfie Hamars*.
Crofts, Shetland, *described*, 148
Croll, Dr., *quoted*, 405
Cromwellian troops *erect the Mount, teach agriculture, use of spinning-wheel, making of locks and keys*, 75; *introduce cabbage to Shetland*, 150; *break open Bishop Tulloch's tomb*, 256; *said to have stolen bells from Deerness Church*, 276
Cross, Captain, 634, 635
Cross Geo, 570
Cross Kirk, Dunrossness, 110, 474, 483
Cross Kirk, Haroldswick, Unst, 173, 571
Cross Kirk, Northmaven, 172, 535
Cross Kirk, Westray, 374, 375, 378, 379
Crosses, *belief respecting*, 494
Crossregal, Abbot of, *roasting of*, 369
Crown, The, *wreck of*, 279
Crucifield, 569, 573
Cruelles, *touching for*, 170, 651
Culbinsbrough, ruined Church of, 455
Cuilags Hill, 194, 325
Culla Voe, 549, 550
Cullswick, Broch of, 10, 492
Culswick Hill, 398
Culyerin, Loch of, 495
Cumlequoy, Robert, 587, 588
Cunningsburgh, 385, 392; *old Church*, 473

D.

Dacre, 66
Dal (Dale in Caithness), *scene of battle between Jarls Liót and Skúli*, 25
Dale (Sandness) *insane woman from, taking boat for Foula*, 511
Dales Voe (Delting), 404, 528
Dales Voe (Sandness), 397
Dales Voe (Tingwall), 385, 403, 406; *Burn of*, 463, 489
Dalsetter Burn, 551
Damsay or Damisay, 5; *no rats or mice*, 206; *legends about*, 292
Darga Ness, 512
Daurrud, *a man in Caithness sees the witches weaving the woof of war*, 27
David, Jarl, 52
David, King of Scotland, *reconciles Swein to Jarl Rögnvald*, 46
Davis Straits, *smacks fishing at*, 143
Day Dawn, the, 630, 631
Deans, Admiral, 119
Deep Dale, 494
Deer, *see Red Deer and Reindeer*.
Deerness, *defeat of Karl Hundason by Jarl Thorfinn off*, 30, 186; *old church of*, 276; *Gloup of*, 277; *Brough of*, 278
Delting, 385, 390, 399, 403
Dennis Head, 361, 362 364
Diallage, crystals of, 388
Dicuil, *an Irish monk quoted*, 4
Diplacanthus, 187
Diplopterus, 187
Dipterus, 187
Dirlot Castle, Caithness, 186
Dischington, Sheriff, 271, 474
Dog Fish *considered unclean in Fair Isle*, 136; *a luxury in the Orkneys*, 233
Doom's Da, 378
Door Holm, 535
Dora Stack, 540
Douglas, or Dowglass, Alexander, J.P., 586, 593

Douglas, Archibald, fourth Earl of, 62
Douglas, James, minister of Kirkwall, 584
Douglas, Lady Agnes, fourth Countess of Kinnoul, 74
Douglas, Lady Margaret, *first wife of William St. Clair, Earl of Orkney*, 62
Douglas, Alexander, of Spynie, 257
Douglas, Alexander the younger, of Spynie, 257
Dourye Laxa Burn, 527
Dourye Laxa Voe, 404, 545
Drever, Jonet, *trial of*, 97
Dromund, or Saracen Privateer, *capture of*, 47
Drongs, the, 397, 398, 534
Drowning person, *unlucky to save*, 167
Dúfnial, 35
Dullans Valley, 554
Duncan, Charles, Sheriff Substitute, 507
"Duncan off Law," *deed by*, 59
Duncan, The, *wreck of*, 440
Dunkirkers *destroy Dutch men-of-war*, 119, 121
Dunrossness, 390, 392
Dutch Frigate, *capture of*, 537
Dutchmen and Whalers ashore, 118, 125, 450
Dwarfie Hamars, 211, 323
Dwarfie Stone, 323, 324
Dyes, how made, 439
Dynröst, 446

E

EAGLES, 92, 154, 211, 212, 417, 516, 575, 576
Earl's Pew, 261; *destroyed in* 1855, 263
East Burra Fiord, 527
East Neap, 555, 572
Eastern Kaim, 527
Eday, *granted to Sir James Sinclair*, 65, 181, 182, 183, 184, 192, 193, 207, 218; *Finn man seen off*, 344; *described*, 367-373
Eday, Calf of, 183, 371
Edinburgh, Duke of, 451, 468
Edinburgh, University of, *practically founded by Bishop Reid*, 66
Edmondston, Arthur, M.D., 559
Edmondston, Laurence, M.D., 559, 561
Edmondston, Thomas, the botanist, 559
Edmondston, Thomas, the elder, of Buness, 559
Edmondston, Thomas, the younger, of Buness, 559
Edmondstons of Buness, 413, 558
Edmonstoun, Andrew, minister of Mid and South Yell, 413
Edward of England, son of Edward I., King of England, *betrothed to Margaret, "Maid of Norway,"* 56
Edwin M., *history of*, 506-508
Eela Water, 533, 538
Effirth Voe, 491
Egilsay (Orkney), Church on, 346
Egilsay (Shetland), Isle of, 531
Einar Hardkiöpt, *slays Einar Klíning*, 25
Einar Klíning *murders Hávard Arsæli*, 25, 307
Einar, son of Sigurd the Stout, Jarl, 30
Einar, Torf, son of Rögnvald Jarl of Mœri, Jarl, 22, 23, 24, 364
Eindridi Ungi, 47
Eirde Houses; *see Picts' Houses.*
Eirík Blódöx, King of Norway, 24
Eirík Slagbrellir, 52, 304
Eirík the Icelander, 50
Eirík, the Priest Hater, King of Norway, 56
Elder, John, *Miles*, 228, 275
Elephantiasis, 150; *referred to in Aberdeen Breviary*, 247; *leper houses*, 505
Eller Holm, 282, 283, 374, 379
Elphinstone, Eupheme, *mother of Robert Stewart*, 67; *marries John Bruce*, 111
Enema, *need of*, 430
Epidote, 387
Epilepsy, *prevalence of*, 164
Episcopalian Services *kept up in the Orkneys till middle of eighteenth century*, 80
Eric XIV., King of Sweden, 68
Erlend I. (son of Torf Einar), Jarl, 24
Erlend II. (Thorfinn's son), Jarl, 33, 315
Erlend III. (son of Harald Sléttmali), Jarl, *holds a Thing*, 21, 43; *created Earl of Caithness, takes possession of the Orkeys*, 48; *slain on Damsay*, 49, 304
Erlend Ungi, 13; *flies to Mousa with Margaret, Countess of Athole, who marries him*, 48, 446, 481
Erling, Erlend's son, 33, 34
Erling of Bw, Lawrightman, 113
Ermingerd, Princess, 47
Erngils Suneson, Earl of Orkney, 57
Esha Ness, 497, 535
Eshy Wick, 500, 501
Estheria membranacea, 187, 394
Eyjarskeggiar, *conspiracy of*, 51
Eynhallow, *free from rats and mice*, 206; *chapel on, and superstition about corn cutting*, 350
Eystein Glumra, 22
Eystein (son of Harald Gillichrist), King of Norway, 47
Eystein (son of Magnus Barelegs), King of Norway, 34

F

FAIR ISLE, *beacon on*, 40; *Uni lands on*, 43; *fight between French and Dutch off*, 126; *small-pox in*, 173; *description of*, 429-444; *skiffs*, 438; *hosiery*, 439
Fahlerz, 393
Fara, *North*, 182; *South*, 181, 187; *Holm*, 182; *Ness*, 182, 183, 192, 193
Fatal Sisters, the, Gray's poem, 27, 28, 29; *original Norse version preserved in North Ronaldsay till past middle of eighteenth century*, 29
Faws the, trial of, at Scalloway, 117, 466
Fea, Mrs, of Clestrain, the younger, 372; *letter to*, 626
Fea, James, of Whitehall, 105, 372

Fea, James, of Clestrain the younger, 371, 372, 373, 626; *letters to and from*, 627, 628
Fea, John, 373
Fermour, William, Notary Public, 437
Fethaland, or Feideland, 387, 403, 531, 540, 577
Fetlar, 388, 389, 400, 401, 552-556
Fidge, plain of, *formerly golfing links*, 361
Fifa, The, *wreck of*, 471
Finniquoy, *mills of*, 442
Finns, *belief about*, 167, 169, 342
Finn-Men, 341
Finstown, 194, 292
Firth Oysters, 291
Fisheries *in the Orkneys*, 103-105; *in Shetland*, 127-145
Fishery Statistics (*the Orkneys and Shetland*), 601-604; (*Shetland alone*), 605
Fitch, bridge of, 460, 463, 469
Fitchins Hill, 553
Fitful Head, 390, 402, 441, 446; *description of*, 483, 485, 491, 519, 539
Fitty Hill, 378
Fladabister, 385, 392
Flaws, Magnus, 548
Fleming, Lord, 67, 250
Flett, James, 590, 594, 595
Flodden, *battle of*, 63, 64
Flora *of the Orkneys*, 219-222; *of Shetland*, 422-428
Flosi the leader of the Burners, 26
Flossy Loch, 463
Flotta, 181, 187; *Stag supposed to be the devil*, 205; *churchyard crosses*, 333; *curious marriage customs*, 334; *Annie Tulloch the Flotta Norna*, 335
Flugarth, Loch of, 541
Flugga Lighthouse, 539, 577
Fluor Spar, 387
Football, *annual game of*, 234
Foot of Lyra Skerry, the, 501
Foot of Shapinsay, the, 185
Force, Burn of, 331
Forcop *defined*, 112
Foreland, the, 552
Forss (Caithness), 50
Fort Charlotte, 118, 449, 451
Fossil Fish and other remains, 187
Foula, 391, 394, 395, 400; *description of*, 509-524
Foula Ness, 407
Foula Proverbs, 516
Foula Reel, the, 631-632
Foula, *small-pox in*, 173
Foula Tonic, 524
Foutabrough Voe, 395
Fowling, methods of, 381, 515
Fowls Craig, 381
Frákork, Maddan's daughter, 37, 38, 39; *roasted*, 45
Francie's Hole, 499, 503
Francis, Dauphin of France, *marries Mary Stuart*, 66, 250
Fraser, Alexander, 16
Fraser, Nicoll, *cites his uncle Alexander "in courtis and heid-stenis,"* 16
Frau Stack, *Papa Stour*, 503; *Nesting*,
Frederick III., King of Denmark, *confirms grant of land in Shetland in* 1662, 111
Freemasons *supposed to have a power of finding out thieves*, 169
Freskyn, William, *created Earl of Sutherland*, 54
Friar Stacks, 511
Fugla Stack (*Fair Isle*), 440; *Papa Stour*, 500
Fusca Wick, 575, 576
Funeral customs, 174, 653-4
Funzie, 554, 555
Furneau, Captain Oliver, 633, 634

G

GADA STACK (*Vaila*), 492; (*Foula*), 511, 514
Gallicia, castle in, 47
Gallow Hill (Scalloway), 466
Gallow Hill (Westray), 378
Galloway, Earl of, 232
Galt Ness, 193, 355
Gairsay, 343, 344
Gardie, 447, 454
Gardiesting, 550
Garth Head, 329
Garth Ness, 484
Geirhild, Rafna-Floke's daughter, 526
Gentlemen's Há, 377
Geology of the Orkneys—*crystalline rocks*, 180; *Lower Old Red Stone, characteristics of*, 181; *general arrangement of strata*, 181, 182; *Westray*, 182; *Eday*, 182, 183, 184; *Sanday*, 184; *Shapinsay*, 184, 185; *Rousay, north coast of Hoy, and Mainland*, 185, 186; *Cava, Fara, Flotta, South Ronaldsay, and Burray*, 187; *organic remains*, 187, 188; *Upper Old Red Sandstone of Hoy*, 188; *volcanic rocks*, 188, 189; *history of the Old Red Sandstone in the Orkneys*, 190, 191; *basalt, dykes of*, 191; *glaciation, double system of*, 191; *direction of ice markings*, 192; *shelly boulder clay*, 193; *Scotch rocks in boulder clay*, 193; *moraines*, 194; *Savil boulder*, 194; *raised beaches, none in the Orkneys*, 194
Geology of Shetland—*rock formations in Shetland*, 384; *distribution of the metamorphic series in the Mainland*, 385, 386; *mineralogical localities in Northmaven*, 386-388; *Gneiss of Whalsay, Out Skerries and Yell*, 388; *geological structure of Unst*, 388, 389; *geological structure of Fetlar*, 389; *minerals in Unst*, 390; *igneous rocks in metamorphic series*, 390; *denudation of the crystalline rocks prior to the Old Red Sandstone period*, 391; *succession of Old Red strata on east side of Mainland*, 392, 393; *organic remains of Mainland*, 394; *altered Old Red strata west of Weisdale*, 394; *organic remains of*, 394; *Old Red strata in Foula*, 395; *contem-*

poraneous igneous rocks, 396; *intrusive igneous rocks*, 397-399; *glaciation, double system of*, 400; *direction of ice markings*, 400, 401; *boulder clay*, 401, 402; *moraine deposits*, 403, 404; *explanation of the glacial phenomena of the Orkneys and Shetland*, 404, 405; *rock-basins*, 405, 406; *origin of voes*, 406, 407 408,; *peat*, 408; *absence of raised beaches*, 408
George Galley, the; *see Revenge, the*
Georgeson, Mr., 492
Giant's Garden, 538
Giant's Grave, *Sandsting*, 492; *Hamna Voe, Northmaven*, 537; *Lochend, Northmaven*, 538
Giant's Leg, 458, 473
Giant's Maisie, 538
Gibraltar, 47
Gibson, John, minister of Evie and Rendall, 593
Giffords of Busta, 412
Gifford, Thomas, *petition to*, 162, 548; *society for regulating of servants, &c.*, 607-609
Giffurd, John, Reader of Northmaven, 412
Gilbride, Earl of Orkney, 55
Gilderumple Head, 492
Gilli, Jarl, 26
Girlsta Loch, 526
Glanders, *unknown in Shetland*, 156, 654
Glenluce, lands of, 370
Gletness, Isles of, 544
Gloup Holm, 577
Gloup Voe, 550, 551
Glyptolepis, 187
Glussdale Water, 531
God-sends, 430, 447
Gokstad, 579
Golf, 234, 361
Gordi Stack, 533
Gordon, James, of Cairston, 314, 586, 590, 593
Gordon, Miss, 295, 372
Gordon, Mr., minister of Fetlar, 573
Gordon, Principal, of Scots College, Paris, *description of state of Cathedral about* 1780, 259; *stone of Odin*, 308
Gordon, Sir Robert, 270
Gorsendie Geo, 499
Gorsins Geo, 440
Gossabrough, 546, 549
Gossa Water, 492
Gottenburgh, *Swedish auxiliaries sail from*, 74
Goukheads, 348
Gow or Smith, John, 119, 295, 359, 371, 372, 373; *letters from and concerning*, 626-628, 633-637
Graeme, Admiral Patrick, 281
Graemeshall, 281
Graeme of Graemeshall, 202
Graemsay, 180, 296, 321
Graham, George, Bishop of Orkney, *renounces episcopacy, delinquencies set forth*, 73, 77, 253, 254, 255, 281, 297, 310, 474; *renunciation of*, 581, 582
Graham, George, minister of Sandwick and Stromness, *cousin of the Bishop*, 584
Graham, James, minister of Evie and Rendall, 106
Graham, James, J.P., 281, 593
Graham, Patrick, J.P., 593
Graham, Patrick, minister of Holm St. Mary, *son of the Bishop*, 582
Graham Watt, of Breckness and Skail, 202
Grahame or Buchanan, Emma, 276, 343
Grandison, Viscount, *earldom estates mortgaged to, on behalf of Morton family*, 76, 257
Grant, Alexander, minister of South Ronaldsay and Burray, 393
Grasshoppers, 327
Grass Water, 492, 495
Graveland, Noup of, 549
"Great Fishery, the," rise and fall of—*origin of*, 120; *"Great Impost" or ship tax*, 121; *report of John Smith*, 121; *fishing fleet attacked by English*, 122; *rules and regulations*, 122, 123, 124; *busses and equipment*, 124; *herring time-table*, 124, 125; *Dutchmen ashore*, 125; *decline and present state of*, 126
Green Head, 320
Green Holm, 543
Greenland, 192
Greyhound Frigate, 636
Grief Skerry, 546
Grierson, James, minister of Tingwall, 413
Griersons of Quendale, 413
Grifon, El Gran, *wreck of*, 432 *et seq.*
Grim Ness, 335; *chapel at*, 337
Grind of the Navir, 351, 396, 401, 497, 504, 534; *described*, 536
Grocken, Heads of, 397, 534, 535
Grotti, *the magic quern*, 197
Grouse, 215, 418
Gruna Stacks, 539
Grunay, 547
Grunie Geo, 553
Gruting Bay (Fetlar), 389
Gruting Voe (Walls), 397, 398, 491, 492
Grutness Voe, 485, 486
Gudröd Liomi, son of Harald Harfagri, 24
Guizards, 175
Gulber Wick, 392, 393, 462, 471
Gunnhild (Erlend's daughter), mother o Jarl Rögnvald, *married to Kol*, 34
Gunnhild, wife of Eirik Blödöx, 25
Gunni, brother of Swein Asleif's son, 41, 48
Gunni of Westray, 245
Gunnister, church at, 455
Gutcher Voe and Loch, 550
Guttorm, Jarl, 23
Guttorm, William Henry of, *recites verses of old Norse poem to Low*, 513, 628-829

H

HAAF, OR LING, fishing, *why so called*, 129; *history of*, 129, 130, 131; *sixareens described*, 131, 132; *Norse words used in connection with boats and fishing*, 132; *haaf stations*, 133; *fishing banks*, 133; *Æga tridens or bee*, 134; *lines, length*

of, baiting and laying, &c., 134, 135, 136; *mode of curing fish*, 137, 138; *fishermen, &c., how paid*, 138, 139; *big boats*, 139, 140, 141; *gales of July* 1833 *and July* 1881, *danger from whales, &c.*, 141, 142; *neglect of insurance by fishermen*, 145
Haaf Stations, *names of principal ones*, 138
Haaf, the, account of a voyage to, 606
Habra Hellyer, 381
Haco's Ness, 184, 193
Hævdadal Head, 539
Hævdi, *Easter*, 511, 512, 514, 518, 522; *Mid*, 512; *North*, 512; *South*, 512; *Wester*, 516, 517, 521
Hævdi Head, 555
Haigie, James, minister of St. Andrew's and Deerness, 584
Hair Eel or Gordius Aquaticus, 172
Há Kirkia (Halkirk), *scene of Bishop Adam's burning*, 52
Hákon the Good, King of Norway, 562
Hákon (Magnus' son), King of Norway, 53
Hákon (Hákon's son), King of Norway, *defeated at Largs, death and temporary interment at Kirkwall*, 55, 248
Hákon VII. (brother of Eirik the Priest Hater), King of Norway, 56
Hákon VIII. (son of Magnus VIII.), King of Norway, 58
Hákon (Paul's son), Jarl, *life of*, 33, 34, 35, 36, 37, 289, 495
Halcro, chapel at, 337
Halcro, Gloup of, 338
Halcro, Patrick, *betrays Robert Stewart*, 72, 253
Halavera or Havera, *no mice in*, 172
Halveras or Haveras, greater and lesser, 486
Hálfdán Hálegg, son of Harald Harfagri, 24, 364
Halkett, Craigie, 282
Hall, Nicol, the Lawman, *said to have been beheaded*, 65
Hallad, Jarl, son of Rögnvald Jarl of Mœri, 22, 23
Halliera Kirk, 554
Halligarth, 561
Ham, 395, 510, 512
Ham, Little, 512
Ham Town, 512
Hamar (Unst), 561
Hamar, Heads of, 517
Hamar Voe, 538
Hamilton, Gavin, minister of Hoy, 87, 323
Hamnafield, 511, 518, 519
Hamna Voe, *Papa Stour*, 499; *Northmaven*, 537; *Yell*, 550
Hanef Ungi, 53
Hanger Heyoag, 570
Hannerley, 521, 522
Harald Gillichrist, King of Norway, 39
Harald Hardradi, King of Norway, 33
Harald Harfagri, King of Norway, 22, 23, 24; *imposes fine on Odallers for death of Hálfdán his son*, 24, 570
Harald Sléttmali (Hákon's son), Jarl, 37; *killed by the poisoned shirt*, 38
Harald (Maddad's son), Jarl, 13; *brought to the Orkneys*, 45; *goes to Norway*, 46; *surprised at Thurso by King Eystein*, 47; *besieges Erlend Ungi and his own mother at Mousa*, 48; *alliance with Rögnvald against Erlend, goes hunting with Rögnvald when the latter is killed*, 49; *warns Swein*, 50; *defeats Harald Ungi, blinds and mutilates Bishop Jón*, 51; *deprived of Shetland, death of*, 52; *Moodies said to be descended from*, 202, 246, 247
Harald Ungi, Jarl, 51
Harald, Jarl Jón's son, *drowned*, 53
Hares, 205, 206, 413
Haroldswick, 558, 570
Harray, Loch of, 301
Harvie, Oliver, 585, 587, 588, 589
Hascosea, 172, 552
Hávard Arsœli, Jarl, 25, 307
Hávard's Teigr, 307
Havre de Grind Reef, 167, 513
Hay, Thomas, minister of Mid and South Yell, 413
Hays of Lerwick, 413
Head, Sir Edmund, poem by, 31-33
Heath, Margaret, 370
Heath, Sir John, 370
Hebrides and Isle of Man *yielded to Scotland*, 55
Hecklabir, stone at, 360
Heddles of Melsetter, 202
Helendale, 462
Helga, Maddan's daughter, *paramour of Hákon Paul's son*, 37, 38
Helga Water, 534
Helie, the, *defined*, 133
Helinabretta, 389, 555
Hell, 361
Hellia Spur, 351
Helliel Water, 332
Hell's Mouth, 357
Helzie Geo, cave of, 359
Henderson, Gideon, 506, 507
Henderson, Mrs., Bardister, 531
Hendersons of Bressay, 412
Henderson, William, Dingwall Pursuivant, *holds investigation in Shetland*, 111
Henry I., Bishop of Orkney, 247, 248
Henry, William, of Guttorm; *see Guttorm*.
Herbiörg, daughter of Paul Thorfinn's son, 33
Hercus, *fishermen of the name drowned*, 197
Herman, the Unst giant, 572
Herman Ness, 555, 574
Herring Fishery, *Orcadian*, 104; *Dutch*, 120-127; *Shetland*, 127-128; *statistics of*, 601, 604, 605
Herston, Widewall Bay, 209
Hesta Geo, 440
Hestensetter Hill, 492
Heukna Geo, 440
Heynd, Walter, minister of Kirkwall, 582
Heyoag Hill, 390
Heyoags Muckle, 566, 569, 570
Highlandman's Hamar, 378

Hildasay, 390
Hills Wick, 397, 401, 531
Hillswick Ness, 386, 388, 533
Hjálp, The, *wreck of*, 471
Hjelte fiord, *why so called*, 109
Hlödver, Jarl, 25
Hog Island, 544
Hog of Neap, 544, 545
Hoglins Water, 332
Hölbodi, 46
Hole of the Horse, 351
Holland (N. Ronaldsay), 363
Holland (Papa Westray), 213, 373, 379
Holm-Gang, 484
Holms, the, 440
Hols Hellier, 576, 577
Holy Cross (Sanday), *legend about*, 360
Holy Sepulchre, Church of the, 290
Honeyman, Andrew, Bishop of Orkney, *dies from poisoned bullet*, 78; *saves Cathedral bells*, 242, 257
Honeymans of Armadale, 202
Honeyman, Peter, 231
Honeyman, Miss, 636
Honeyman, Mrs., 296, 635
Honeyman, Sheriff Robert, 202, 231, 295, 586, 593, 635
Hopay, *chapel of*, 337
Horse of Burravoe, 549
Hosiery *in Shetland generally*, 159, 160; *in Fair Isle*, 439
Hoswick, 482
Hoswick Bay, 393
Houbie, 554
Houl, 492
Housa Voe, 503, 504, 506
Housay, 547
Housebay, 206, 357
Houton Head, 186, 193
How Stack, 544
Howa Sound, 348
Howard, Lady Elizabeth, 370
Howp, chapel at, 337
Howquoy Head, 186
Hoxa, South Ronaldsay, *place of burial of Thorfinn Hausakliif*, 24, 336
Hoxa, Broch of, 335
Hoxa Head, 335
Hoy, 181, 183, 185, 188, 189, 191, 192, 194; *Hill*, 188, 194; *Sound*, 185
Hrafn the Red, 26, 27
Hróald *murdered by Margad*, 46
Hrólf the Ganger, son of Rögnvald Jarl of Mœri, 22, 24
Hrollaug, son of Rögnvald Jarl of Mœri, 22, 24
Hudson's Bay Company, 103, 294
Hugh the Bold, Earl of Salop, 34
Hugh the Stout, Earl of Chester, 34
Hulmalees, Loch of, 492
Huna, Caithness, 339
Huna, Head of, 440
Hunda, Island of, 215
Hunda Stack, 441
Hundason, Karl, King of Scotland, 30, 277
Hundi, son of Sigurd the Stout, 25, 26, 30
Hundland, Loch of, 317
Hunt, Dr. James, 566
Hunter, Mrs., Balta Sound, 561
Huntly, Earl of, 66
Hunton, 357
Hura Wick, 514
Huxter (Weisdale), 489
Huxter (Northmaven), Loch of, 538, 541
Huxter (Whalsay), Loch of, 546
Hypogea; *see Pict's Houses*

I

Iceland, *cod fishery*, 143, 144
Inga Ness, *West Mainland, Orkney*, 180; *Westray*, 378
Inganess, *East Mainland, Bay*, 186; *Head*, 181, 186
Ingi (son of Harald Gillichrist), King of Norway, 47, 471
Ingibiorg Erlingsdatter, 56
Ingigerd, or Ingirid, daughter of Rögnvald, Kol's son, 50, 304
Ingirid, Kol's daughter, *marries Jón Pétrsson*, 39
Ingirid, Swein's sister, *marries Thorbiörn Klerk*, 45; *divorced by him*, 46
Ingram, James, the Rev., D.D., 573
Inkster, Mrs. Brae, 528
Innfield House, 528
Innocent VIII., Pope, 63
Inoculation for small-pox *introduced by John Williamson*, 173
Ireland (Orkney), Bay of, 188, 300
Ireland (Dunrossness), church at, 467
Irvine, Edward, minister of Orphir, 593
Irvine, Irving, or Vrving, William, the younger, *monument to*, 240
Irvine, or Irrewing, senior, William, 437
Irving, Oliver, 231
Irving, Washington, 240
Irving, James, 620
Isbister, 292
Isslaffa, *wreck of*, 546
Ivar, son of Rögnvald Jarl of Mœri, 22

J

James I., King of Scotland, 58
James II., King of Scotland, 59; *creates William St. Clair Earl of Caithness*, 62
James III., King of Scotland, *marries Margaret, daughter of Christian I.*, 59; *alters succession of Earldom of Caithness in consideration of surrender of Earldom of Orkney*, 62; *grants Charter to Kirkwall*, 225
James IV., King of Scotland, *removes the sentence of forfeiture from William, second Earl of Caithness*, 64
James V., King of Scotland, 64; *visits the Orkneys and revokes tacks to Lady Sinclair*, 65; *death*, 66, 67; *confirms Kirkwall Charter*, 226, 249
James VI. of Scotland and I. of England, King, *confirms charter to Lord Robert, and creates him Earl of Orkney, revokes grants*, 70; *forbids Dutch fishing*

in British waters, 121; *comments on the Apocalypse*, 432
Jarlshof, 115, 465, 487
Jerusalem or Jorsalaheim, 37, 47, 246
John (son of Magnus III.), Earl of Orkney, 56
Johnny Man's Loch, 531
Jón, Jarl, 52, 53
Jón, Bishop of Athole, 45, 246
Jón, Bishop of Caithness, *tortured by Harald*, 51; *succeeded by Adam of Melrose*, 52, 380
Jordan, River, 37, 47, 246
Jorfreyrr, Bishop of Orkney, 247
Jorsalafarars, 304
Jorsala-faring, 47, 245
Jupiter Fring, Camp of, 349

K

Kaim, The (*Hoy*), 188, 189, 320, 321, 325; (*Foula*), 511, 516, 522; *Lang*, 527; *Eastern*, 527; *Western*, 400, 527
Kali, father of Kol, 34
Kali, Kol's son, *see Rögnvald, Kol's son*
Kaolin, 553
Kater, Captain, 559
Keith, Alexander, minister of Sandwick and Stromness, 593
Keith, John, minister of Walls and Flotta, 593
Kelp, *History of the trade in*, 105, 106; *in Shetland*, 159; *how made*, 363
Kennedy, David, 271, 437
Kennedy, Lady Janet, wife of Robert Stewart Earl of Orkney, 70
Ker, Andrew, minister of Kirkwall, 83, 593
Kerthialfad, 27
Kergord, Mill of, 490
Kettletoft, 358, 360, 367
Kibister, Knoll of, 543
Kierfea, 196, 348, 349, 352
Kildinguie, Well of, 356
Kiln of Dusty, 351
Kilns of Brin Never, 351
Kinclaven, Lord; *see Stewart, John, Earl of Carrick*
King's Evil, touching for, 170
Kinnoul, George, fifth Earl of, *dies in the Orkneys*, 74
Kinnoul, sixth Earl of, *recruiting in Sweden*, 74; *dies from exposure*, 75
Kintradwell, *chapel dedicated to St. Tredwall at*, 380
Kirbister, Vat of, 357
Kirbuster, Loch of, 288
Kirk Sands, 498, 504
Kirkabister *Ness*, 446, 458; *church*, 455
Kirkaby Church, 563
Kirkaldy of Grange *pursues Bothwell*, 68, 543
Kirk Holm, 434
Kirkhouse, Strand, 554
Kirkigarth, 494
Kirkton, 184
Kirkwall, *Castle, erected by Henry St. Clair*, 58; *held by Robert Stewart, then dismantled*, 72, 186; *borough charters*, 225-227; *description of*, 230-234; *castle*, 230, 232; *town-hall, how built*, 233; *Bay*, 192, 193, 225
Kittiwake Hall, 514, 522, 577
Kleber Geo, 387, 388, 534
"Kleber" or "Klemmer" Stone, 387, 540
Knab, the, 446, 453
Knichson, "Captane" Thomas, 437
Kniv-gang, The, 484
Knitchinfield, 196, 348
Knox's, John, *Book of Common Order*, 79, 619
Kol (son of Kali), father of St. Rögnvald, 34, 38, 39; *makes a feint in Sumburgh Roost*, 43; *superintends building of cathedral*, 44, 245
Kolbein Hrúga, 33, 245, 345
Krugel, Dal of, 555
Kugi, Farmer, 374
Kyanite, 387

L

Lady Kirk, Westray, 374, 375
Laing, Malcolm, *monument to*, 240, 275
Lamb Head, Stronsay, 357
Lambaborg, or Bucholly Castle, *Swein and Margad besieged in*, 46
Lamba Ness, 390, 572
Lamba Water, 527
Lambhoga, Fetlar, 552
Lami Ness, 360
Lammas, or Lambmas, Fair, 225, 227, 287
Lanchestock Hill, 531, 540
Lang Ayre, 539
Lang Kaim, 527
Langside, *battle of*, 68
Langskail, 352
Largs, *battle of*, 55
Lashy Röst, 367
Laurence, Mr. William, J.P., &c., Fair Isle, 429
Law, James, Bishop of Orkney, *writes to James about Earl Patrick*, 71; *prevents Earl of Caithness destroying cathedral*, 72; *becomes Archbishop of Glasgow*, 73; *holds courts in Shetland*, 117; *appoints bailies in Kirkwall*, 226; *prevents Earl of Caithness wrecking cathedral*, 253-269, 272
Law, Jonet, 59
Lawrightman, or Lögrettman, *duties of*, 113
Lax Firth, or Laxfirth Voe (Tingwall), 385, 406, 526
Laxdale Burn, 473
Legoretto, Capitan de, 434
Lepidodendron, 188, 394
Leprosy; *see Elephantiasis*
Lerwick Angling Club, 526
Lerwick, "*houssis of*" *ordered to be demolished*, 118; *partially burnt by the Dutch*, 119, 392, 400, 404; *meaning of name*, 446; *new town-hall*, 451; *arms of*, 452
Leslie, David, *makes the Kirk "ane kow byre,"* 474
Leven Wick, 393; *smuggling story*, 482
Lewismen, *raids by*, 59, 378, 485

Licker Ayre, 550
Liddel, William, J.P., 593
Liddell Francis, minister of Orphir, *charged with drunkenness*. &c., 85
Lifolf, Jarl Hákon's cook, 36
Limonite, 393
Linen, manufacture of, 105
Ling fishing ; *see Haaf fishing*
Linga Sound, Stronsay, 210, 211, 355
Lingrow Broch, 288
Link Ness, 323, 325, 328
Linton, Shapinsay, *old chapel*, 282
Liorafield, Lum or Hole of, 518, 519
Liót, Jarl, 25
Little Flugga, 577
Little Gruna Stack, 539
Liver Muggies *described*, 158, 615
Lobest, Stack of the, 351
Lobsters, 104, 363
Lochend. 531. 538. 540
Locks and Keys, *manufacture of, taught Orcadians by Cromwellian troops*, 75
Logat, Stacks of the, 522
Lokie, James, 545, 622
Lon Head. 273, 275
Londonderry, Marquis of, *pony-farm belonging to*, 454
Longa Skerry. 539
Long Hope, 209. 328
Long Hope oysters, 332
Long-ship from Gokstad *described*, 579-581
Lother Geo, East, 441
Lother Skerry, Great, 196
Loutit, Thomas, *ploughs up portion of the churchyard*, 259
Louttit, James, *kung*, 275
Low, George, minister of Birsay and Harray, 85
Ludlow Castle Chapel. 290
Luffera, Capitan de, 434
Luggie, 543
Luggie's Knowe, 543
Lund, *wick, church, and farm of*, 568, 571
Lunga Water, 496
Lunna, *remains of monastery said to be at*, 528
Lunna Head, 549
Lunna Geo, 440
Lunnasting, 385, 406
Lunnister, Loch of, 532
Lycopodites, 188
Lyell, Walter, minister of Lady parish, *trial of*, 85
Lyon, James, non-juring clergyman, 83, 591
Lyra Skerry, Papa Stour, 500
Lyrie Stack, Unst, 576
Lythe, or Whiting-Pollock, *fishing for*, 301

M

Maava Tongue, 440
Macaulays, the, *said to be descended from Ovir Rosta*, 45
Macaulay of the Revenge, 634, 636
McKenzie, John, 369
Mackenzie, Murdoch, Bishop of Orkney, *nearly* 100 *at time of death*, 78 ; *buried in south transept chapel of cathedral*, 79
Mackenzie of Ardloch, 330
McLeod of Assynt *hands over Montrose to Argyle*, 75
Maddad, Earl of Athole, 37, 43, 44, 48
Maddan, *a nobleman in Caithness*, 37
Madeira, 634
Maes Howe, 194, 301-304, 382
Magbíod, *Scottish chieftain*, 25
Magnetite, 387, 388, 554
Magnus Barelegs, King of Norway, 33, 34
Magnus (Erlend's son), Jarl and Saint, 33, 34 ; *character of*, 34, 35 ; *death of*, 36, 37 ; *canonised*, 37 ; *supposed remains of*, 241 ; *removal of relics from Birsay to Kirkwall*, 245-247, 252, 348, 495
Magnus (Erling's son), King of Norway, 51
Magnus the Good, King of Norway, 33, 228
Magnus VII. (Hákon's son), King of Norway, *concludes treaty of Perth*, 55
Magnus II. (son of Gilbride, Earl of Angus), Earl of Orkney, 54
Magnus III. (son of Gilbride, Earl of Orkney), Earl of Orkney, *attends King Hákon to Largs*, 55, 247
Magnus IV. (son of Magnus III.), Earl of Orkney, 55
Magnus V. (son of John II.), Earl of Orkney, 56
Magnus, Gunni's son, slays Thorbiörn Klerk, 49
Magnusetter Voe, 406, 531
"Maid of Norway," *dies at sea, buried at Bergen*, 56
Mail's Voe, 477
Mair, Alexander, minister of Kirkwall, "*What will not a man do for his Bannock?*". 80
Malachite, Fibrous, 393
Malise (fourth Earl of Stratherne), Earl of Orkney, 57
Malcolm II., King of the Scots, 30
Malcolm, the Maiden King of the Scots, 48
Malcolm's Head, 440
Malise Sperra, 57 ; *slain near Scalloway*, 58, 467
Malmö, Castle of, *scene of Bothwell's death*, 68
Mammie Scott, 335
Mammy Hole, 492
Manbote, *definition of*, 21, 659
Maplestead Church, 290
Marepool, the, 550, 551
Margad *murders Hróald*, 46
Margaret (daughter of Alexander III. of Scotland), wife of Eirík the Priest Hater, 56
Margaret (daughter of Christian I.), *marries James III.*, 59
Margaret, Countess of Athole, 13, 37, 43, 44 ; *living with Gunni Swein's brother, elopes with Erlend Ungi*, 48, 245, 446, 481
Mart, 157, 660
Marwick Head, 317

Mary, Queen of Scots, *marriage to Dauphin*, 66; *marriage to Bothwell, whom she creates Duke of Orkney*, 68; *flight to England*, 68; *legitimatises James and Robert Stewart, sons of Lord Robert*, 71, 250
Maryfield, 454
Master of Orkney; *see Stewart, John, Earl of Carrick*
Mathewson, Joseph, *and the eagle*, 575
Mauritio, Capitan, 434, 435
Mavis Grind, 407, 525, 530
Maw Holm, 503
Maxwell, Andrew, Bishop of Orkney, *entertains James V.*, 65; *presents bells to cathedral*, 243, 249
May, Monastery of, *plundered by Swein*, 46
May Wick, 402
Meadow of the Kaim, 211, 325, 328
Meadow of the Ward Hill, 324
Meason, Gilbert, *mortification of money by*, 260
Meeth Shoal, 434
Medina, Juan Gomez de, 412, 434, 436
Mein, Richard, minister of Cross and Burness, 81
Melbrigda, Tönn, 23
Melby, 397, 494, 498
Melby, Holm of, 396
Melsetter 320, 330
Melvill, James, minister of Anstruther, 432
Melvin of the Revenge, 634, 636
Menzies, David, of Weem, *oppresses the Orcadians*, 58
Mercantile Marine, *number of Orcadians and Shetlanders, officers in*, 145
Menai Straits, *battle of*, 34
Mice, *none said to be in Halavera, Hascosea, and Uya*, 172; *in Damisay, Eynhallow, and North Ronaldsay*, 206, 661
Mid Sater, 501
Mid Yell, 550, 552, 555
Middleton, Laurence, *grant of land to, confirmed by Frederick III. of Denmark*, 100
Midland Hill, 293
Mill, Shetland, *described*, 151
Miller, Catherine, *trial of*, 100
Miller, Hugh, 323
Millie, Bessy, 297, 335
Ministers: *of Orkney, declaration of*, 77, 583; *Concordat with justices*, 83; "*delapidat their benefices be setting of tackis.*" 252: *of Shetland, use unfair weights and measures*, 114, 147; *took tithe of whales*, 416
Mioness, 547
Mitchell, Sir Andrew, Baronet of Westshore, 465
Molde (Norway), 505
Moncreif, David, 369
Monk, Admiral, 119
Montrose, James Graham, Marquis of, *in Holland*, 74: *comes to the Orkneys, defeated at Corbiesdale*, 75; 280
Moo Stack, 536
Mooa Water, 527
Moodie, of Melsetter, Captain James, 230, 231, 586, 590, 593
Moodie, Miss, *buries her ancestors*, 330
Moodie, Elizabeth, 372; *letters from and to, ré Gow*, 627, 628
Moodie, Mrs. or Lady Melsetter, 232
Moon, Temple of, 307, 308
Morbus Islandicus, or Mal du pays. 176
Morton, Lodge of, *notice by members of*, 169
Morton, William, seventh Earl of, *earldom mortgaged to*, 74
Morton, Robert, eighth Earl of, 74, 256
Morton, William, eleventh Earl of, 548
Morton, James, thirteenth Earl of, *obtains fresh grant of earldom estates*, 76
Morton, James, sixteenth Earl of, 232, 233, 313, 415, 465
Morton, Sholto John, twentieth Earl of, 452
Mossbank, 525, 526, 528, 549
Mou Wick, 553
Mouwick Head, 553
Mouat of Garth, Mr. Thomas, 565
Mouats of Bauquhally, 504
Mount, Fort of the, *erected by Cromwellian troops*, 75
Mousa, Broch of, 10, 477-481
Mousa Water, 494, 496
Mowatt of Hugoland, Andro, 464
Mowatt, John, 464
Muckleberg, 517, 521
Muckle Flugga Lighthouse, 569, 573, 576
Muckle Rooe, 396, 397, 399, 400; *western coast of*, 504; *cliffs and caves*, 529
Muckle Water, 348, 349
Muddisdale, 213
Mudie, Adam, 252
Mudie, William, of Breckness, *holds investigation in Shetland*, 111
Mudy, William, the younger, of Melsetter, 257
Mull of Eswick, 504, 543
Mull Head, Papa Westray, 381
Muness Castle, 389, 563, 564, 565
Muness Point, 542
Murcadh, son of Brian Boroime, 26
Murkle, Caithness, *scene of murder of Jarl Arnfinn*, 25
Murray, Sir John, 370
Muscra Water, 551
Musgrave, 66
"Mutton Covenant," 591-593
Mwdy, William, minister of Walls and Flotta, "*sett the parsonage teindis in long takis.*" 252
Myling Head, Färoe, 522

N

Naval Reserve, 145, 451
Neap, the (Unst), 575
Neaves', Lord. *Sheriff's life at sea*, 201
Nebbefield, 516, 517, 521
Needle Stack, the, 331
Neing of Brindaster, 504
Ness of Sound, 211
Nesting, 385

Nev Geos, Outer and Inner, 540
New Zealand, 505
New Zealand Flax, 366
Newark (Deerness), 276
Newark (Sanday), 361
Newgord, 558, 568
Newtown, 449, 462
Nicknames, *local*, 204, 413, 612-615
Nicolson, Mrs., 492
Nicolson, Sir Arthur, of Lochend, Bart., 556
Nicolson, David, *mort brod to the memory of*, 240, 241
Nictanevus, a Pictish Prince, 380
Nidister Burn, 387
Nightmare, *charm against*, 161, 661
Nisbet, Ann, 574
Nisbet, William, minister of Firth and Stenness, *banished for adultery*, 84
Nivv Hill, 572
Noltland Castle, 67, 375, 376, 377
Noness, Head of, 446
Nordness, *scene of the burning of false "Maid of Norway,"* 56
Norna, *original of*, 297
Norse Laws, *survival of till* 1611, 89
Norse language, survival of, *in Orkney*, 1757, 203; *in Shetland*, 513
Norse Words *used by fishermen*, 132, 166
Norsk Magnus, minister of Unst, 109
North Banks (Foula), 511, 514, 515, 522
North Brae, 404
North Gaulton Castle, 298
North Ness, 449
North Noup, 485
North Quin Geo, 387
North Rank, 513
North Rooe, 526, 531, 540, 541
North Watery Geo, 331
North Wick, 514
Northmaven, 384, 385, 390, 396, 399, 403, 406, 530-541
Nor Wick, 119, 571
Norwick Church, 571
Noss Head, Caithness, 198
Noss, Shetland, 396, 398; *Noup of*, 393, 441, 457, 462, 477, 555; *Sound of*, 398, 455; *Chapel at*, 456; *Holm of*, 456
Noup Head (Westray), 192, 209, 378
Noup, the (Foula), 511, 512, 517, 521
Noup, or Neap, of Nesting, 544, 622
Nuggle or Shoolpiltee, 169, 358, 535, 568
Nusta Ness, 555

O

Ockren Head, 396, 401
Ocraquoy, 385
Odal Tenure, *description of*, 18, 19
Odallers, *revolt of*, 64
Odin Bay, 193, 355, 356
Odin Geo, 357
Odin, Stone of, 295, 305, 308, 309
Odsta, *Kirk at*, 554; *serpentine charged with magnetite*, 554
Ofeig, Jarl Hákon's banner-bearer, 36
Ogan Ness, 567
Ogham Stones *from Lunnasting, Cunningsburgh, St. Ninian's Isle, and North Ronaldsay referred to*, 6
Ola, St., Church of, *remains of St. Magnus removed to*, 37; *rebuilt by Bishop Reid*, 66: *present state of*, 227
Olas Voe, *Sandsting*, 492, 495; *Pap Stour*, 499
Olaf, father of Swein, *burnt by Olvir Rosta*, 41
Olaf (Tryggvi's son), King of Norway, *converts Sigurd the Stout to Christianity*, 25, 26, 329, 562
Olaf the Holy, King and Saint, 227
Olaf (son of Magnus Barelegs), King of Norway, 34
Ollaberry, 401, 525, 530, 531, 538
Old Man of Hoy, the, 188, 189, 320, 321, 327, 328
Old Style, *still partially used in Shetland*, 176
Olna Firth, 525, 526, 528
Olvir Rosta, *son of Frákork, defeated off Tankerness*, 39; *escapes to the Lewis*, 45
Onifirth, Vaddles of, 495
Oranges in Delting, 528
Orcadie, Lake, 190
Orkahaug, 303, 304
Orkneys, the, or Orkney—*Balfour's description of state of, on transfer from Denmark*, 61, 62; *earldom of, annexed to the Crown*, 62; *feued to Bishops William and Andrew, to Henry Sinclair*, 63; *to Lady Sinclair*, 64; *to Oliver Sinclair*, 65; *state of anarchy in islands*, 66; *earldom feued to Lord Robert Stewart*, 67; *again annexed to Crown*, 73; *Bishopric estates marked off from earldom*, 73; *earldom estates mortgaged to seventh Earl of Morton*, 74; *mortgaged afresh to Viscount Grandison*, 76; *all grants declared void*, 76; *new grant to William, eleventh Earl of Morton*, 76; *earldom estates sold to ancestor of Lord Zetland*, 76; *ministers of, deprived by General Assembly*, 76; *geology of*, 180-194; *general topographical description of*, 195, 196; *tides of*, 196, 197; *gales and climate*, 198, 199, 610; *representation*, 199, 200; *synod*, 201; *population and rental*, 201, 202; *families &c.*, 202, 203; *dialect*, 203; *Tee-names*, 204, 612-614; *fauna: terrestrial mammals*, 205, 206; *walruses and seals*, 207, 208; *whales*, 208-210; *ornithology*, 211-218; *flora*, 219-222; *routes to*, 224; *ministers alienating their benefices*, 252
Orkney, Old, sheep, 363
Orkneyman's Cave or Harbour, 458
Orphir, *kirk*, 186; *hills*, 194; *ruins of old church*, 290
Osmundwall, *conversion of Jarl Sigurd at*, 25; *mummies*, 199, 330
Ossa Skerry, 519, 536
Osteolepis, 187
Ottar, Earl, 43, 48
Otter's Wick, 359, 362

Our Lady's Chapel, Weisdale, 172, 490
Out Skerries, 388, 400, 539, 543, 545-547
Out Stack, the, 573
Ox and sheep money *first exacted*, 68, 147
Oxna, 390
Oysters: *Shetland, formerly in Cliff Sound*, 135; *Orkney, at Firth*, 291; *Long Hope, so many for rent*, 332

P

Pacock, Gylbert, 369, 545
Palpla, Thomas, 369
Papa, Holm of, *chambered mound on*, 381
Papa, Horn of, 398, 502
Papa Isle (near Scalloway), 5, 390
Papa, Little, 505
Papa Sound, 498
Papa Stour, 5, 384, 396, 397, 398, 400, 402, 497-508; *church of*, 504
Papa Stronsay, 5, 355, 356
Papa Westray, 5, 182, 208, 379-383
Papdale, 5
Papdale House, 275
Papil (Burra, Shetland), 5; *tombstones, description of*, 6, 7
Papil (Yell), 5; *ruined church at*, 551
Papley (Mainland, Orkney), 5
Papley (South Ronaldsay), 5
Paraclett, 348, 352
Paradise Geo, 351
Parrot, Captain, *story about*, 198
Partridges, 215
Paterson, William, 279
Peterson of the Revenge, 633, 634, 636
Paul Jones, 453
Paul (Thorfinn's son), Jarl, 33
Paul Umalgi (Hákon's son), Jarl, *exacts manbote for slaughter of Thorkel Fóstri*, 37; *sends Helga and Frákork out of Orkney*, 38; *defeats Olvir Rosta off Tankerness, and captures Rögnvald's ships in Shetland*, 39; *banishes Swein*, 43; *kidnapped by Swein*, 44, 351
Peat Geo, 553
Pedlar's Geo, 331
Peebles, or Pardone, Marion, *trial of*, 168
Peirson, Robert, minister of Firth, 582
Pembroke, Philip, fourth Earl of, 121
Pennyworths *defined*, 112
Pentland Skerries, 209
Personne, James, minister of Firth and Stenness, 584
Perth, *treaty of*, 1266, 55
Peter's Pence *not permitted to be collected by Bishop Jón*, 51
Pétrsson, Jón, *feud between, and Kali Kol's son*, 39
Picrolite, 388
Picts Houses, *described*, 15
Pierowall, 182, 192, 355
Pierowall Bay, 210, 373, 374
Pilniewinkis, *described*, 368
Pitcairn, James, minister of Northmaven, 464
Pitcairn, John, minister of Firth and Stenness, 593
Place of Tchure, 378
Plant-a-cruives, 151
Plough, old wooden Shetland, *described*, 149
Ponies, Shetland, *described*, 155
Poor Law and Education, 637-41
Population of the Orkneys and Shetland, 201, 412, 612
Porto Santo, 634
Potatoes *not in general use in Shetland till middle of eighteenth century*, 150
Potstone, 388
Powell, Mr. York, *opinion as to survivals of Christianity through period of Norse Paganism*, 283
Press-gang in Shetland, 560
Priest Houland, Loch of, 536
Primroses in June, 476
Prince Consort, The, 198
Privateers, 119, 281, 560
Psilomelane, 393
Psilophyton princeps, 188, 394
Ptarmigan, 215
Pteraichthys, 187
Pterygotus, 188
Punds Water, 201, 401, 532, 533, 537, 538
Pundy Geo, 387, 388
Purgatory (*Sanday*), 361; (*West Quarff*), 473
Pyrite, 393

Q

Quanterness, *chambered mound*, 285, 286, 382
Quarff, *East*, 392, 393, 472, 473; *West*, 402, 473
Quarff Hill, 385
Quartz, white, 393
Quendale, 484
Quendale Bay, 390, 486
Querns, Stone, *still in use in Shetland*, 151; *ordered to be destroyed in Orkney*, 342
Quida Stack, 534
Quin Geo (Hillswick), 387
Quin Geo (Unst), 390
Quoy Bay, 189
Quoy Ness, 194
Quoys, Loch of, 573
Quy Firth, or Quyfirth Voe, 387, 531, 538

R

Rabies *unknown in the Orkneys*, 199
Rackwick, Hoy, 327, 331
Rackwick, Westray, 375
Rae, Dr., 103
Rae, Mrs, *entertains Sir Walter*, 297
Rafna Floke, 526
Ragnhild, daughter of Eirík Blódöx, 25
Ragnhild, wife of Rögnvald, Jarl of Mœri, 22
Rainfall of the Orkneys and Shetland, 610
Ramna Geo, (Sandwick, Mainland, Orkney), 185
Ramna Geo (Westray), 377

Ramna Geos (Fair Isle), 440
Ramna Stacks, 540, 577
Ramshorn, the, 552
Rango, Loch of, 301
Ranting Day, 334, 664
Rapness, cave at, 377
Ravenscraig, *Castle and lands of, granted to William St. Clair, Earl of Orkney*, 62
Reawick, 489, 491, 509
Reawick Ness, 398
Red deer, 49, 205
Red Head of Eday, 211, 372, 373
Reeva, Head and Holes of, 441
Refirth Voe, 400, 406, 483, 549, 550
Regatta, Lerwick, 453
Reid, John, minister of Orphir, *attempt to prevent settlement of*, 86
Reid, Jonet, *trial of*, 101
Reid, Robert, Bishop of Orkney, 66, 67, 227; *founds chapter of Cathedral*, 249; *monument to*, 251, 267
Reindeer, *hunting of, in Caithness, by Jarls Rögnvald and Harald*, 49; *attempted acclimatisation of, in the Orkneys*, 205
Renebuster, 292
Rental *of the Orkneys*, 202; *of Shetland*, 412
Reoch Elspeth, *trial of*, 97, 98, 99, 272
Reredos, *description of*, 261
Rerwick Head, 186
Restalrig, 380
Revara Baas, 499
Revenge, The, or George Galley, 295, 371, 372, 633, 634
Richardson's Skua, 218, 332, 457; *attacking Bonxie*, 521; *description of*, 522, 523, 556, 574
Richart, Marion, *trial of*, 100
Rinansey (North Ronaldsay), *scene of battle between Torf Einar and Hálfdán Hálegg*, 24
Rinar's Hill, 364
Ringworm, *charm to cure*, 171
Ripidolite, 387
Rita Ness, 492
Ritchie, David, Bailie of Birsay, 588, 589
Ritchie, David, J.P., 593
Ritchie, George, 589
Rivlins, *described*, 160; *mentioned by Jo Ben*, 365
Robertson, Donald, *epitaph on*, 535
Robertson, Mr. Hillswick, 531
Robinson, Captain, 372
Rockall, *fishing-ground*, 145
Rogar, Geo of, 516
Rögnvald Jarl of Mœri, 22, 23, 24
Rögnvald (Brúsi's son), Jarl, 31, 227, 356
Rögnvald (Kol's son), Jarl and Saint, 33; *described*, 38; *created Jarl, and abortive expedition to Shetland*, 39, 40; *vows to erect a stone minster to his uncle Magnus*, 43; *commences building of cathedral*, 44; *reconciles Swein and Thorbiörn Klerk*, 45; *besieges Swein at Lambaborg, goes to Norway*, 46; *details of his Jorsala-faring*, 47; *return from pilgrimage*, 48; *makes alliance with Jarl Erlend against Harald, then one with Harald against Erlend, whom they attack, slain by Thorbiörn Klerk*, 49; *burial in St. Magnus Cathedral*, 50, 245, 246, 247; *carouses at Maes Howe*, 304, 374, 379, 472
Rögnvald, King of the Hebrides, 51
Roman Catholic customs and observances *survived till commencement of present century*, 80
Ronaldsay, North, *old name of*, 5, 362-386
Ronaldsay, South, 181, 187, 335-339
Rood Chapel, Sandwick, South Ronaldsay, 337
Rooskie, the, 518
Rooe Ness, 534
Rooeness Hill, 397, 398, 399, 411, 441, 483, 505, 520, 530, 531, 533; *view from*, 539, 541, 555, 577
Rooeness Plateau, 403, 404, 406
Rooeness Voe, 396, 397, 398, 399, 401, 403, 406, 408, 537, 539
Rooer Burn, 538, 541
Rooer Mill, 541
Rooer Water, 539, 540, 541
Roray Head, 322, 331
Roseness, *Gloup at*, 281, 636
Ross, Andrew, Earl Morton's Chamberlain, 232, 259, 469
Rosson, or Rollson, of the Revenge, 633, 636
Rösts or roosts, *described*, 197
Rothes, Earl of, 66, 250
Rousay, 182, 206, 208, 348-353
Rousholm Bay, 355
Rovey Head, 393, 402, 543
Row, Hole of, 311
Runabrake, 359
Runk Stack, 534
Runrig, 90; *Shetland*, 148; *North Ronaldsay*, 363

S

Safesta, *underground chamber at*, 491
Sacquoy Head, 351
Sacrament *administered in episcopal times as at present*, 79; *infrequent administration of*, 257
Sae Water, 527
Sail Fluke, 364
Sailor's Home, at Lerwick, *a failure*, 452
St. Alban, brother of St. Sunnifa, 562
St. Alban's, Duke of, 490
St. Andrew's, East Mainland, Orkney, 276
St. Andrew's Windwick, South Ronaldsay, 337
St. Boniface's Kirk, 374, 380
St. Bride's, Papa Stronsay, 356
St. Catherine's, Shapinsay, 282
St. Clair, Henry I., Earl of Orkney, 57; *erects Kirkwall Castle*, 58, 467
St. Clair, Henry, II., Earl of Orkney, *captured with James I. by the English*, 58
St. Clair, William, Earl of Orkney, 58; *first of the present Earls of Caithness*, 62

St. Clair, William, son of William Earl of Orkney, *disinherited by his father*, 62
St. Colme's, or St. Peter's, Birsay, 315
St. Colme's, Burwick, South Ronaldsay, 337
St. Colme's, Cunningsburgh, 473
St. Colme's, Grimness, South Ronaldsay, 337
St. Colme's, Hopay, South Ronaldsay, 337
St. Columba's, Sanday, 358
Saintear, Loch of, 378
St. James, Church of, Dieppe, *burial-place of Bishop Reid*, 67, 250
St. John's, Gunnister, Bressay, 455
St. John's Head; *see Braebrough*
St. John's Hill, Stronsay, 357
*St. Laurence's, Papil, Burra, Shetland,
St. Magnus', or St. Matthew's, Dunrossness, 473
St. Magnus', Egilsay, 346-7
*St. Magnus', Hillswick.
St. Magnus', Tingwall, 110, 467
St. Magnus' Bay, 406, 410, 494, 535
St. Margaret's Hope, 335
St. Mary's, Culbinsbrough, Bressay, 455
St. Mary's, Damsay, 292
St. Mary's, Stronsay, 356
St. Matthew's, or St. Magnus', Sandwick, 473
St. Nicholas', Papa Stronsay, 356
St. Ninian's, Stow, South Ronaldsay, 337
St. Ninian's Isle, 5, 485, 486
St. Olaf's, Papil, Yell, 551
St. Olaf's, Kirkabister, Bressay, 455
St. Ola's, Kirkwall, 257
*St. Ola's, Whiteness.
St. Paul's, Walls, Shetland, 493
St. Peter's, South Ronaldsay, 337
St. Peter's, Stronsay, 356
St. Regulus, 380
St. Sunnifa, *life of*, 562
St. Tola's, Widewall, South Ronaldsay, 337
St. Vitus, Church of, Prague, *relics of St. Magnus conveyed to*, 37, 252
Salmo Alpinus, 332
Salmo Orcadensis, 300
Salt Ness, 209
Sanday, 65, 182, 184, 215, 358-362
Sandison, Mr. P. M., Cullavoe, 550
Sandistura Holms, 390
Sandlodge *copper mine*, 393, 477, 481
Sandness, 395; *Hill*, 441, 494, 497
Sandside, house of, 277
Sands, James, minister of Birsay and Harray, *accused of sheep-stealing*, 81, 314; *proceedings against*, 584-590, 593
Sands, Mr. J., *taken off St. Kilda*, 317
Sand Sound Voe, 491
Sandsting, 397, 491
Sand Voe, 541
Sand Voe, Mill Lochs of, 541
Sandwater Inn, 527
Sandwich, Earl of, 119
Sand Wick (Dunrossness), 486
Sand Wick (Northmaven), 386, 397
Sandwick (S. Ronaldsay), *Rood Chapel at*, 337
Sandwick (Unst), *churchyard*, 563
Sandybanks Burn, 402
Sandy Geo, 387
Sandy Loch (Lerwick), 462
Sandy Lochs (Northmaven), 541
Santa Cruz, 633, 634
Sarla Holm, 535
Saveroch, *Picts House*, 15, 286
Saverough, Knowe of, 7, 316
Savil Boulder, 194
Saviskail, *Bay of*, 348; *Loch of*, 350
Saxby, Dr., 561
Saxe, *a giant*, 572
Saxevord, 389, 555, 569, 572, 573
Saxe's Kettle, 572
Scabra Head, 348, 351
Scalloway, *Scord of, view from*, 463; *Castle of*, 116, 463, 464; *what name derived from*, 467; *Bay of*, 489
Scapa, 181, 186, 205, 224, 325; *Bay*, 186; *Flow*, 181, 187, 190
"Scarpa," "*mickle bicker*," *or cup of, description*, 78
Scarvating, *graves of covenanters at*, 279
Scatsta, Vaadle of, 532
Scatholds, 151
Scaw of Whalsay, 549
Scaw of Unst, 247
Schoble Geo, 395
Scotland, ordinance of Royal Burghs of, 120
Scotticising of the Orcadians, early, 58
Scotts of Gibbleston, 466
Scotts of Melby, 412
Scoutie Allan; *see Richardson's Skua*
Scraada, Holes of, 536
Scrud Herdins, 517
Scutta Voe, 491, 495
Seaham Pony-sale, 454
Seals, 207, 208, 364; *how netted, &c.*, 414, 501, 539, 556
Seal Skerry (Eday), 162
Seals' Skerry (North Ronaldsay), 208, 364
Selchie Geo, 414, 514
Selie Voe, 397, 398, 495
Selja, Isle of, 562
Selwick and Selwick Little, Geos of, 321
Senna Water, 531, 532
Serpentine, Precious, 387, 571
Serrano, "Seingour," 434, 435
Shaldi Cliff, 443
Shapinsay, 181, 184, 206, 282, 283
Sharks, 136, 142
Sharp, Archbishop, 78
Sheepey Stack, 514
Sheep Craig, 442, 444
Sheep-dog, Shetland, *described*, 155
Sheep, Shetland, *described*, 153
Sheep thieves, 154; *of Rendall*, 613; *of Yell*, 615

* These churches are inserted, though not referred to in the foregoing pages, in order to show the dedications. It was in the churchyard of St. Lawrence's, Papil, that the Burra tombstone was found.

Shepherd's Geo, 499
Shepherd, the Shetland Jack, 475
Shetland *separated from Yarldom of Orkney*, 52; *reunited to Orkney*, 58; *morality in sixteenth century*, 68; *late intercourse with Norway*, 109; *herring fishery*, 127; *ling or haaf fishing*, 129-142; *smack fishing*, 142-145; *agriculture, causes of backward condition of*, 146-148; *crofts, size of*, 148; *Shetland plough and spade*, 149; *mode of agriculture*, 150, 151; *gardens and "plant-a-cruives,"* 151; *cattle*, 152; *sheep*, 153-155; *ponies*, 155, 156; *swine and geese*, 156; *cottages and mode of life*, 157, 158; *kelp making, hosiery, "claith,"* 159, 160; *"Rivlins" and "Smocks,"* 160; *character of natives*, 161-164; *convulsion fits*, 164; *drink and tobacco*, 165; *folk lore, &c.*, 165-174; *funeral and wedding customs*, 174, 175; *music*, 175, 176; *"Love for Old Rock."* 176; *general description of group*, 411; *climate and rainfall*, 411, 412, 610; *population and rental*, 412, 612; *families* 412, 413; *surnames only recently introduced*. 413; *Tee-names*, 612-615; *mammalia*, 413-416; *division of whales*, 415, 416; *ornithology*, 417-421; *flora*, 422-428
Shooi; *see Richardson's Skua.*
Shoolpiltee or Nuggle, 169, 358, 535, 568
Sidonia, Duke de Medina, 432
Sigurd I. (son of Eystein Glumra), Jarl, 23
Sigurd the Crusader (son of Magnus Barelegs), King of Norway, 33, 34, 39
Sigurd of Westness, 33, 44, 245, 350
Sigurd Slembir, 37, 38
Sigurd the Stout (Hlödver's son), Jarl, *converted to Christianity*, 25; *slain at Clontarf*, 26, 329
Simon's Head, 522
Sinclair, Agnes, mother of James, Earl of Bothwell, 68
Sinclair, Baron, Henry St. Clair, *created*, 62; *tacksman of earldom, death at Flodden*, 63
Sinclair, Catherine, Baroness, 62
Sinclair, Edward, *defeats English raiders*, 228
Sinclair, or Sinclare, Edward, of Strome, *respite of, for slaughter of Earl of Caithness*, 65, 110
Sinclair, George, of Gyre, 257
Sinclair, Margaret Lady, 64, 65
Sinclair, Malcolm, of Quendale, 436
Sinclair, "Mr. Hercules," minister of Northmaven, 535
Sinclair, Mrs. Kettletoft, 358
Sinclair, Oliver, the "Minion," 65, 66, 249
Sinclair, Sir David, *will of*, 110, 483
Sinclair, Sir James, *heads Orcadian revolt*, 64; *obtains grants on false grounds*, 65
Sinclair, Sir William, 15
Sinclair, William, Captain, *commands fort at Lerwick*, 118
Sinclair, William second Baron, *flies from Orkney, captured at Summerdale*, 65
Sinclairs, Barons, of Brugh, *chapel of*, 111
Sinions of Cutclaws, 351
"Sinky Places," 541
Sivar's Geo, 432
Sixareens or Sixerns, *described*, 131
Skail (Eday), Kirk of, 183
Skail (Sandwick, Orkney), 191, 198; *discovery of coins*, &c., 310, 311
Skail (Westray), 375
Skara Brae, Weem of, 310
Skat, *definition of*, 20; *how paid*, 112
Skaw Bay (Unst), 390
Skaw of Whalsay, 549
Skea, Bay of, 374, 378
Skelda Ness, 485, 489, 491, 492
Skellister, Loch of, 527
Skerry Fight, the, 548
Skewsburgh, Ward Hill of, 390, 402, 486
Skooi; *see Skua, Great*
Skroo, the, 431; *Kirn of*, 442
Skua, Great, 520, 575
Skuda Sound, 389
Skudler, 175
Skule, Jarl, *rebellion of*, 53
Skúli (son of Thorfinn Hausakliúf), Jarl, 25
Skylark, *at midnight*, 476
Smack, fishing, the, *history of*, 142, 143; *how conducted*, 143-145
Small-pox, 173
Smith, Alexander, minister of Colvend, 365; *extracts relative to*, 623-626
Smith, Captain John, *visits Shetland*, 121
Smocks, or Smuicks, 160, 615
Smuggling, *connived at by the ministers*, 84; *of salt*, 137
Snaburgh, Broch of, 10, 567
Snækoll, Gunni's son, 53
Snarra (*Walls*) *Voe*, 495; (*Ness*), 495, 504; (*Unst*) *Voe*, 567
Sneck of Smalie, 517
Snelsetter, 329
Sneug, the (*Hoy*), 331; (*Foula*), 511, 517; *view from*, 519, 521
Snipe, *said to be decreasing in Orkney*, 216; *in Shetland*, 418; *drumming of*, 487
Snolda Stack, 501
Snuff querns, 165
Soberley, 511, 522
Society for regulating of servants, &c., 163, 607-609
Sogne Fjord, 404
Solemn League and Covenant, *signed at Kirkwall*, 256
Solway Moss, *rout of*, 66
Somerville, Captain, 635
Somerwall, Alexander, 369
Sotland, 573
Sound, village of, 462
Sourin, 210
Sourin Burn, 348, 353
South Ness, *Lerwick*, 446; *Foula*, 511, 518
South Noup, 485, 486
Spade, Shetland, *described*, 149
Spark, the Rev. William, minister of Kirkwall, *opinion as to cathedral*, 238; *considers the carting away of William the Old's remains a meritorious action*, 264

Sparls, 158, 615
Sparrows, *charm to drive away*, 171
Spiggie, Loch of, 390, 392, 402, 486, 487
Spindle Stack, 536
Spinning-wheel, *use of, taught by Cromwellian troops*, 75
Sprains, *charm to cure*, 171
Spur Ness, 184, 367; *Sound of*, 429
Stab Stack, 516
Stack and Skerry, 207, 325
Stamford Bridge, *battle of*, 33
Standing Stones, 15
Stanes Geo, 440
Start Lighthouse (Sanday), 360, 429
Steatite, 387, 388
Stefis, Stones of, 528
Steig, the, 547
Stenness, Loch of, 193, 300
Stenness, old church of, 308
Stenness (Northmaven), 396, 401, 535
Stenness, Ring of, 305, 307
Stennie Hill, 192
Stensgerth, William, 585, 586, 587, 588, 589, 590
Stewart, Alexander, brother of Sir James of Burray, 230, 231
Stewart, Alexander, father of George of the Bounty, 296
Stewart, Alexander, J.P., 593
Stewart, Edward, of Burgh, illegitimate son of Lord Robert, 71, 254, 255
Stewart, George, illegitimate son of Lord Robert, 71
Stewart, George, of the Bounty, 296, 297
Stewart, Henry, eldest son of Earl Robert 71
Stewart, Henry, of Carlogie, Sheriff, 271
Stewart, James, of Torrance, 231, 232
Stewart, John, Master of Orkney, Lord Kinclaven, and Earl of Carrick, 71, 254, 255, 367, 544
Stewart, John, J.P., 593
Stewart, John, Reader of Kirkwall, 369
Stewart, Mary, daughter of Earl Patrick, 202
Stewart of Brugh, a Jacobite, 377
Stewart, Patrick, Earl of Orkney, 71; *petitioned against*, 115; *oppressions of*, 116, 253, 271, 369, 377, 437, 464, 620, 621, 622
Stewart, Peggy, wife of George of the Bounty, 297
Stewart, Robert, Earl of Orkney, *first grants to, created Abbot of Holyrood*, 67; *exchanges temporalities with Adam Bothwell*, 68; *oppressions described*, 69; *makes treasonable overtures to King of Denmark, stresses Odallers, interferes with feuers of Church lands, created Earl of Orkney, is deprived for a time, death*, 70; *family of*, 71; *appoints Laurence Bruce deputy Foud*, 111, 249, 253, 313, 484
Stewart, Robert, illegitimate son of Earl Patrick, *seizes Castle of Kirkwall, is captured and executed*, 72, 253, 271; *extract from trial of*, 620, 621
Stewart, Robert, J.P., 593
Stewart, Sir James, of Burray, 230, 231, 232
Stewart, Sir James, of Tullos, son of Earl Robert, *legitimatised*, 71, 255
Stewart, Sir Robert, son of Earl Robert, *legitimatised*, 71
Stewart, Walter, minister of South Ronaldsay, 255, 296, 297, 582
Stewarts' Aisle, 254
Stoats, 413
Stock and egg exports (Orkneys), 599-601
Stone Circles, 15
Stone, Putting the, 524
Stony Hill, 469
Stoural, Loch of, 567
Stove (Sanday), 81, 373
Stove Hill (Sanday), 358
Stow (S. Ronaldsay), *chapel at*, 337
Stower, the, 322
Stow's Head, 339
Strand, Loch of, 526
Strandborough Ness, 555
Stranquoy, 184; *bay of*, 184
Straw Plaiting, 105, 159
String, the, 206, 248, 429
Stringa Voe, 547
Strom, Loch of, 489, 527
Stroma, Mummies of, 198, 330
Strom Ness (*N. Ronaldsay*), 363; (*Foula*), 512, 514, 518
Stromness, 180, 185, 186; *contest with Kirkwall*, 294
Stromness Voe, 406, 489
Suliskerry (the skerry of Stack and Skerry), 207
Sullam, *voe*, 406, 407, 530; *manse*, 531; *vaadle*, 532, 538
Sumburgh Head, 441, 446, 486, 487
Sumburgh, *Links of*, 485; *houses of*, 486
Sumburgh Roost, 442, 445, 446
Summarlidi, Jarl, 30
Summerdale, *battle of*, 64, 292, 293
Sun, Temple of, 308
Superstitious beliefs and customs, *in the Orkneys*, 96-103; *in Shetland*, 165-174
Supplicatioun be the Gentillmen of Orknay and Zetland, 115
Sutherland *taken from the Earldom of Caithness and made a separate Earldom*, 54
Sutherland, Alexander, of Dunbeath, 62
Sutherland, David, J.P., 593
Sutherland, Dr. Hugh, 233
Sutherland, Earl of, 270
Sutherland, Marjory, second wife of William St. Clair, Earl of Orkney and Caithness, 62, 110
Sverrir, King of Norway, 52
Swannay, Loch of, 318
Swein, (Asleif's son), the Viking and Orcadian hero, 41; *slays Swein Brióstreip, goes to Tiree*, 42; *burns Thorkel Flettir*, 43; *kidnaps Jarl Paul*, 44; *burns Frákork*, 45; *attacks Hólbodi, besieged in Lambaborg, plunders monastery at May, goes to visit King David, is reconciled to Jarl Rögnvald*, 46; *assists Erlend, Harald's son*, 48; *Swein's "little game," is slain at Dublin*, 50, 245, 341, 351
Swein Brióstreip, 42

Swena Ness, 389, 390
Swendro, church at, 349
Swine, Shetland, *fines and taxes respecting*, 114; *description of*, 156
Swining Voe, 404
Swinister, 526
Sword-dance, 176, 505
Swyntoun, Thomas, minister of Kirkwall, 369
Symbister, 525, 545
Sysderf, Thomas, Bishop of Orkney, 77

T

TALC, 390
Tafts, Kirk of, 554
Tailyeor, A, 624, 626
Tailzeour, "Anie," *trial of*, 99
Tailliefeir, 368
Tally Cliff, 575
Tang Wick, 401, 531, 535, 537
Tankerness, *defeat of Olvir Rosta by Jarl Paul off*, 39; *Hall of*, 213
Tea, *consumption of, in Shetland*, 159
Tee names, *local*, 204, 413, 612-615
Teinds, or Tithes, *how formerly collected in Shetland*, 147
Teind Point, 431
Temperature, average monthly and yearly, of the Orkneys and Shetland, 610
Temple Church, 290
Thieves Holm, 225, 226
Things, local, *description of*, 21, 667-68
Thompson, Mrs. Gifford, 531
Thora, Roald's daughter, 13, 481
Thora, wife of Erlend Thornfinn's son, 33, 348
Thornfinn, Harald's son, *mutilated*, 51
Thornfinn, Hausakliúf, Jarl, 24, 25, 336
Thornfinn (Sigurd's son), Jarl, *career of*, 30, 31, 277, 314
Thorbiörn Klerk, grandson of Frákork, *brings Harald Maddad's son to the Orkneys*, 45; *marries Ingirid Swein's sister*, 45; *attacks Holbödi, is divorced from Ingirid*, 46; *murders Jarl Rögnvald*, 49; *is slain himself*, 50, 245
Thorbiörn, the Viking, 35, 495
Thorbiörn, *rune-inscribed stone to memory of one*, 475
Thorkel Flettir, *burning of*, 43, 44
Thorkel Fóstri, 30, 356
Thórir the Silent, son of Rögnvald Jarl of Mœri, 22, 24
Thorstein the Icelander, 27
Thurso, 43, 47, 49, 50, 53, 224, 327
Ting of Norwick, 572
Tingwall, 385, 386; *Churchyard of*, 468; *Kirk of*, 110, 467; *Loch of*, 467, 468, 469; *Vale of*, 385
Titley Geo, 320
Tobacco, *woman delivered of*, 482; *Yell story about*, 483
Tomison's Academy, 336
Tonga, 576
Toothache, *charm against*, 170
Town-guard, *disorderly conduct in Cathedral of*, 258
Towniefield, 519
Trail or Traill, David, of Sabay, 340, 593
Traill, Patrik, 98
Trailles of Holland, 202
Trailles of Woodwick, *town house of*, 227
Tredwall, St., *restores his sight to Bishop Jón*, 51; *chapel of, and notice of life of*, 379, 380
Tresta (Fetlar), Bay of, 389, 552
Tresta (Fetlar), Loch, &c., of, 552, 553
Tresta (Weisdale), Voe, 491
Triptolemus Yellowley, *probable original of*, 468
Trolli Geo, 514
Trolhouland, 448
Trowie Burn, the, 469
Trows, 169, 668
Truggles Water, 527
Trumland, 353
Tullibardine, Laird of, 544
Tulloch, Annie, 335
Tulloch, Thomas de, Bishop of Orkney, *administrator of the Orkneys*, 58; *tomb, remains of*, 241; *tomb robbed by Cromwellians*, 256; *tomb rifled in* 1848, 261; *builds Notland Castle* 376
Tulloch, William, Bishop of Orkney, *tacksman of Earldom estates*, 63
Tuquoy Bay, 182
Turdales Water, 492
Turl's Head, 539
Turnbull, the Rev. John, 468
Turner, Professor, 364
Tur Ness, 330
Turtle, Hawkbill, 415
Tupper, the Poet, 468
Tusk, or Torsk, 136
Twatt, Mrs., 492
Twenty Men, Cave of, 351
Tyrie, George, minister of Sandwick and Stromness, *attempts to prevent settlement of*, 86

U

UFSHINS, 517, 521
Ulsta, 549, 550
Ultima Thule, *the real original*, 509
Umphray, Andrew, of Berry, 412, 436
Umphray of Reawick, 412
Uni *renders beacon on Fair Isle useless*, 43, 374, 441
Unicorn Reef, 543
United Presbyterian Church, *origin of, in the Orknevs*, 86
Unst, 388, 389, 400, 401, 404, 557-578
Ura Firth, 401, 408, 533, 537, 538
Ura Linga, 556
Urie (Fetlar), 386
Uya, Isle of (Northmaven), 397, 413, 540, 577
Uya (Northmaven), Mill Loch of, 541
Uya Isle (Unst), *no mice in*, 172, 418, 563; *chapel*, 366
Uya Sound, 418, 558
Uya Village of (Unst), *standing stone near*, 565

V

VAADLE or Vaddle, *meaning of*, 532
Vaasetter, 442
Vagaland, 25, 320, 328
Vaila, Isle of, *said cats can't live in*, 172, 492
Valla Field, 388, 400, 568, 572
Valthiof, Swein Asleif's son's brother, *drowned in Swelkie*, 42
Vanlup, 387
Vansansetter or Vatster Loch and Voe, 550
Vementry, 396, 397
Ve Ness, 183
Ve Skerries, 501
Veensgarth, 469, 526
Veira, chapel on, 345
Vestra Fjeld, 309
Via, Stones of, 309
Vidlon Voe, 403, 404, 405, 406, 525, 527
Vigfusson, Dr., *opinion as to survival of Christianity through period of Norse Paganism*, 238
Vik (Wick), *scene of Hröald's murder*, 46
Viking, *proper pronunciation of*, 22, 669
Villians of Ure, 536
Virda Field, 502
Virgin, Chapel dedicated to, on Stronsay, 356
Virkie, *Pool of*, 485, 486
Voders, the, 544
Voe, 404, 526, 527; *Loch of*, 527, 528
Voxter, 404
Voxter Voe, 407

W

WADBISTER Voe, 526
Waith, Bridge of, 293
Wall-hous or south transeptal chapel, 258
Walls (Shetland), 394, 395; *Lochs in*, 406, 411, 494; *Bridge of*, 491, 492; *Village of*, 489, 492; *Church and churchyard*, 493, 494
Walruses, 207, 413
Ward Hills, *beacons to be in readiness*, 93
Ward Hill of Bressay, 447, 454
Ward Hill of Browland, 492
Ward Hill of Bruray, 547, 549
Ward Hill of Fair Isle, 441
Ward, or Vord, Hill of Fetlar, 389, 555
Ward Hill of Housay, 547
Ward Hill of Hoy, 196, 325,
Ward Hill of Mioness, 547
Ward Hill of Orphir, 196
Ward Hill of Reawick, 491
Ward Hill of Scaw, 572
Ward Hill of Skewsburgh, 486
Ward Hill of Vaila, 492
War Ness, 183, 355
Ware Wick, 393, 395, 514
Wasbister, or Saviskail, Loch of, 352
Watley, Loch of, 558, 568, 572, 574
Watson, William, minister of Hoy and Graemsay, 584
Wattel, *defined*, 112
Watt's Ness, 485
Watts, Mrs., 492
Waukmill Bay, 288
Weasels, *see Stoats*
Weasle Frigate, the, 372
Weather Ness, 182
Weatherness Sound, 355
Wedding customs, *Shetland*, 175; *Flotta (Orkney)*, 334
Weems; *see Picts' Houses*
Weights and measures, 112, 113
Weisdale, 385, 386, 394, 396, 402; *Voe*, 406, 489, 490, 527; *Burn*, 490, 527; *Hill*, 490; *Scord of*, 490
West Burra Fiord, 35, 495
Westness, 349
West Sandwick, 549
Westshore, house of, 466
West Voe (Dunrossness), 115, 487
West Voe (Out Skerries), 547
West Voe (Papa Stour), 499
Wester Dahl, 511, 517
Western Kaim, 490, 527
Westray, 182, 185, 192, 193, 373-379
Wethersta, *residence at, erected by Earl Robert*, 115
Weymes, Patrick, minister of Lady Kirk, Sanday, 584
Whale Firth, or Whalefirth Voe, 406, 549, 550
Whales, *annoying boats*, 141; *teinds taken of ca'ing whales*, 147; *in Orcadian waters*, 208-211; *in Shetland*, 414-416, 482, 490, 544
Whales and wife. "*I could na afford to lose baith wife and whales the same day*," 383
Whalsay, 388, 400, 404, 545-546
Wheal Röst, 351
White Breast, 211, 328
Whitehall, 355, 357, 358
White Ness, 386
Whiteness Voe, 406, 489
Whiting Pollack, 301
Wideford Hill, 227, 283-285
Wideford Hill, *chambered mound*, 285, 382
Widow's Asylum, 449
William the Lion, King of Scotland, 51
William the Old, first Bishop of the Orkneys, *removes remains of St. Magnus to Kirkwall*, 37; *smuggles Swein off to Tiree*, 42; *arranges matters between Jarls Paul and Rögnvald*, 43; *makes terms for Swein with Jarl Rögnvald*, 44; *goes Jorsala-faring with Rögnvald*, 47, 244-247; *tomb rifled in* 1848, 261; *notice of, by George Petrie*, 262; *cist containing his bones carted away with the rubbish in* 1855, 264, 314
William II., Bishop of the Orkneys, 247
William IV., Bishop of the Orkneys, *murdered by his flock*, 58
Williams of The George or Revenge, *original of Goffe in the "Pirate,"* 633, 635, 636
Williamson, John, *introduces inoculation*, 173
Willoughby de Broke, George Verney, fourth Baron, 370
Wilson, the Rev. John, *ejected from pulpit*, 258

Windwick, chapel at, 337
Windy Grind, 469, 526
Winter of The George or Revenge, 633, 634, 636
Wise, Captain Thomas, 634, 635
Witchcraft Trials, *in the Orkneys*, 96-101, 271-273 : *in Shetland*, 168
Witt, Jan de; *quoted*, 120-122, 124
Wolf the Quarrelsome, 27
Woodwick (Orkney), Bay of, 292
Wood Wick (Shetland), 568, 576
Wormidale Hill, 489
Wrecks, *stories about, in the Orkneys*, 361, 362
Wrestin Tread, casting the, 171
Wyre Sound, 348

Y

YELL, 400, 404, 549-552
Yella Burn, 568
Yellow Stack, 540
Yeskenabæ, 185; *Castle of*, 311
Yoags, 144

THE END.

LONDON : R. CLAY, SONS, AND TAYLOR, PRINTERS.

00085864

Z e 25 85864.
914.112 Tuf/ort
The orkneys and shetland

Digitized with financial assistance from
Ms.Vaidehi Thakar
on 06 November, 2019